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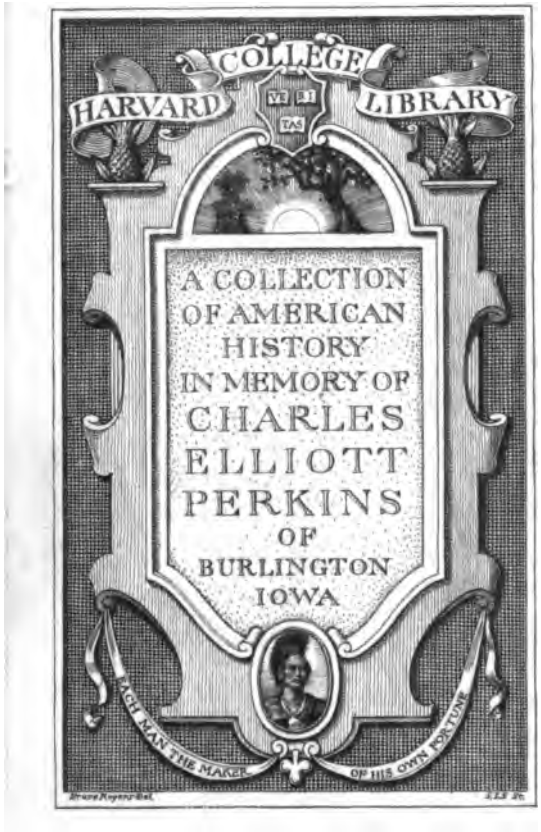
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Southern Star

VOLUME TWO

1900

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TO

VOLUME TWO

OF

THE SOUTHERN STAR.

INTRODUCTORY.

It hath pleased the Lord to bless us to the end that we might publish another volume of our Southern "Twinkler," and with heartfelt praise, thanksgiving and gladness to Him whom *all* blessings flow, we herewith present the same to our many patrons and the world. In our defense of the Gospel we have endeavored to be valiant, yielding no quarter to the enemy, and making no compromise with sin; in our explanation of the plan of redemption, and elucidation of the Holy Scriptures, we have striven to be plain and simple.

Trusting that our efforts have not been in vain, but that some poor wandering soul, who was straying from the narrow path, may have been led by the light of this little Star to forsake the erring way and cleave to the Truth, and hoping in Christ for the redemption and salvation of the sons of men, and the final and complete overthrow of wickedness, we submit our work to the public at large.

CHATTANOOGA, TENN., DEC. 1, 1900. BEN. E. RICH.

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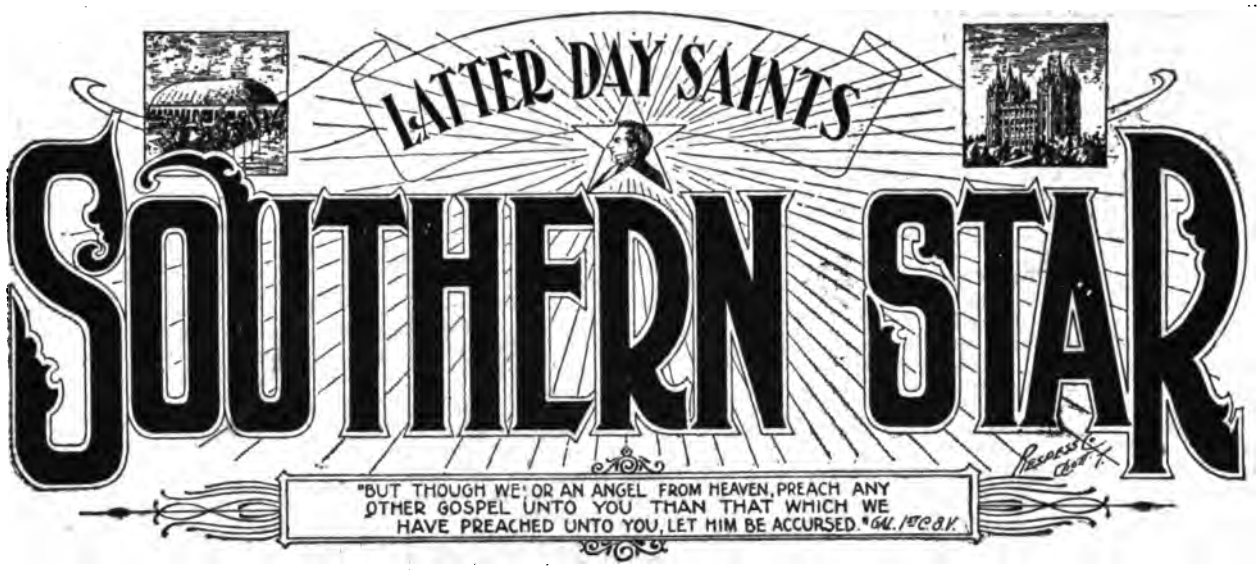
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VOL. 2. CHATTANOOGA, TENN., SATURDAY, DECEMBER 2, 1899. No. 1.

THE THANKSGIVING CHORUS.

By Clara Broughton Conant.

A chorus of praise from a nation!
Could our Father but hear it today—
No heart that refused its oblation,
Too ungrateful to sing or to pray!
Like a wind that sweeps over the ocean,
While the sunlight is smiling above,
Would be the grand pulse of emotion
Uniting all souls in his love!

Oh, think how his mercies are thronging
Around us and crowning our days;
Cold hearts that can cherish no longing
To join in the service of praise!
My country! Think how he watched o'er us
When many predicted our fall,
And join every voice in the chorus
That ascends to the Father of all!

Dear souls, we have watched for the morning,
In the mission that blossomed so fair,
Who feared lest that beautiful dawning
Should be veiled in the mists of despair;
Who with faith and love's sweet self-denial
Soon found that the Helper was near;
Praise him, we are safe through the trial,
And unite for another brave year!

Oh, enter his courts with thanksgiving,
An eager and jubilant throng;
Would all were athirst for the living
Of the life that itself is a song!
Athirst for the heavenly fountains,
Flowing bright in Emmanuel's ways;
Then from seashore and valley and mountains
Would rise the glad chorus of praise.

History of the Southern States Mission.

(Continued from page 401.)

The year 1893 came with chilly blasts and weeping heavens. The adversary was very alert and caused the brethren much trouble. Mobs were organized and the cloven foot was very much in evidence. South Carolina was much disturbed over the actions of a Mr. Gore, an apostate, who emigrated to Utah in 1892 and soon returned dissatisfied.

Jan. 22 Elders Dorrity and Patrick were holding a meeting at Pineway. S. C. Gore, with 100 followers, was in attendance, and after Brother Dorrity had concluded his remarks he was approached by Gore, who called him an untruthful person and accused him of not being honest. Elder Dorrity, with much complaisance, told Mr. Gore that it was unwise to talk as he was, and that such words seldom came from the lips of gentlemen. Mr. Gore's father then struck Elder Dorrity with his fist, but did not injure him. Friends intervened and prevented any further trouble.

Pike county produces the usual mob. who sent a bundle of hickory switches to Elders May and Haycock. The people also held a public meeting denouncing the "Mormons."

In Orangeburg, S. C., some mobbers lived. Elders W. H. Allen and J. T. Tanner went into the town to preach. A house was promised to them, but was finally refused at the needed time. They went about distributing tracts and had nearly finished their task when a mob assailed them, casting stones and pieces of ice at them. Further than a broken hat no damage was done.

Elder J. W. Sykes was traveling alone. He went to the small railroad town of White Plains, where he held a meeting. A large crowd turned out to meet him and paid devoted attention to him. At the close of the meeting he had an experience that many of us pass through—no one to invite us home.

Waiting until the crowd had dispersed, he went in search of entertainment. He had proceeded but a short distance when he was accosted by a young man riding a horse, who inquired Brother Sykes' business. Learning his trouble, he kindly offered to take him home. The invitation was graciously accepted. They went down the road a short distance, when the young man, pointing to a house, said: "You go up to the house and I'll be up directly, when I put my horse up." Brother Sykes went to the house and learned that a family of negroes lived there. Seeing the cruel joke, he returned to the road. Continuing down the road, he soon met two other men, who also inquired Elder Sykes' business. When informed, they offered their hospitality to him, which he eagerly accepted. The trio started through the woods, supposedly going to the homes of these two men. After walking some distance in the woods they feigned to be lost and asked Brother Sykes to pray. He then began to perceive their motives and refused, saying he thought he would return to the road. Suiting the word to the action, he turned and was about to be seized, when he commenced running. Being fleet he soon ran away from his captors, when they began shouting at him, and also shooting at him. Other men then appeared upon the scene, but he outran them all and made his way back to the church, where he remained all night.

The Elders in the Middle Tennessee Conference were having splendid success. They were traveling in the districts where President Woodruff had traveled before the war.

During the six months ending Feb. 28 the Elders had performed 124 baptisms, blessed sixty-three children, disfellowshipped seven and located a number of Saints who had been lost track of.

(To be continued.)

FANATICISM AND CRIMINALITY.

American Journal of Sociology.

The result of an analysis of a series of legal actions involving persecution of crime supposedly committed under the spell of fanatical religious beliefs serve to illustrate this point. Thus the Convulsionists, a sect existing in Paris about 1760, were wont to crucify members of their order, in emulation of the crucifixion of Jesus, in the belief that the souls of the surviving members would be saved by the sacrifice of their fellows. In 1817 the "Paeschelians," an Austrian sect, murdered a man, his wife and their daughter, under the delusion that the trio, who refused to go with the fanatics, were possessed of the devil. On the following day they crucified one of their own number, a girl of 18 years, who had suffered herself for the death, in imitation of the death of Jesus, in order to save the souls of her fellow-believers. In 1823 the leader of the Pietistic circle in Switzerland, after having dispatched her sister, who gave her life as a means of saving the souls of her relatives, was crucified by her followers at her own command, in order that she might die, rise again after three days, and restore to life the sister whom she had slain. In 1865 two mothers, adherents of the "Holy Men," slew their sick children, believing them to be victims of demoniacal possession. In 1875 a Hungarian miller, belonging to the "Nazarenes," killed his son as an offering for his own sins, after the fash-

ion of Abraham. In 1870, in Irkutsch, Russia, one of the "Schismatics" convinced himself by prayer and fasting and much Scripture reading that to save his soul he must be crucified. Accordingly he attempted self-crucifixion, and succeeded so far as the circumstances of the case would permit. In 1830, in the government of Perm, Russia, a peasant killed his child as an offering for sin, and buried the body in an ant hill. Likewise, in the government of Vladimir, another peasant killed both his children in due Abraham form, and while the babies bled under the father's knife, the devout mother celebrated the service by reading aloud selected portions of the twenty-second chapter of Genesis. In 1854, in the government of Tamboff, Russia, a peasant, convinced that to save his soul a man must have a sin to repent of, killed a neighbor with an axe in order to satisfy this highly imperative condition.

It is part of the creed of the "Wanderers," a Russian sect, that Antichrist rules in high places there and that, accordingly, good men must have naught to do with governmental affairs of any sort. In conformity with this belief, a man murdered, in various ingenious ways, twenty-five men, women and children, including his own wife and babies, in order to free them from the danger of losing their souls by suffering the contaminating contact of the government census taker. This occurred in 1897. The "Deniers," another quite interesting Russian sect, believe that evil taints all earthly good, and that the only escape is death. In 1865 sixty of these men, strong in the faith, after having murdered their wives and children, permitted themselves to be put to death, one by one, by their leader. The "Scourgers," who also form a widespread and influential sect in Russia, in obedience to the behests of their "saviors," are in the habit of indulging in human sacrifices, cannibalistic feasts, erotic dances, and other lewd procedures, as an extremely efficacious method of keeping the hand of evil from off their immortal souls. So the "Muckers," of Koenigsberg and the celebrants of the black mass in Paris afford further examples of the use of a ritual of erotism, coupled with a practice of the most abandoned and obscene behavior, to promote the eternal welfare of the soul."

With such evidence as this, how can people say, who profess to know Jesus Christ, that the satisfaction manifested by the conscience is a sure guide, and if a "good conscience," or contentment of mind is enjoyed by professors of religion they will be saved, regardless of their belief? Can anyone deny that the people aforementioned were not sincere and had a satisfied conscience to bear them out in their dreadful religious rites?—Ed.

The Worst Ever.

Burgling Bill—Is he lazy? Why, honestly, if dat feller wuz goin' ter commit murder, he'd do it in New York state, so's he could sit down when he died.—Kansas City Independent.

He Served His Time.

Louisville Post.

Kind Old Lady—Poor man! You look as if you had seen better days.

Mr. Willie Deadtired—I have, madam. Once I dwelt in granite halls.

Kind Old Lady—And why the loss of such a home?

Mr. Willie Deadtired—My term expired.

One who has a mind to think will soon have a thinking mind.

A Clergyman on the "Mormons."

According to the Hartford, Conn., Post of Monday, Oct. 9, Rev. Joseph Waite delivered a discourse at Unity Church on the previous Sunday, on his observations among the "Mormons." The paper gives this summary of his remarks:

"Mr. Waite admitted that he entered the state of Utah with a prejudice against the Mormon sect. But the highly cultivated and irrigated fields, the broad streets and avenues and magnificent buildings which burst into view as the train rolled into Salt Lake City after a tedious ride across the arid plains, dissipated the idea that a people who are looked upon as polygamists must of necessity live in a squalid condition. But the thrifty condition of their homes and places of business was 'an eye opener' and prompted investigation in every direction, and the statistics of the Mormon settlement as compiled by the federal authorities, they being non-Mormonists, were searched for information as to their social relations and public conduct. It was learned that in the jails and reformatories the percentage or Mormons imprisoned was so small that they may be said to be a non-criminal people.

"There has been year after year when there was not a representative of the sect imprisond in the jail of Salt Lake City. Of the thirty-five gambling houses of the city not a person connected with them was a Mormon. Of the houses of ill fame of the city not a Mormon woman was an inmate. There are no drunkards or illegitimate children among them. A further study of their history and customs showed that the Book of the Mormons on which their religious and social customs are founded never did nor does it now, advocate polygamy. * * * but the men who have taken a plurality of wives, who have borne them children, declare that they will never abandon those women and their offspring.

"Mr. Waite said that the Mormon Church was growing at a rate that outstrips any other sect in the country, but polygamy is not encouraged. The Mormons have suffered much in the way of persecution at the hands of non-Mormons, but like the Jews of old, when driven from their possessions they began the struggle for a living in a new country and have always succeeded, and their growth and prosperity at present indicate that their many virtues appeal to many pure-minded people who adopt their creed."

The Post adds:

"The lecture abounded with facts and figures relating to those people, which were a revelation to the hearers, and they left the church with a different opinion of the 'Mormons' than when they entered it. It is hoped the lecture will be repeated."

It is so unusual to hear anything favorable of the Latter Day Saints from religious teachers, that the foregoing is quite refreshing. In the main it is correct, but still there are some inaccuracies as may be expected from one not perfectly familiar with the doctrines and claims of our people.

A Vain Seeking.

Scribner's Magazine.

The recent announcements by several men of science that they believe that they have sure proofs of the immortality of the soul may not be so important as they seem to the gentlemen who make them, but at least they are interesting. The proofs that are relied upon are chiefly communications received through mediums, which are said to be so remarkable in the knowledge which they imply, that those who receive them are driven to conclude that they come from the spirits of persons who lately lived on earth. To the average observer spiritualism seems a labyrinth of frauds and mysteries, some deep, some shallow, wherein those who wander grope from delusion to delusion, and arrive nowhere. The cry is not so much that all spiritualism is false, as that whether false or not, it is all unprofitable. That is the usual attitude the intelligent public has toward it, and it is based on observation which is wide if not profound. For though we hear of reputations damaged and lives apparently misdirected as a result of spiritualistic experiments, we rarely hear of persons whom spiritualism has helped. The quest seems trivial and disconcerting; not useful.

Few of us think that spiritualism will ever prove the immortality of the soul to the satisfaction of the scientific mind. Still, when Prof. Hyslop, of Columbia University, declares that that very thing is about to be done, we are quite ready to give him our attention. We have heard before of Mrs. Piper, the Cambridge medium, who has been for ten or twelve years in the charge of the Psychical Research Society. We know that she is looked upon as a remarkable medium, and that the closest watching for years past has failed to detect her in deceit. It is through her Prof. Hyslop says that the proofs which he finds satisfactory have come. They have come, then, by a notable and reputable route, and they are endorsed by an observer whose endorsement is probably as good as can be given, for Prof. Hyslop is not only a man of high character but of a ripe experience in matters of this sort. Psychology is his specialty. He knows the tricks of commercial spiritualism, and has often detected and exposed them. It is human to err, and it is entirely possible that his certainties may turn vague on exposure, and that his conclusions will not stand; but certainly his proofs deserve and will receive respectful inspection.

But, of course, the question is not whether or not we are going to believe the soul immortal, but merely whether we shall consider these newly advertised proofs of it are worth anything. Most of us instinctively believe in a future life it is, and will go on believing in it however new proofs may triumph or fail. We think there must be a future life. It is not improbable. What is grossly improbable is that there is none. The wonder is not that there should seem to be feeble glimmerings of intercourse between us who are still here and those who have gone before. The wonder is that it has proved to be so extraordinarily difficult to speak across a grave. Prof. Hyslop has probability overwhelmingly with him in his general contention. If we are not agitated by his promises and impatient to read his disclosures, it is because proofs of the sort he deals with have heretofore been inconclusive and disappointing. For some reason the life of earth seems to have been isolated. We scarcely even dream of what life may have preceded it, and though we do dream much about the life that is to follow, we gather surprisingly little information about it.

Coffee has its name from Caffa, the Arabian port whence it was first brought to Europe.

Beauty in a woman is like the flowers in spring; but virtue is like the stars of heaven.

THE LORD'S SUPPER.

Editorial Thoughts, Juvenile Instructor.

The question has been asked, "What shall be done with the broken bread that remains untouched after the sacrament of the Lord's supper has been administered?"

We reply, in the first place, the officiating Elders or Priests should endeavor not to break much more bread than is needed; in other words, they should adapt the amount broken to the number present to whom it is to be administered. If any remains over it should be returned to the care of the brother who provides the bread for the ordinance, and he should be admonished to see that it is not used for improper purposes; for instance, we do not think it should be fed to the fowl or swine, or carelessly thrown away in the street, or back yard, or elsewhere.

We learn from the writings of the early Christian fathers that it was the custom in the ancient Church in the days of the Apostles and their immediate successors, for the Deacons, after the sacrament meeting was closed, to carry the bread to the homes of those Saints who from sickness or other justifiable causes were prevented from being present at the assembly of the Saints. Those thus kindly remembered partook of the bread with gladness. We have known this to be done in these days, and believe such action, whether by the Deacons or others, to be justifiable and praiseworthy, but in the organized wards of the Church, it should be done with the knowledge and consent of the Bishop. The Lord has not commanded that the emblems of His infinite sacrifice should only be partaken of at a public meeting or on a certain day. We make this observation as we have heard of brethren claiming that the sacrament could only be properly administered on the Sabbath. Neither the revelations of the Lord nor the practice of the Saints justifies such a conclusion. We have had the pleasure of partaking of this ordinance in the house of the Lord on other days than Sunday when the proceeding was sanctioned by the presence and participation of all the general authorities of the Church, and was under the immediate direction of our Prophet, seer and revelator, God's earthly mouthpiece, both him who now lives and those who have gone before.

It has also been asked, "Is it right and proper to use at the ward sacrament meeting in the afternoon or evening the bread that remains over from the administration of the ordinance in the morning at the Sunday School?" No, we consider such an act improper. The breaking of the bread is a part of the ordinance which should always be performed in the meeting, and at the time that it is partaken of. To do this at any other time lessens the solemnity of the rite and robs it of much of its symbolism.

We partake of the sacrament, for one most important reason, that we may always remember that sacred body, that was offered up for our salvation, by which the ransom was paid and we were brought into communion with the Father, and made heirs of salvation and joint heirs with Him who made the sacrifice. To rob the ordinance of any of its significance by omitting any of its parts is not pleasing to the Lord, for to do so obviously weakens the intent for which it was established as an ordinance of the everlasting Gospel. So effectually and permanently does the Lord wish to impress the remembrance of that great sacrifice at Calvary on our memories that He permits us all to partake of the emblems—the bread and wine. As an object lesson it would not be as effective if the President of the meeting alone partook, or, indeed, if it were extended to the Priesthood only. But so that we may all remember Him, all who are members of the Church are permitted to partake, as are also the unbaptized children who have not reached the years of full accountability.

We remember once visiting a branch in England where the strange practice prevailed of breaking the bread some time before the meeting opened. After being broken it was put away on plates in the desk on the top of which it was afterwards blessed. This custom affected us quite painfully, as we felt that it was an unwarranted departure from the custom of the Savior and the prevailing practice of the Church, a departure from which no advantage could in any way be gained. It was, on the other hand, not only undesirable in itself, but was a dangerous example which might lead to other unauthorized changes in other ordinances; for we realized that by practices such as this the ancient Church gradually departed from the true order of God, and established the errors and mummeries that destroy the efficacy in modern Christian sectaries not only of the sacrament, but of other ordinances of vital importance to all who are seeking salvation. Where the Lord has condescended to give us a form of words or a manner of procedure in the performance of any ordinance in His Church, we should esteem it a pleasure and a duty to observe strictly what the Lord has revealed and neither add to nor diminish from. His expressed wishes and commands. Where no exact formula is given of Him we are safest in following the usual practice of the Saints, sanctioned by the presence or teachings of "those who hold the keys." Then for the rest, let the Holy Spirit guide us as to the details and the exact language to be used. If we are living our religion as faithfully as we should be, there is little fear of our going far astray while we thus officiate as His servants.

SHE RESTS IN SLEEP.

(Lines on the death of Sister Ethel Lowry Reid, by Sister Rhoda Watson Smith, Manti, Utah.)

Dear Father, Mother, do not weep,
Tho' your dear child was from you torn,
And in the silent grave will sleep
Until the Resurrection morn.

God lent to you that gentle flower,
That for a time so fair did bloom,
But in an unexpected hour
You had to bear her to the tomb.

'Twas but the clay you carried there,
Dear Ethel you again will meet.
Methinks I see her form so fair
Waiting her loved ones all to greet.

To that bright world, where pain and care,
Parting and sorrow will be o'er,
They'll gladly bid you welcome there,
She, and her brother, gone before.

Ah! yes, and here's her baby, too,
Think you he's left without her care?
No! No! She'll ever watchful be
That he with you might join her there.

So Brother, Sister, cease to grieve,
It pained you with your child to part,
Our Father will that pain relieve;
And He will help you bear the smart.

Oh! but a tear brings such relief
When hearts are filled to overflow,
It will assuage the keenest grief
When to His will we're called to bow.

Then drop a tear, and gently weep
For that lov'd form that's 'neath the sod,
She is not dead, she rests in sleep,
Her spirit hath return'd to God.

A LITERARY CURIOSITY.

(Each line of the following poem, as it appeared in the St. Louis Republic, is said to be a quotation from some one of the standard authors of England and America, and is the result of laborious search among the voluminous writings of thirty-eight leading poets of the past and present. The number of each line refers to its author below):

LIFE.

1—Why all this toil for triumphs of an hour?
2—Life's a short summer, a man, a flower;
3—By turns we catch the vital breath and die—
4—The cradle and the tomb, alas, so nigh.

5—To be is better far than not to be,
6—Though all man's life may seem a tragedy;
7—But light cares speak when mighty griefs are dumb,
8—The bottom is but shallow whence they come.

9—Your fate is but the common fate of all;
10—Unmingled joys, here, to no man befall.
11—Nature to each allots his proper sphere,
12—Fortune makes folly her peculiar care;

13—Custom does not often reason overrule,
14—And throw a cruel sunshine on a fool;
15—Live well, how long or short permit, to heaven,
16—They who forgive most shall be most forgiven.

17—Sin may be clasped so close we cannot see its face—
18—Vile intercourse where virtue has not place.
19—Then keep each passion down, however dear,
20—Thou Pendulum betwixt a smile and tear;

21—Her sensual sneers, let faithless pleasure lay,
22—With craft and skill to ruin and betray;
23—Soar not too high to fall, but stoop to rise,
24—We masters grow of all we must despise.

25—Oh, then, renounce that impious self-esteem;
26—Riches have wings and grandeur is a dream.
27—Think not ambition wise because 'tis brave,
28—The paths of glory lead but to the grave.

29—What is ambition!—'tis a glorious cheat,
30—Only destructive to the brave and great.
31—What's all the gaudy glitters of a crown?
32—The way of bliss lies not on beds of down.

33—How long we live not years, but actions tell;
34—That men live twice who live the first life well.
35—Make, then, while yet ye may, your God your friend,
36—Whom Christians worship, yet not comprehend.

37—The trust that's given guard; and to yourself be just;
38—For live we how we can, yet die we must.

1, Young; 2, Dr. Johnson; 3, Pope; 4, Prior; 5, Sewell; 6, Spencer; 7, Daniel; 8, Sir Walter Raleigh; 9, Longfellow; 10, Southwell; 11, Congrove; 12, Churchill; 13, Rochester; 14, Armstrong; 15, Milton; 16, Bailey; 17, Trench; 18, Somerville; 19, Thompson; 20, Bryant; 21, Smollet; 22, Crabbe; 23, Massinger; 24, Cowley; 25, Beattie; 26, Cowper; 27, Sir Walter Davenport; 28, Gray; 29, Willis; 30, Addison; 31, Dryden; 32, Francis Quarles; 33, Watkins; 34, Herrick; 35, Mason; 36, Hill; 37, Dana; 38, Shakespeare.

Once I was pure as the snow, but I fell—
Fell like a snowflake, from heaven to hell—
Fell, to be trampled as filth in the street—
Fell, to be scoffed at, spit on, and beat;
Praying, cursing, wishing to die,
Selling my soul to whoever would buy,
Dealing in shame for a morsel of bread,
Hating the living, and fearing the dead.
—Selected.

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SATURDAY, DECEMBER 2, 1899.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

And he gave some, Apostles; and some, Prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body Christ; till we all come in the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ; that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. (Eph. 4.)

There is no place in the Bible where it says these important officers were to be done away—they were to remain in the Church until we all come in the unity of the faith. Are we all in the unity of the faith? Are they in the Church?

OUR SECOND VOLUME.

In our second volume it will be our most earnest endeavor to fulfill the heartfelt wishes of all and supply some food for reflection that will be for the future good of our readers. Our acquaintance through the Star has been pleasant; if we have your confidence and friendship it will be our pleasure to retain them, and do such things as will strengthen those ties. When we were young we received many impressions, good and evil, many of which were learned through things we read. We have possibly read of the bold highwayman, the bloodthirsty Indian, or perchance the noble patriot, the hero and other worthies. All such created impressions, either good or evil. Our intention is to produce only those articles that will impress readers to be good, virtuous, honest and holy, to strike out for whatever is right and manly; to make principle and not popularity, one milestone in your career, in short, to do good. To make it available we have placed the subscription price at $1 for this volume.

BY GRACE ARE YE SAVED.

Modern Christianity has been for ages relying upon the grace of God for salvation, and have entirely neglected the weightier matters, thinking that by a simple belief in the Nazarine Jesus, who dwelt in Judea 1900 years ago, their salvation is secured. In consequence of this, many Priests waft into the arms of Jesus, men accused and guilty of the most wicked crimes. Murderers from the scaffold are swung by the neck into the arms of Abraham—saved in the Kingdom of God (?). Criminals of all descriptions are made secure by acknowledging a simple belief in Jesus, and by mourning at a penitent form, and exhibiting a worldly sorrow.

Such preposterous innovations coming from the dark age, are from beneath, not from God. Of course the devil can quote Scripture, as we find by reading the temptations of Christ. The servants of the devil can also place a wrong construction on the word of God, as they do in these latter days, and you often hear great sermons preached from the following text: "By grace are ye saved through faith; and that not of yourselves; it is a gift of God." (Eph. 2-8.) Also, "God so loved the world that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3-16.)

The above, of course, deals directly on the grace of God, who is indeed gracious to His children, in Sending His Son, as that is really the foundation of the Christian religion. Therefore, God's grace and charity are at the foundation of our faith. We cannot be saved without grace, we cannot be saved without faith, and we cannot be saved without works.

To illustrate, if a farmer owned 100 acres of good land, which God had blessed with His sun, and with His rain, in fact, He might be very gracious to that land; as to its environments, it might be capable of producing abundantly. But if the farmer is devoid of faith, and works, he will never expect anything but a harvest of thorns, briars, and noxious weeds. "If he sows the wind he reaps the whirlwind," and therefore the intelligent farmer will apply God's gracious sun and rain to the best advantage; having a belief and faith, which is a perfect assurance that what he sows he will reap, and he applies this faith by planting corn, and tilling it, and otherwise working it until it matures and is ready for the harvest. Thus we see grace, faith, and works and a grand result.

Any one of these gifts would be an entire failure without the other, and the belief in the Lord Jesus Christ alone is not adequate to salvation. James says, in his second chapter, that "faith without works is dead" and that "the devils believe and tremble." So we should be careful how far we allow ourselves to rely upon the grace of God. His Gospel ship is freighted and sailing toward the Millennium. Its officers, Apostles, Prophets, Seventies, and Elders, have control, under the great Captain, Jesus, and the life buoys of grace are being distributed in all the world; but the poor sinner who is floating on the sea of life would rather drown than apply the effort and faith necessary to grasp that God's life buoy, and be saved, and will rather float to his doom, while the ship takes two of a family and one of a city, who are of the seed of Israel, and carries them safe to Zion, where they learn more of the ways of their great Captain, and go on to perfection.

Would that all could fully appreciate the grace of God so as to love Him and keep His commandments, which is equivalent to doing good works, and obeying His laws. Then we can come to perfection; as He desires us to be perfect. Let us follow the admonition of John when he speaks of the Saints and says, "hereby we do know that we do know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar and the truth is not in him." (John 2-3.) "But if we walk in the light as He is in the light, we have fellowship one with another and the blood of Jesus Christ His Son cleanseth us from all sin." (I John 1). "Then are we in very deed the sons of God, and it doth not yet appear that we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is. And every man that hath this hope purifieth himself, even as He is pure."

The whole teachings of the Gospel of Jesus induces faith and works, and a heartfelt gratitude to God, for the gracious gift of His Son; with the bounteous plan of redemption to the whole human family, who will be saved in the due time of the Lord by His grace, and their faith and works.

May the time speedily come when modern Christians will learn to obey God, and keep His commandments, and not depend wholly upon His grace.

Thanksgiving each year brings many happy reunions around the family board. The hearts of the fathers are turned to their children, and the hearts of their children to their fathers. Family ties are strengthened and love for each other increased. It is a rekindling of the fire of love and reliance in God, without which nations perish. Long live Thanksgiving day.

Brethren—We hope you did not miss the turkey.

Never be persuaded contrary to your better judgment.

The observance of a National Thanksgiving day once a year is a beautiful custom. None should nor none will be more truly thankful to our Creator than the Saints of God. True Saints are thankful for the goodness of our Father in heaven every day in the week.

When a man desires to sleep, he desires to hear no noise; so when a man doth desire to sleep in sin, he desires not to hear the voice of grace disturbing him; and the devil, like a diligent chamberlain, draweth the curtains of darkness and security about him.

Be always at liberty to do good; never make business an excuse to decline the office of humanity.

"Mormon" Roberts.

Editorial, New York World, Nov. 26, 1899.

On what ground is Roberts to be excluded from the House of Representatives of the United States? Has he not "attained to the age of twenty-five years?" Has he not "been seven years a citizen of the United States? Is he not an inhabitant of that State from which he was chosen? Was he not legally chosen in a legally conducted election?

The answers to all these questions as to the constitutional requirements must be in the affirmative. Then the proposal to refuse him his seat is a proposal to defy the Constitution of the United States, to refuse their political rights to the people of Utah.

This is a serious matter. No matter how worthy the people who advocate such a proposal, no matter how irreproachable their moral character, the nature of this proposal is not changed. It is, looked at in its most favorable light, a proposal to do evil that good may come; and the evil is a violation not only of the fundamental law ordained by the people of the United States, but also a violation of the fundamental principle upon which our liberties rest—the principle of representative government.

For such an assault there could be no justification.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

Those who enjoy the light of the everlasting Gospel of Jesus Christ, as restored through the instrumentality of the Prophet Joseph Smith, can appreciate the difference between that light and the gross darkness into which modern christendom has sunk. But for the benefit of those of our Elders who are not acquainted with the history of the events which transpired during the period of the great Apostacy, I will relate a few items, which will at least be of interest to the Latter-day Saint.

The Prophet Daniel, in his last chapter, eleventh verse, says, "that from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days (1,290)." There are two events of importance herein mentioned, a time when the daily sacrifice is taken away, and a time when an abomination shall be established. And there is a period of time called 1,290 days between these events.

Many comments have been made on these figures, but the Bible establishes beyond peradventure, that a day in Israel was reckoned a year of 360 days. The instance of David serving his Uncle Laban seven years for Rachel, he was deceived, and was requested to fulfill her week also, which meant that he had to serve another seven years. See Gen. 29, 18-20-27; Num. 14-34, also Eze, 4-6. Our Savior's expression to the Pharisees in Luke 13-32, speaking of Herod, said, "Go ye, and tell that fox, behold, I cast out devils, and I do cures today and tomorrow, and the third day I shall be perfected. Nevertheless I must walk today, and tomorrow, and the day following." Christ was not talking of a day of twenty-four hours, but He undoubtedly was speaking of His three years' ministry, referring to the day as a year, and implying that Herod had no power to kill Him, until His mission of three years was accomplished.

There is much testimony that the Israelitish mode of reckoning was different than ours, and that at least in these instances a day was as a year, also that the Hellenic year was used of 360 days, or a month of thirty days. The Bible being translated from the Greek, it is only reasonable to suppose that the Hellenic reckoning would prevail.

My object in making this proof is to show that Daniel refers to a period of 1,290 years, which should transpire before the abomination, or Dark Age, should commence.

I contend that the daily sacrifice was taken away by Antiochus Epiphanes, the King of Syria, when he overran Judea and offered a pig on the temple altar, thus defiling the holy of holies, and the oblation ceased for three years and a half, as recorded in Daniel 8-11. Josephus speaks of this occurrence in the days of the Maccabees.

The next time the daily sacrifice was taken away occurred at the crucifixion, as that sacrifice has surely never been honored by the Almighty since that time. As Christ fulfilled the intent of that sacrifice, and it was of no more efficacy.

I will now introduce the taking away of the daily sacrifice when the ten tribes of Israel were taken captive, 720 years B. C. They were brought into subjection to an idolatrous King, and driven into the northern countries, away from their sacred temple, and the daily sacrifice certainly ceased with them, so far as our knowledge goes. Thus we find a record of the daily sacrifice being taken away three distinct times.

To show how beautifully the Latter-day Saint can establish the foundation of his faith, we will reason upon the latter period. Shalmaneser, the King of Assyria, took the ten tribes captive (or the daily sacrifice away) 720 years B. C. Now let us add the 1,290 years to the abomination, and we reach the period of 570 years after Christ. The duration of this universal apostacy was to be 1,260 years; as I will prove from the word of God. Add 570 years to 1,260 years, and what is the result? The great year of jubilee, and liberation from the thraldom of Satan, when the Gospel was restored to the earth, in its pristine beauty, and God's Church was duly established through the instrumentality of the Prophet Joseph Smith, 1830. What a remarkable result.

The worldly commentators have placed various interpretations upon the word of God, to their condemnation, but these figures stand as a testimony before the world. This, taken in connection with Daniel's second chapter, also his seventh, makes strong evidence to support a literal fulfillment of these events.

Daniel also speaks of a succession of empires, and man-made kingdoms, which should be overthrown and broken in pieces. He also sees through the vista of time when the God of Heaven should establish a kingdom, which should never be destroyed, nor given to another people, but should stand forever. The Babylonian, Medio Persian, Macedonian and Roman empires, with a power which should devour and break in pieces, speak great words against the Most High, wear out the Saints, change times and laws, and otherwise despoil the Church of God, fulfill this prophecy. A great beast was to arise, who should receive power from the dragon, or Satan, which should drive the Church and Priesthood of God into the wilderness, where she should be protected for 1,260 years, or a time, times, and the dividing of time, see Rev. 12, 1 to 6, 13th, 4 to 8, and much evidence is adduced to substantiate the fact that this abomination which maketh desolate, or universal apostasy, should be in existence for 1,260 years, and the whole earth be under the power of the beast, dragon, or Lucifer. And that the Church of Christ, with the Priesthood of the Almighty, should be taken from the earth for a period of 1,260 years.

The question might be asked, How do you arrive at the time, times, and the dividing of time, being a period of 1,260 years?

I will explain as briefly as possible, that Nebuchadnezzar, for his haughty vanity, was driven out to live as the beast, until "seven times" had passed over him. Or, in other words, he lost his identity, and eat grass with the beasts for seven years.

This would appear as if time was a year. And if a time was a year, why not times, which is the plural, mean two years, and the dividing of time a half a year. Now, at the 360 day year, it figures exactly 1,260 days, or the same period spoken of more clearly in John's apocalpse seen on Patmos, referred to in Rev. 12th and 13th chapters, where he speaks of it as forty-two months and 1,260 days. This data appears synonymous. And the day being as a year, we have the remarkable period of 1,260 years, when this earth would be turned over to a reign of terror, bloodshed and abominable desolation. The history of the Dark Ages will verify the fulfillment of this prophecy.

This is a lengthy subject, and I have been thus verbose, that I might more clearly account for the 1,290 years between the time of the sacrifice taken by Shalmaneser 720 years before Christ, and the fulfillment of the time 570 years after Christ, when commenced the great Dark Age of universal apostasy. Bridging over that period of darkness 1,260 years, to the restoration in this the nineteenth century, when angels have again visited the earth, and the kingdom spoken of by Daniel established in the year 1830.

The world might scoff and deride such egotism (?) presented by that despised and hated sect, called Mormons, but such derision is no argument.

The above is an introduction to a series of articles, to be published weekly, and I will try to take the subject up by the century, in order that it may be easy for the Elders to refer to. I will endeavor to show the most salient points in the great apostasy, commencing at the first century.

(To be continued.)

UNBELIEF—MIRACLES.

Western Standard, Nov. 1, 1856.

The unbelief of the present generation regarding the power and attributes which were formerly ascribed to the Lord, is extraordinary. They have an idea that He has ceased to give Himself the slightest concern about anything that pertains to earth or its inhabitants. True, they believe, or at least so express themselves sometimes, that He exercises a supervision over the affairs of men, and that He is the controlling power; but this is merely the effect of education, and not the result of personal experience. They see so little of what they imagine to be His management and interposition, that they have concluded the jurisdiction He exercises is of a general and not of a local nature. If plague, famine, earthquakes, or sickness and distress, therefore, should come in their midst, instead of acknowledging the hand of the Lord in them, or thinking that He can possibly have anything to do with the matter, they seek to account for their presence on purely natural principles. Hence, when pestilence enters a city there is no appeal made to the people to humble themselves under the chastening hand of the Lord; but they are exalted, in the strongest language, to attend to the sanitary regulations, and, if they attend strictly to them, it is all that is required. They act as though they believe that God had not power to operate, or that if He has the power, He will have to operate in an unaccountable and supernatural manner; therefore, everything that can be accounted for on natural principles must, of necessity, be independent of any agency on His part. These are the commonly received opinions of the day, and we see men everywhere acting upon them; yet nothing can be more absurd than such a belief. God always acts in accordance with well-defined and understood laws, and does not violate the laws of nature in the least in performing all His wonderful works. Because men, not comprehending how such works are performed, term them miraculous, it does not necessarily follow that there is a suspension of the laws of naure in such cases; neither does it follow, because men can partially comprehend a law according to which certain results are produced, that God has nothing to do with it. Everything that the Lord Himself performs, or which He commands His servants to perform, is plain and simple, and easily understood by Him—it is no miracle to Him, because He comprehends the law by the observance of which such things are produced. Mankind term such works miracles and supernatural, because they have not progressed sufficiently to understand how they can be done, without the suspension of the laws of nature. Did they fully understand all the laws of nature, however, they would then perceive that in the performance of these "miracles" no law of nature is in the least violated; but rather that they are produced by the superior knowledge of these laws which the person has who works them or the Being who permits them to be worked.

In nothing is the scepticism of the present age more visibly apparent, than in their treatment of the words of Jesus Christ and His Apostles, in regard to the practice of the ordinance of laying on hands and anointing with oil for the recovery of the sick. They have made such advances, as they think, in the art of medicine, that if a person should distrust their modes of healing, or express doubts about the ability of the medical practitioners of the present day, and have any desire to cling to the old mode revealed by Jesus and practiced so successfully by His disciples, he is thought to be a fanatic and a fool—too superstitious to keep pace with the discoveries of the age. Yet Jesus has plainly said, and the experience of His disciples, and their records contained in the Bible, substantiate the truth of His saying—that those who believed on Him and kept His commandments, should have this power. James, one of the Apostles of the Lord, in writing to the Church, counsels them if there should be any sick among them, to send for the Elders of the Church, and they would pray over them, anointing them with oil in the name of the Lord, and He promises them that the prayer of faith shall save the sick, and the Lord shall raise them up. The individuals who, in the most of instances, cry the loudest "folly, fanaticism and superstition" when they hear about the Latter-day Saints practicing this mode in the treatment of the sick, are those who boast the most of their belief in the Scriptures; and still they imagine themselves to be consistent. Jesus says this gift of healing shall be possesed by the believer. They say it shall not. James says, if any are sick, let them send for the Elders of the Church. They say, if any are sick, let them send for the physician. He says, the anointing of the sick with oil in the name of the Lord, with the prayer of faith, shall save the sick. They say, such a thing would be a miracle, and miracles have ceased; therefore, if the sick wish to be healed, instead of anointing them with the oil let them be dosed with medicine prescribed by physicians. This latter mode would be natural in their opinion, and the plan recommended by James supernatural. Because they cannot understand the principle by which the sick can be healed in this manner, they jump at the conclusion that a law of nature is suspended, and what they are pleased to term—a miracle, performed. The Latter-day Saints, on the contrary, believe it to be as much or more in consonance with the laws of nature to heal the sick by this treatment —because recommended by the God of nature, the Being who gave nature her laws—than by any other, and, therefore, are so indifferent in regard to the opinions of the world on the subject, that they practice it. As they progress in faith and knowledge, their comprehension will be so expanded that they will understand the principle upon which such things are done, and they will then cease to appear supernatural or miraculous.

Because the Latter-day Saints maintain that this gift, in conjunction with the other gifts which Jesus promised, is in the Church, and always will be enjoyed whenever God has a Church upon the earth, number tauntingly say, if you will give us an exhibition of this power —if you will work a miracle for us, we will believe your doctrines; for then we will have indubitable evidence that you are sent of God. And these poor creatures profess, too, to be believers in the Bible. They are so sceptical about the truth of the words of the Lord Jesus, whom they profess to adore and worship as their God, that they wish those who contend for the truth and infallibility of His words, to work a miracle to convince them that He did not deceive when He said, "These signs shall follow them that believe!" But, even if, what they term, a miracle should be performed—if they were to behold such an exhibition of power, would they be warranted in receiving the performer as a servant of God? If supreme power, and supreme power alone, could violate or transgress a law of nature, and it required such a transgression to constitute a miracle, then a manifestation of that kind might be reliable. But who can say that in the exercise of any of the gifts which Jesus promised to those who believed on Him and kept His commandments, a law of nature is transgressed or suspended? Shall we say because we cannot comprehend it, that, therefore, an eternal law is violated? As well might the savage, not understanding the philosophy of paper talking—of thoughts being communicated by letter to those at a distance, assert that a law of nature is violated in that operation, because it does not come within the grasp of his limited comprehension; or the man who hears, for the first time, that messages can be sent hundreds of miles with the speed of thought, pronounce it impossible unless a law of nature be suspended. Mankind should not, because a man performs something which, to them, may appear strange and unaccountable, imagine that he has the power to violate a law of nature, and that they may therefore receive him as a servant of God; for if they do, they will be liable to be deceived.

We are convinced that these manifestations, which are known as miracles, would be very commonly witnessed on the earth, if mankind would but live aright. When they are not enjoyed, the fault is in man, as the Lord is as willing and can as easily bestow them as hundreds of other blessings and gifts which He does bestow, which are not esteemed as miraculous on account of their being so generally enjoyed.

The Benedict.

Shakespeare loved and wedded a farmer's daughter.

Humboldt married a poor girl because he loved her. Of course, they are happy.

Byron married Miss Maybank to get money to pay his debts. It turned out a bad shift.

Robert Burns married a farm girl, with whom he fell in love when they worked together in the plowfield.

Peter the Great, of Russia, married a peasant girl. She made an excellent wife and a sagacious empress.

Queen Victoria and Prince Albert were cousins, and about the only examples in the long life of English monarchs wherein sincere affection existed.

Edward Lytton Bulwer, the English statesman and novelist, married a girl much his inferior in position and got a shrew for a wife. Of course, he was unhappy.

Washington married a woman with two children. It was enough to say that she was worthy of him, and they lived as married folks should—in perfect harmony.

Mulatto is a Spanish word derived from mulus, a mule, and signifying a person of mixed ancestry.

THE ORIGINAL MANUSCRIPT.

Improvement Era.

Much has been said at different times as to the whereabouts of the original manuscript of the Book of Mormon, but very little of a definite character has been said respecting this topic. Quite recently an article on this subject was reprinted in the St. Louis Republic, from a Richmond, Missouri, correspondent, and copied by the Troy, N. Y., Press and reproduced from the latter paper by the Deseret News of September 27th, with appropriate comment. That the readers of the Era may more clearly see the puerile, but malicious character of this article, which is a fair sample of many others published in the press of the country, on this subject, it is here reproduced:

"The original manuscript of Joseph Smith's 'Book of Mormon,' the Bible of the 'Mormon' Church, is kept in a bank vault in this town. The Elders of the 'Mormon' Church, in Utah, made different attempts, in past years, to get possession of it, but failed. Once they offered $100,000 in cash for the old and yellow manuscript, but its keeper, David Whitmer, one of the founders of the Church, refused the offer because he believed the Utah branch of the Church wished to get hold of the manuscript to insert into it, by forgery, a clause that would authorize and sanction the practice of polygamy. Last week two representatives of the 'Mormon' Church, of Utah, were here making another attempt to buy the manuscript. This original manuscript, written at the dictation of Joseph Smith, is now in the possession of George W. Schweich, of this town, a retired merchant, the grandson of David Whitmer, who was one of the three witnesses to the writing of the manuscript. The manuscript of the 'Book of Mormon' contains 600 large sheets of linen paper, the size of foolscap, written closely on both sides. The paper is yellow with age, and the ink is faded to brown. The pages are bound together with strings of yarn. The manuscript contains 350,000 words. It was written in 1829."

The fact of the matter is that the original manuscript of the Book of Mormon never was "kept in a bank vault" in the town of Richmond nor in that or any other town in Missouri. Neither has the original manuscript ever been in the possession of David Whitmer nor that of any of his kindred. Neither has the "Mormon" Church in Utah, through any of its Elders or otherwise, attempted at any time to get possession of the original manuscript of the Book of Mormon, "and failed." The Church in Utah has not at any time, through its Elders or otherwise, offered $100,000 nor any other sum of money for the original manuscript, nor for the "old and yellow" copy of it which was left by Oliver Cowdery, at his death at Richmond, Missouri, March 3d, 1850, in the possession of David Whitmer, which copy is said to be now "in a bank vault" in Richmond, Missouri. The story about David Whitmer refusing "the offer" of $100,000 for his copy of the manuscript, "because he believed the Utah branch of the Church wished to get hold of the manuscript to insert into it, by forgery, a clause that would authorize and sanction the practice of polygamy," is ridiculous twaddle. The fact, however, that such a story is told, and published in some of the leading newspapers of the country, would make it appear that there are people blind enough to give credence to it.

First, let it be said that David Whitmer's "belief," if he ever entertained such a belief, together with the whole story, is without the least shadow of truth. How could it be possible for such a thing as forgery to be perpetrated? Up to the date of the alleged offer hundreds of thousands of copies of the Book of Mormon had been published and scattered broadcast over the world, and, besides, translated into more than a dozen foreign languages. Therefore, even if David Whitmer or the agents of the "Mormon Church of Utah" might desire to alter the manuscript, how could they hope to call in and change the tens of thousands of the printed book? Comment is unnecessary. A grain of common sense will show how imbecile the thought.

The statement that "last week two representatives of the 'Mormon' Church, of Utah, were here making another attempt to buy the manuscript," is a falsehood of the same class. However, there may have been occasionally an Elder of the Church, not posted on this subject, who, for some purpose known to himself, might have tried to ascertain the value in which this manuscript is held by its possessors. But no man, Elder or Apostle, is, or ever has been, authorized by the Church of Jesus Christ of Latter-day Saints to offer any sum of money for the manuscript now in the possession of the heirs of David Whitmer. In September, 1878, in company with Apostle Orson Pratt, the writer visited David Whitmer, at Richmond, Ray county, Missouri. In the presence of David C. Whitmer, the son of Jacob, Philander Page, David J. Whitmer, son of David Whitmer, George Schweich, Col. James W. Black, J. R. B. Van Cleave and some others, Father David Whitmer was asked if the three witnesses signed their own names to the testimony to the Book of Mormon? Father Whitmer unhesitatingly replied with emphasis:

"Yes, we each signed his own name."

"Then," said the questioner, "how is it that the names of all the witnesses are found here (in D. W.'s manuscript), written in the same handwriting?"

This question seemed to startle Father Whitmer, and, after examining the signatures, he replied:

"Oliver must have copied them."

"Then, where are the original documents?" was asked.

He replied, "I don't know."

Knowing as we did with what sacredness this manuscript was regarded by Father Whitmer, both Elder Pratt and the writer sounded him to see if he could be induced to part with it, and we found him determined to retain it. We were not authorized to offer any money for the manuscript, neither did we make any offer of money or other consideration for it. But notwithstanding this fact, it was soon rumored about and published abroad that we had offered large sums of money for it.

In July, 1884, the writer received the following inquiries, by letter, from L. J. Traughbar, Jr., of Mandeville, Carrol county, Missouri:

"Did Mr. Pratt and you offer David Whitmer $10,000 for the manuscript of the Book of Mormon? Did you offer him $100,000? Did you make him any definite offer for them?"

To each question there can be but one reply, No, not these amounts and not one dollar!

Now let us see what became of the original manuscript of the Book of Mormon. The following is copied from the history of the Prophet Joseph Smith by his mother (pp. 142 and 143):

"Soon after this Joseph secured the copyright; and before he returned to Pennsylvania, where he had left his wife, he received a commandment which was in substance as follows:

"First, that Oliver Cowdery should transcribe the whole manuscript. Second, that he should take but one copy at a time to the office, so that if one copy should get destroyed, there would still be a copy remaining. Third, that in going to and from the office he should always have a guard attend him, for the purpose of protecting the manuscript. Fourth, that a guard should be kept constantly on the watch, both night and day, about the house to protect the manuscript from malicious persons, who would infest the house for the purpose of destroying the manuscript. All these things were strictly attended to, as the Lord commanded Joseph. After giving these instructions, Joseph returned to Pennsylvania."

This is sufficient to show that the original manuscript was copied by Oliver Cowdery.

The following letter may be interesting here:

"Further facts in relation to the manuscript of the Book of Mormon. I saw the Prophet Joseph Smith, Jr., hide up the above manuscript unto the Lord in the southeast corner of the Nauvoo House, Illinois. I stood within eight or ten feet of him, heard and saw what he said and did, on that important occasion, which I freely testify to all the world.

"(Signed) Frederick Kesler, Sr.,
"Bishop of the Sixteenth Ward,
"Salt Lake City, Utah.

"October 12th, 1878."

From the history of Joseph Smith, Millennial Star, Vol. 18, page 693. (See also Times and Seasons, Vol. 2, page 576), we copy: Conference met in the grove. The Presidency being absent laying the corner stone of the Nauvoo house, the meeting was called to order by President B. Young." This is under date of October 2d, 1841.

Many years ago the writer copied the following statement from the early records of the Church, which were kept by his private secretary under the immediate direction and supervision of the Prophet Joseph Smith himself:

"The corner stone of the Nauvoo house was laid by President Joseph Smith on the 2d day of October, 1841, and the following articles were deposited therein by the President, to-wit:

"A Book of Mormon; a revelation given January 19th, 1841; the Times and Seasons, containing the charter of the Nauvoo house; Journal of Heber C. Kimball; the memorial of Lyman Wight to the United States Senate; a Book of Doctrine and Covenants, first edition; No. 35 of the Times and Seasons; the original manuscript of the Book of Mormon; the Persecutions of the Church in the State of Missouri, published in the Times and Seasons; the Holy Bible. Silver coins as follows: one half-dollar, one quarter-dollar, two dimes, two half-dimes, and one copper coin."

Thus we see that the original manuscript of the Book of Mormon, which had up to this time remained in the possession of Joseph himself, was on October, 2d, 1841, by his own hand, deposited in the southeast corner of the Nauvoo house, with other things, and that it never was at any time in the posses-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 11, 1899.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Christo Hyldahl	Chattanooga	13	244		4	7	3	13	13	3		15	12	17			Chattanooga	Tennessee
Joseph F. Pulley	Virginia	40	1077	657	78	118	54	205	181	40	3		31	293	8		506 Peach St., Danville	Virginia
B. F. Price	Kentucky	27	663	318	14	131	39	70	68	1		3	23	196		2	Hopkinsville	Kentucky
F. B. Hammond	East Tennessee	43	893	263	11	139	64	135	78	6		8	58	295		1	Knoxville	Tennessee
W. D. Rencher	Georgia	32	876		317	94	45	630	545	27	4	8	32	444			Augusta	Georgia
T. H. Humpherys	North Alabama	38	1119	205	181	162	49	561	521	37	8	16	70	762	1		Jacinto	Mississippi
C. G. Parker	Florida	42	1220	65	87	149	19	899	721	27	11	32	70	435	2		Lulu	Florida
J. Urban Allred	Mid. Tennessee	42	1049	3	265	179	69	1420	1256	80	4	14	71	497	1		Nashville	Tennessee
Lewis Swenson	North Carolina	44	1237	293	123	179	39	79	52	20	2	4	64	520	1	1	Goldsboro	N. Carolina
Geo. A. Day	South Carolina	42	981	206	52	298	8	182	22	21	3	2	72	586	3	2	Society Hill	S. Carolina
O. D. Flake	Mississippi	14	395	51	153	62	19	157	7	12	2	2	17	180			Bay St. Louis	Mississippi
D. A. Broadbent	East Kentucky	38	795	101	295	200	12	469	431	23	4	15	79	540			Buck Creek	Kentucky
J. Lewis Hobson	Louisiana	6	167		5	33	3	70		5		11	16	134			Shreveport	Louisiana
J. H. Willis	South Alabama	19	500		10	221	22	222	102	9	3	4	22	220		1	Camden	Alabama
L. A. Thorley	North Kentucky	25	643	48	137	106	35	530	507	39	7	12	43	447		2	Bagdad, Shelby Co.	Kentucky
J. W. Funk	Ohio	25	466	135	435	122	31	521	277	17	1	8	21	391			522 W. 7th St., Cincinnati	Ohio

sion of David Whitmer. The copy taken was used for printing by E. B. Grandin, of Palmyra, New York. Oliver Cowdery read the proofs, and when the book was printed retained possession of the copy, which, at his death, in Richmond, fell in the hands of David Whitmer. These are the facts. And, in further proof, the writer avers that he is now in possession of a portion of the original manuscript, and "The Memorial of Lyman Wight to the United States Senate," which were taken from the Nauvoo house about the year 1884, by L. C. Bidamon, when he removed that portion of the house which contained the records.—Joseph F. Smith.

North Alabama Conference.

The Elders of the North Alabama Conference, about forty in number, met in Tuscaloosa, Alabama's "City of Oaks," on the 19th and 20th insts., and held their annual conference. There was some opposition, yet a most excellent time was enjoyed.

A few days previous to the appointed time President Thomas H. Humphreys entered Tuscaloosa and made arrangements with the hotels to entertain the Elders and Saints; also secured the use of the opera house in which to hold services.

Some difficulty was experienced in advertising the public meetings through the columns of the local papers, because of existing prejudice. As the next best, some dodgers were issued and posted in conspicuous places, besides being left at every home in the city.

In the absence of real provocation to make trouble for the Elders, and thus destroy the good effects of the conference, some citizen (?), probably the Mayor, had President Humphrey arrested, under the charge of "defacing public property" by attaching dodgers to trees with carpet tacks, inserted to a depth of an eighth of an inch, all this notwithstanding the fact that the trees in question were already victims of the jackknife, nails and tacks by the hundreds; yet when a despised "Mormon" used the same privileges granted the public he must be arrested. This contemptible act did not meet the approval of broader-minded citizens and the charge was withdrawn.

The weather during the conference was perfect, to the enjoyment of Elders and Saints. Saturday night all the Elders arrived and the usual rejoicing and hanshakings characteristic on such an occasion were indulged in.

President Ben E. Rich arrived early Sunday morning, and at 10 o'clock all assembled at the opera house. The audience was rather small, due no doubt to a misunderstanding in the minds of many as to the time of meeting.

After devotional exercises President Humphreys made a short address of welcome and introduced Elder G. M. Matthews as the first speaker. Elder Matthews spoke pointedly upon church organization. President Rich followed and spoke very forcibly upon the rights guaranteed by the Constitution, making reference to an article which appeared in the Tuscaloosa Times, written by the Mayor, villifying the "Mormon" Elders.

At the afternoon meeting President Rich spoke in his usual forcible and pleasing manner upon the doctrines and beliefs of the Latter-day Saints, and again in the evening on "Principles Considered Peculiar to Mormonism." Upon both occasions, especially the latter, large and appreciative congregations assembled. Most of the best citizens of Tuscaloosa assembled. The services created a good effect and aroused much interest. A pleasing feature of the afternoon services was a quartet rendered by Elders Perkins, Fisher, Thorn and Madsen.

Council meetings were held Sunday afternoon and Monday morning, at which many valuable instructions were given.

On Tuesday the Elders left for their various fields amid "good byes," with strong determinations to elevate the standard of North Alabama Conference.

C. R. HUMPHREYS,
Clerk Conference.

COURAGE.

How strange this conflict of our daily life,
This human life, with all its loves and pains;
With all its heavy losses and its gains,
With all its joys and all its grief and strife.

A nation struggles thro' mistake and sin,
Brave lives are lost and fiercer grows the fight,
Thro' dark, sad years men grope toward the light,
And thro' the clouds they see the dawn begin.

Rise up, my soul, to fight thine own good part,
For everywhere is victory born of pain;
Rise o'er the ashes of thy passions slain,
Be strong to bear and to endure, O heart!

—C. E. Bancroft.

The path of duty in this world is the road to salvation in the next.—Jewish Sage.

Want of care does us more damage than want of knowledge.

IN THE MISSION.

Elders and Saints will be pleased to learn that Elder C. W. Burnham, of Virginia Conference, is improving, after a long illness.

The Elders laboring in Petersburg and Richmond, Va., have so far been unable to get permission to sell books. People of these cities generally treat them with courtesy.

The Mayor of Tuscaloosa, Ala., evidently believes in the Bible, when it is closed, and the Constitution of these United States only when in accordance with his (?) ideas. He thinks "Mormonism" ought not to be tolerated.

Elder Ben L. Rich has received and accepted an invitation to deliver an address before an Agnostic society in Cincinnati—subject, "Divine Authenticity of the Bible and Book of Mormon." The lecture will be delivered some time in January.

Bishop Derby Johnson, Jr., of Colonia Diaz, Mexico, is a Bishop after our own heart. About every so often we get a letter from him reading about like this: "How is Elder —— getting along? Does he need anything? Brother —— is one of 'my boys,' and I want to know how he is prospering. Kindly let me hear from you."

Brethren, put a ring around this and send to your Bishop.

Not long since two Elders laboring in Georgia were arrested for not having paid their poll tax. The laws of Georgia exempt ministers from this tax, but the court held "these Mormons are not ministers," and imposed a fine. The Elders could not show a diploma from a "preacher factory," and being called to preach in the old-fashioned way did not count.

St. Peter, the illiterate fisherman, to whom was given the keys of the Kingdom, would have had a hard time before such a judge. Unquestionably he would have met the same fate as these humble men of God.

Releases and Appointments.

Releases.

A. C. Candland, Georgia.
J. Hunter, South Carolina.
Joseph Later, Kentucky.

Appointments.

David Halls and Peter A. Brown, Middle Tennessee.

Little things console us because little things afflict us.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, DECEMBER 9, 1899. NO. 2.

SOLITUDE.

Ella Wheeler Wilcox.

Laugh, and the world laughs with you;
Weep, and you weep alone,
For the sad old earth must borrow its mirth,
But has trouble enough of its own.
Sing, and the hills will answer;
Sigh, it is lost on the air,
The echoes bound to a joyful sound,
But shrink from voicing care.

Rejoice, and men will seek you;
Grieve, and they turn and go.
They want full measure of all your pleasure,
But they do not need your woe.
Be glad, and your friends are many;
Be sad, and you lose them all,—
There are none to decline your nectar'd wine,
But alone you must drink life's gall.

Feast, and your halls are crowded;
Fast, and the world goes by.
Succeed and give, and it helps you live,
But no man can help you die.
There is room in the halls of pleasure
For a large and lordly train,
But one by one we must all file on
Through the narrow aisles of pain.

Look before you ere you leap,
For as you sow, you're like to reap.
—Butler.

'Tis better to be lowly born
And range with humble livers in content,
Than to be perk'ed up in a glistening grief,
And wear a golden sorrow.
—Shakespeare.

OUR CONFERENCE PRESIDENTS.

We are pleased to announce the appointment of Elder John Peterson as president of the East Tennessee Conference, successor to F. B. Hammond, Jr., released to return home. Thirty-five years ago Elder Peterson was born at Saxtrop, Sweden. Soon after this time his parents decided to locate in more congenial climes, and with a fond farewell they left the mother country for America, arriving safely in the fall of 1869. They located at Huntsville, then moved to Ogden, where Brother Peterson acquired his education by attending the public schools. Each of the children were required to assist in the support of each other, and consequently they had but little time to attend school. At the age of 16 he left home, hoping to better his circumstances. He followed railroading, ranching, mining, etc. While visiting friends in Moab, Grand county, a sudden desire to keep the commandments of God came upon him, and he accordingly took unto himself a wife that he might begin with the first. Three of heaven's jewels adorn his home as a result of this union, who will feel proud to welcome a faithful father home. He arrived in Chattanooga in March, 1898, and was assigned to the East Tennessee Conference, where he has labored very efficiently in every branch of missionary work, and is well qualified for the position he has been called to.



ELDER JOHN PETERSON,
President East Tennessee Conference.

We feel that East Tennessee will not be behind in any respect to other conferences, for our confidence in Brother Peterson assures us differently.

History of the Southern States Mission.

March—

This being the month set for the spring emigration of Saints, most of the Elders were busy helping someone off.

The company consisted of seventy souls, including eleven Elders, who were returning home, under the direction of George A. Smith.

Eight Elders arrived during the month and were assigned to the various states of the Mission.

Several of the Elders had school houses closed against them, and one case of mobbing, but no serious results.

During the month 1,500 tracts were distributed in Charleston, S. C., by Elders Dorrity and Tanner. They could get no house in which to hold services and resorted to the street, but with little success. Several baptisms were reported.

April—

A number of releases and appointments were made during the month.

Twenty-one baptisms, and good health among the Elders.

In Nicholas county, Va., Elders Krogue and Cranney were forced to leave that part of the state, where they were laboring, for more congenial climes.

Elders Harris and Seegmiller had a similar experience in South Alabama.

On April 21 a mob who had been hounding Elders Taylor and Carter called at the home of Brother James Watts, where they forced an entrance and searched the house, also all sheds, barns, etc., to try to find the Elders. Fortunately the Elders had left a few hours before and were out of harm's way.

May—

Reports from the various Conferences were full of good news and encouragement. All Elders reported well.

A little more animosity than usual was manifested in some of the Conferences, and in some instances mobs were organized.

Forty baptisms were reported during the month.

About forty souls, including several Elders, went west.

Elders Rushton and Gardner, in Smith county, Tenn., were abused and mobbed.

Elders May and Haycock met the usual Mississippi mob in Marion county. This was all that happened to them, just the meeting.

Elders Miles and Schwanaveldt were ment in Clarenden county, S. C., by nine men, who forbade them preaching in the school house, then in the county, and finally in the state. At the request of the nine the Elders produced their license to preach, and much to the amusement of the onlookers, for not one of the nine could read. Such men generally make mobs.

Fifteen Elders arrived and received their appointments.

HABIT.

BY PHILIP S. MAYCOCK.

Electricity is a force which, when properly controlled, is capable of producing the highest kind of benefit to mankind. With this power at command of man, space counts for little—one can talk to his friend who is miles distant. By it the machinery of the factory is kept in motion, and the machinery of life is stilled.

But when not under control, electricity produces widespread destruction; it leaves ruin in its path.

As to its nature, we cannot compare habit to electricity; but as to the kind of effect it produces, we can so compare it. For if we make habit our friend we may rise by its aid from the lowly earth to the vaulted skies of character; we can possess that true worth which "lies in being, not seeming; in doing each day that goes by some little good, not in dreaming of great things to do by and by;" or as our foe, habit will bind us hand and foot; it becomes a cruel despot whose abject slaves we are.

Now, we want to learn something about the nature of this being; how to act so as to make him our friend; how to fight him successfully if, unfortunately, he has become our foe.

It has been fitly said that the little child lying in the cradle is a bundle of possibilities. Embodied in that little lump of flesh are the germs that may yet develop into a Newton. Whether this result shall follow or not depends largely on the direction in which these possibilities shall develop—on the habits that are formed. In childhood "the season, the soil, the seed and the implements are all in our hands," and we may choose what we will plant. But, having once chosen and planted the seed, we can neither change nor escape the harvest. The possibilities of the child develop until they become habits in the adult, who is aptly called a mere walking bundle of habits.

The child's organism, nature, "make-up"—call it what you will—is such that every act or state of the mind leaves an enduring effect. The organism tends to form itself in accordance with the mode in which it is constantly exercised. Power and tendency are the results of all acts; that is, there is more likelihood of again doing an act once done and there is greater ease in doing it.

To get an understanding of the nature of habit let me perform a little experiment—(paper-folding.)

In the broader meaning of the term habit, we may say that the paper has been habituated to fold in a particular way. Other similar instances are at hand. A coat after having been worn for a time clings to the body better than when it was new. There has been a change in the tissue of the coat, and this change is a habit. The wooden frame of the violin has the function, I believe, of intensifying, by the vibrations of the wood particles, the sound made by the strings of the violin. It is a well-known fact the sounds of the violin improve in quality in the hands of a master. And a violin that has been long used by a master commands a fabulous price. The explanation of the improvement in quality of sound is that the particles of wood have, in the hands of a master, been habituated to respond in a certain way so as to produce harmony. It is said that the laws of nature are nothing but the unchangeable habits which the various sects of matter follow in their action and reaction on one another. For example, the fact that a body once set in motion would continue forever, did not some external force prevent, is simply an unchangeable habit of all matter.

But let us speak of habit in things with life. There seem to be two kinds of habit, called active and passive. By Rosenkranz, active habit is said to be the preparing of the mind for action upon the outer world, while passive habit is the preparing of the mind to be acted upon by outer agencies; that is, active habit is the steeling of the internal for action upon the external: and passive habit is the steeling of the internal against the influences of the external. As an illustration of passive habit, we may refer to the boy beginning to smoke; the body objects, but the boy continues the practice and in consequence, the body adapts itself to the condition; it grows to the way in which it is treated. Persons who have been confined many years to dungeons, ask to be readmitted to prison, after having been set free. An instance of this kind occurred here in our city. One prisoner who had been kept at the city jail for a number of years, could not be driven away; he had to be allowed to pass the remainder of his days there. The man who lives in the city and often hears the piteous complaint of the street beggar gets into the habit of hearing unaffected such tales; he steels himself against them; they do not affect him as they affect the man from the country, who is immediately melted to tears, and likely gives his all, in a financial sense, to the beggar. The boy who is continually scolded soon becomes indifferent to the scolding. As illustrations of active habit there may be named the habit of walking. The child had to give attention to each separate movement, and then poorly succeeded, but the adult walks with his attention centered on a subject far removed from the problem of how to walk. The various single acts in walking have become so closely connected that, if one be presented, the others follow without the intervention of either will or consciousness.

On one occasion, in telling a story you had heard you exaggerated somewhat. It was not so easy to exaggerate then, but when you told a second story, you found it much easier to exaggerate, and each successive time less effort was required to bring about the exaggeration, till now it is almost impossible for you to tell a story without exaggerating; you have formed the habit. When you began to study, you found it difficult to attend for a great length of time; now, as a result of habit, you can attend for hours.

From these illustrations we can draw the definition that habit is a fixed disposition to act or to be acted upon (either physically or mentally), and an ease in acting or being acted upon—this condition being the result of numerous repetitions of similar actions.

Let us now refer to the conditions of the formation, and of the strength of habit. The conditions are similar in the two cases, for what tends to form a habit will increase the strength of one already formed.

The first condition is, the amount of attention given at the outset, at the beginning of the formation of the habit. Launch yourselves out with as strong a beginning as possible. Let all circumstances favor the action which you desire to turn over to habit.

The second condition is, frequently repeating the habit tends to fix it. Repetition is the great means of forming a habit.

The third condition is, we must not only repeat, but repeat uniformly. Continuity is necessary. Never suffer an exception to occur till the habit is firmly rooted in your life. Each exception is like the letting fall of a ball of string which one is carefully winding up; the single slip undoes more than a great many turns will wind again. If you are forming the habit of arising early in the morning, and fail on one morning to get up somewhat near the time set, you will find it very hard to rise the next morning at the appointed time. The effect of the lack of continuity is shown on such occasions as holidays in school. The student does not study during the holiday, and as a result he finds it difficult to begin to study again when school commences.

The same conditions are required for the breaking up of an old habit that are required for the forming of a new one. And this brings us to the question of how to break off old habits, or the question of "tapering off." On this matter there is a wide difference of opinion. Dr. Sulzheim says: "All changes which nature produces are successive, and we ought to imitate her proceedings. It is the same in dietetic rules, and in every manner of feeling and thinking. Drunkards cannot leave off their bad habits suddenly, without injuring their health. Those who are near starving from inanition will perish if too much nourishment be given; and too much light dazzles those who have long lived in darkness. The bad effects of great and sudden changes of temperature on such bodies as glass, plants, animals and man are generally known. Great and sudden changes of political, moral and religious opinions are not borne with indifference."

However, the best authorities agree that an abrupt breaking off of the old habit and an abrupt acquisition of the new is the best method to follow. Dr. James says: "In the main, experts agree that abrupt acquisition of the new habit is the best way, if there be a real possibility of carrying it out. We must be careful not to give the will so stiff a task as to insure its defeat at the very outset; but, provided one can stand it, a sharp period of suffering and then a free time is the best thing to aim at, whether in giving up a habit like that of opium, or in simply changing one's hours of rising or of work. It is surprising how soon a desire will die if it be never fed. One must first learn to walk firmly on the straight and narrow path, looking neither to the right nor to the left, before one can begin to make one's self over again (that is, break off old habits). He who every day makes a fresh resolve is like one who, arriving at the edge of a ditch he is to leap, forever stops and returns for a fresh run."

Then let us remember that habits are formed by attentive practice, and are forgotten by disuse. A child can be made to form a habit by giving it the opportunity to practice it specially and by removing opportunities for action colliding with it. Heighten the pleasure in the action by the union of pleasant impressions with the deed, and, on the other hand, make the conflicting habits unpleasant by uniting pain with them. In other words, make it easy and pleasurable for the child to tell the truth, and hard and unpleasant for him to tell a lie, if you want to form the habit of truthfulness in him. And only when he speaks the truth as a habit is he safe. It has been said that he is not honest in the strictest sense of the word who must still be on his guard that he may not cheat his fellowmen or covet their goods; but he only is honest indeed with whom honesty has become a favorite habit, which rules his inmost sensibilities and aspirations, so that no power from without can turn him away from it.

* * * * * * * * * * * * *

Habit is a cable. We weave a thread for it each day, and it becomes so strong that we cannot break it. If not resisted, habit soon becomes necessity. It is during the period of childhood and youth that we weave this habit. This the young should clearly understand: "As the twig is bent the tree is inclined." Wool once dyed never regains its primitive whiteness.

If the young appreciated the fact that childhood and youth is the season for the formation of habits, and that the effect of an evil habit never can be wholly eradicated, there would be fewer excuses for youthful follies. The hackneyed cry that the boy must sow his wild oats would be considered almost blasphemy. No one is ever safe from evil, if he has ever practiced evil. A bad habit broken off, may be left in disuse for years, yet in an unguarded moment it may assert itself. Too many reformed drundards, when worry and misfortune overtakes them return to

their old love. Just as a sprained ankle or dislocated arm is to a greater or less degree, in danger of being sprained or dislocated again when favorable circumstances offer themselves; so the one, who once practiced stealing or lying is likely again to do the same thing if the circumstances be favorable.

The flirt before marriage is likely to be the flirt after marriage. Therefore be not blinded by the statement that it matters not what habits the youth or the maiden forms, so long as they break them of when they become men or women. The evil effect of these habits is likely to flow on through indefinite ages, acting as a damning blot against them in the great day of judgment.

When formed in early life, habits are more easily formed and are much more permanent. The traces of what is early learned are never lost. In later years the organism has become more rigid, the sense of doubt and the anticipation of difficulties have become stronger, and, what is more important, the whole force of habits which have been allowed to form themselves during youth have to be encountered. For these reasons it is harder to form a habit in later years. Dr. James says: "Already, at the age of 25, you see the professional mannerism settling on the young commercial traveler, on the young doctor, on the young counsellor-at-law. You see the little lines of cleavage running through the character, the tricks of thought, the prejudices, the 'ways of the shop,' in a word, from which the man can by and by no more escape than his coat sleeve can suddenly fall into a new set of folds. On the whole it is best he should not escape. It is well for the world that in most of us by the age of 30, the character is set like plaster, and will never soften again. If the period between 20 and 30 is the critical one in the formation of intellectual and professional habits, the period below 20 is more important still for the fixing of personal habits, properly so-called, such as pronunciation, gesture, motion, and address. Hardly ever is a language learned after 20, spoken without a foreign accent. Hardly ever can a youth transferred to the society of his betters unlearn the nasality and other vices of speech, bred in him in his growing years. Hardly ever indeed, no matter how much money there be in his pocket, can he ever learn to dress like a gentleman born. The merchants offer their wares to him as eagerly as to the veriest swell, but he simply cannot buy the right things. An invisible law as strong as gravitation, keeps him within his orbit arrayed this year as he was last, and how his better-bred acquaintances contrive to get the things they wear will be for him a mystery till his dying day. The great thing then in all education is to make our habits our ally instead of our enemy.

For this we must make habitual as early as possible as many useful actions as we can, and guard against growing into ways that will be disadvantageous to us, as we should guard against the plague. The more of the details of our daily life we can hand over to the custody of habit, the more our higher powers will be set free for their own proper work."

Further, since habits are so easily formed in childhood, single actions have an importance far beyond what at first seems due to them. The tendency to repetition is so strong in the young that a lie told in jest, a little carelessness in dress or wastefulness in food may lead to habits of untruthfulness, carelessness or prodigality. On this point Dr. James fitly remarks: "The hell to be endured hereafter, of which theology tells, is no worse than the hell we make for ourselves in this world by habitually fashioning our characters in the wrong way. Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct. We are spinning our own fates—good or evil—and never to be undone. Every smallest stroke of virtue or of vice leaves its never so little scar. The drunken Rip Van Winkle in Jefferson's play excuses himself for every fresh dereliction by saying: 'I won't count this time.' Well, he may not count it, and a kind heaven may not count it, but it is being counted none the less. Down among his nerve cells and fibres the molecules are counting it, registering and storing it up to be used against him when the next temptation comes. Nothing we ever do is in strict scientific literalness wiped out. Of course this has its good side. As we become permanent drunkards by so many separate drunks, so we may become saints in the moral and authorities and experts in the practical and scientific spheres by so many separate acts and hours of work."

(To be continued.)

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from Page 5.)

The First Century.

To fully understand the nature of my former article, and that we might more fully comprehend the situation, in the gradual decline of primitive Christianity, it will be necessary to point out from the first century the many innovations that crept in even from its inception, when Rome was at her zenith, and governed by the Caesars.

The prevailing religions were Pagan, under the name of Epicurians, Academics, Platonics, Eclectics and Gnostics. There was a philosophy taught in the schools of Alexandria, the New Platonic, which taught men to lead very devout and austere lives; but the Pagans generally were very corrupt, worshipping gods who would pander to their passionate licentiousness, such as Jupiter, an adulterer; Mars, a murderer; Mercury, a thief; Bacchus, a drunkard; Venus, a strumpet, and thus they paid homage at the shrine of gods whom they thought would grant the desires of their wicked hearts. Costly altars were erected, and these gods were worshipped with great splendor. The 17th chapter of Acts describes this multiplicity of gods, where in Athens the superscription read to the unknown god, and Paul on Mars' Hill described so beautifully the God of Israel, but their hearts were corrupt, and not susceptible to truth, and they followed after vain philosophies.

How gullable the people were, to be sure, but still religious liberty was guaranteed to the fullest extent by this great empire of Rome, and it is estimated that they had over 30,000 gods, whom they worshipped with ceremonies of lust, drunkenness and bloodshed, unfit to be described.

Judaism with its Pharisees, Sadducees, and the austere Essenee marked the nearest form of true worship, and outside of the Essenee, they also had become very corrupt.

Thus it is easy to see that the world in its corruption was hardly in a condition to accept and understand the pure teachings of Jesus. However, He came, and His followers were from among the Essenees, who had all things in common, and were doing the best they could to please God. Christianity grew and spread over the then civilized world, especially amongst the Gentiles, until even the corrupt Tiberius wished to Deify Christ and place Him amongst the many gods of Rome. This shows the success that Christianity met soon after the crucifixion.

It is true the Jews, with headquarters at Judea (which was a province of Rome under a procurator), were very bitter in their hatred of the Christians, and in every way sought to stamp them out, but were curtailed in their vindictive malice to a great degree by the religious liberty granted by Rome.

However they slew many and drove them from city to city, and but few Christians were found in Judea when Vespasion and Titus invaded the country. But under Paul's administration they multiplied in Corinth, Ephesus, Alexandria and other places, and a strong branch of the Church was established in Rome.

The first great persecution which came from the great empire was instigated by the tyrant Nero, who was the sixth Caesar. This reprobate was guilty of every known crime. He murdered his mother, sister and brother, and kicked his wife, Poppaea, to death, and to gratify his poetic (?) fancy, wishing to witness a great conflagration, he had the city of Rome burnt. The populace naturally was much incensed at this, and disclaimed against this depraved villain, who, to appease their wrath, blamed the incendiary act on the innocent Christians.

They were hunted by the Roman soldiery and tortured in every conceivable manner, being tied to pillars, covered with combustible material and ignited to give light to the gardens of this monster. Covered with the skins of wild animals, they were torn to pieces by dogs, fed to lions, and otherwise put to death, their slaughter being made the occasion of much mirth and festivity.

The amphitheaters were crowded to their full capacity, and the appetites of the populace fully glutted by blood, and atonement for the destruction of their city, compensated by the blood of the innocent, which cries for justice, "How long, O Lord, holy and true, dost Thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest for a little season, until their fellow servants also and their brethren that should be killed as they were, should be fulfilled." (See Rev, vi.:10.) Men, women and children, without discrimination, were murdered in this bitter persecution. Paul was beheaded and Peter crucified and many noble martyrs were sacrificed between the years 60 and 70 A. D. From this time on until the fourth century Christianity was exceedingly unpopular.

Under Vespasion and Titus, the Christians had comparative peace, as at this time occurred the great siege of Jerusalem, at which over 1,000,000 lives were lost, and several hundred thousand taken captive, the Jews in this, partly atoning for the many afflictions placed upon their Lord, whom they rejected.

In this siege they actually ate their children, fulfilling the prophecies of Moses in Deut. 28:57. Josephus, who was a general in this war, records a woman of Galilee of good birth named Mary, who was brought to such a strait and degree of famine that rather than have her child sold into slavery, she slew it, and partly ate it, when the remains were discovered by the zealots who were hunting for food. Dean Millman beautifully describes the incident, as it was related by the zealots to the High Priest. These are his words:

"'Most welcome, warriors!' and she led us in and bade us sit like dear and honored guests, while she made ready. Some

(See page 16.)

SOUTHERN STAR

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SATURDAY, DECEMBER 9, 1899.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

A BACKWOODS EDITOR.

There is a man living down in Alabama who edits a paper called the Tuscaloosa Times. His efforts would be more appreciated if he would direct his energies in a channel calculated to do good, rather than attempt a discussion and chastisement of a people of whom, from his article, he is very ignorant. In one of these betraying articles of Oct. 15 he says: "There is something gruesome about the fact that emissaries from that hot-bed of vice are permitted to invade the sacred precincts of our homes in Tuscaloosa. If there is no legal protection against such intrusion, must one take the law in his own hands or be a law unto one's self?"

This article briefly indicates the character of this man. If you were to ask him he would no doubt say that he was an American and believed in sustaining the laws of the land. Yet he would presume to suggest that one should make a law to one's self to drive men away and restrict them in their religious worship.

Nov. 21 he wrote about a conference held by the Latter Day Saints, and among other things, slurringly remarks about the coats worn by some of the Elders, which, he says, bore evidence of having done considerable service. We believe it is everywhere written, and upon the lips of every school child, and understood by every one who is rightly entitled to live in this progressive age, that it is the ugliest kind of ignorance and corrupt manners to speak of others' clothes in a disrespectful way. It is quite comforting to know that God judges by the heart and not by the tile, the set of the cravat or the broadcloth suit. It might be profitable and comforting to many if Mr. Jameson would invest a quarter for a work on etiquette for his mother's sake, if it be that he is not too depraved and vicious to learn a few items on decency and manners. He then comments upon the manner, as he says, in which President Rich tried to arouse the sympathy of the people. President Rich need only tell the truth to cause any man with even a spark of patriotism in him to feel that the "Mormons" when they were driven from Missouri and Illinois; when they had their houses burned; their women and daughters butchered and ravished by men, who, as Mr. Jameson, made laws unto themselves, were not treated like Americans should be. The power to make laws that regulate affairs between states and citizens of different states lies with the Congress of the United States, so he need have no fear that an organization numbering about 350,000 scattered throughout the whole world, will "undermine and overthrow the laws." True, he may be somewhat annoyed, for we are here and cannot deny it, to fight all manner of wickedness, and possibly he feels insecure under those conditions and would like to make a law to drive these men away lest he be overtaken in sin.

"We would feel that our education had been woefully neglected if we were not informed upon the practice of the 'Mormons.'" This is what we think. What would he have you believe the "practice of the 'Mormons'" was? He speaks of it as a hot-bed of vice and tries to create the general impression that "Mormonism" implies all manner of vileness, chief of which is the unrestricted honor of the fair sex, and we will take his word that he believes as he says; he knows his own self best.

There is one part, however, that don't come with very good grace from him, after having advised making laws or taking them into their own hands. He says that the "Mormons" have a right to worship God according to the dictates of their own conscience. Yes, they should have, and we thank God that all people aren't as Mr. Jameson or we would have to think and do as they thought and did or else be burned at the stake or some other hideous torture inflicted. Continuing, he says: "We are strenuously opposed to anything that is not lawful." I suppose he folded his hands and rolled his eyes toward heaven while he thought of this, and forgot what he had written in the early part of the article.

"These Mormons confine their operations to the rural districts." We are quite surprised, yet not so much when we consider the source. We thought Tuscaloosa to be one of the busiest little cities of the south, and thoroughly up to date, and anything but a backwoods city. Surely this cannot be applied to all the citizens. It must be that as he makes laws unto himself (the editor, I mean), he must have made one which placed him as the criterion, and being such a rank backwoodsman he thought everybody else as verdant as himself.

"In this enlightened day and generation the people have learned to rely on reason to shape their destinies."

Poor Brother Jameson. If this be true, and you say it is, maybe in your future destiny you can, shaped by your reason, get some Lazarus to come and place a drop of cool water upon your parching tongue. Surely you do not deny miracles. If you do you must acknowledge God's goodness, for this is the nineteenth century, nearly the twentieth, and you are living, and, remember your own words, this is an enlightened age.

He concludes with quite a plea for the respect of society and the sacred relations existing between man and wife. Mr. Jameson, do not forget that once you had a race of people down here, who were very black; who had no bones in their nose; little if any hair; feet that were not arched as the white man's, and not any were red-headed. Now how came this change in their appearance? Remember your plea, Mr. Jameson, and look in your own door yard all over the country where you live and see if some people don't live in glass houses.

People who believe in the transmigration of the soul should try to get the editor of the Times and place him on exhibition as a living testimony that the spirit of Annanias had again come to earth.

While traveling through the south some of our Elders are frequently asked if it is true that a man must have four or five wives before he can join the church. Only last week we received a letter from a school teacher in Florida, asking if we couldn't furnish him with two or three wives and no one be the wiser. They also ask if Utah is any place around Salt Lake City, what ocean they had to cross to come to America; if it took them long to learn the language; if Salt Lake was not near Jerusalem, etc. After wondering how people could be so ignorant, we are now quite satisfied that Mr. Jameson once taught school, and this is what he taught, for he says he is educated concerning "Mormonism," and he evidences the veracity of that remark from the way in which he writes.

Being generous and broad-minded in our religious views, we still believe there will be some place in the various degrees of glory in God's Kingdom where the editor's soul may find a resting place, if it can be found. But should he be consigned to the other apartments for a season they would have to get a good many souls like him if Alabama has them and put them all in a mustard seed and consign the seed to hell to be able to damn them. A soul no larger than he has could walk forever in the shadow of a two-foot gravestone. Just such shrunken, warped and narrow bigots as this put Jesus Christ to death.

SCARED OF THE LIGHT.

A dispatch to the Courier-Journal from London, Ky., of Dec. 2, '99, comments upon a conference soon to be held in that city by the Latter Day Saints. It says they will not be very kindly received nor cared for after arriving, for the only

place where they can get a place to stay is at the Riley Hotel. About a month ago the same sect went into Goldsboro, N. C., for the same purpose and had a very similar experience. The manager of the hall they had hired said he would have to break his contract because of public opinion created by ministers.

In Louisiana a similar case occurred. And yet we are accused of being afraid of the light, and fear the investigation of the wise. Whenever we go to these cities we are always met with opposition created by men who say they are ministers who warn the people, as they say, and tell them to have nothing to do with us, If "Mormonism" is such a hideous monster, why do they not invite their flock to go and hear them? If they do become polluted all they will have to do, you say, is confess that Jesus is the Christ and they will be saved. That used to be the devil's plan to force people.

How can you preach that God has no passions? Unless you was blind to truth you would know He was long suffering and loved His children or else how would you have escaped this long the damnation of hell, if such be the home of the ungodly and sinners and liars.

WHAT IS MEANT

The following question and answer is clipped from a religious paper published at Chicago, Dec. 2, 1899:

"To whom or to what did Jesus refer when he said, "Thou art Peter; and upon this rock I will build my church," etc., as recorded in Matt. 16:17-18? Did Jesus mean that Peter was the rock?

"There is not, so far as we can see, any sound reason whatever for supposing that the reference was to Peter; on the contrary, all the evidence tends to show that he, Peter, could not have been the 'rock,' but that Jesus Himself was to be the foundation stone upon which the eternal, immovable church was to be builded. 'Whom say ye that I am?' asked He, and the response came, 'Thou art the Christ, the Son of the Living God.' Then follow the words from which the quotation is taken. It would seem impossible that the unstable Peter could have been meant. In the paragraph following, we find our Lord reproving Peter, declaring him to be an offense or stumbling block. All too soon we see him denying, with profane lips, all connection with the Master, and although he afterward became a mighty force in turning the hearts of the people to a positive faith in Jesus, it does not alter our conviction that the 'rock' spoken of was and is Jesus Christ, 'the chief corner stone.'"

The answer to this inquiry is in part right, inasmuch that it speaks of Peter not being the rock upon which the Church of Christ was to be built. But the question is, does it also apply to Jesus, or did He mean something else when He blessed Peter and bestowed some remarkable gifts upon him?

Note the expression "For flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

And I say unto thee, that thou art Peter, and upon this rock I will build My Church; and the gates of hell shall not prevail against it."

In the first place He tells Peter that flesh and blood hath not revealed it unto thee * * * and upon this rock I will build My Church, He continues.

True it is that Christ is the chief corner stone, whom the builders rejected, but was it this that He was referring to when he said, upon the rock will I build My Church? Is it not very reasonable to believe He was referring to the power that had given Peter the testimony that it was Jesus to whom He was speaking, and that upon the rock of revelation He would establish His Church?

In the eighth chapter of Amos and eleventh verse it is recorded that there would be a famine for the word of God. The same author, in chapter three and seventh verse, tells us that the Lord will do nothing, but He revealeth His secret unto His servants, the prophets. At this particular time of speaking, when Christ was addressing Peter, the saving dispensation of Jesus Christ was to be ushered in, and as Christ did only those things which He seen the Father do, then it must have been upon that information the Father revealed to Him that He built His Church; or upon revelation. And if no information could be had concerning the Father or His work (none of His secrets), isn't it quite plain that we cannot do the work of the Lord without His instructions? Yes, I know we have the word, but the letter killeth and the spirit giveth life, and for each succeeding circumstance that transpires we must be enlightened so that we will know His will.

When the Lord wanted a temple built all that had previously been given to Noah as to how to build the ark would not do. He must again speak. The instructions to Joshua, how to capture Jericho would never have caused the walls at Jerusalem to fall. But each successive event needs the word of God to make it successful. At no time in the history of God's work were the people deprived of revelation, and are we not of as much importance as any people that ever lived upon the earth?

Charity never faileth; but whether there be prophesies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part and we prophesy in part.

But when that which is perfect, then that which is in part shall be done away. (I Cor. 13:8-10.)

Has perfection come? Until that time we are to know in part, prophesy in part, see through a glass darkly, but when that which is perfect is come then (and not till then) we are to see face to face. Are these gifts in the Church? If not, what will you do with this Scripture?

And no man taketh this honor unto himself, but he that was called of God, as was Aaron. (Heb 5-4.)

Aaron was called by revelation through a prophet of God. How was your preacher called? Does the Bible tell us preachers are to be called any other way? Does your minister through worldly learning take this honor unto himself? When you are asking yourselves which is the way to be saved, think over this Scripture and find its parallel among the many plans offered to save mankind on the earth in this age.

Old subscribers should renew their subscription at once if they intend taking this volume of The Star, as we wish to revise our mailing list at once.

Orders are coming in very lively for the first bound volume of The Star.

Catholic Doctrine.

"It is the general teaching of Catholic theology," says a Catholic priest in Donohue's Magazine, "that among the scenes and places of man's future habitation will be this planet, not as we have it now, with its winters and summers, with its biting winds and enervating atmosphere, but as it will be after the great day of judgment, when, according to the clear teaching of Holy Scripture, the world is to be deluged by fire, and in the purifying elements of fire the world is to be renewed and regenerated. The world will then be transformed into a scene of changeless and surpassing loveliness, a fit dwelling place for glorified man."

The New Creed of the Universalists.

The "Winchester Platform" of 1803, which Universalists have commonly accepted as their standard, embraced these three propositions:

Art. I. We believe that the Holy Scriptures of the Old and New Testaments contain a revelation of the character of God, and of the duty, interest and final destination of mankind.

Art. II. We believe that there is one God, whose nature is Love, revealed in one Lord Jesus Christ, by one Holy Spirit of Grace, who will finally restore the whole family of mankind to holiness and happiness.

Art. III. We believe that holiness and true happiness are inseparably connected, and that believers ought to be careful to maintain order and practice good works; for these things are good and profitable unto men.

The Universalists have now adopted a new creed. The committee on revision has made reports to successive general conventions for years. At last the convention which met at Boston last month adopted the following as its declaration of faith:

The universal fatherhood of God.

The spiritual authority and leadership of His Son Jesus Christ.

The trustworthiness of the Bible as containing a revelation from God.

A certainty of retribution for sin.

The final harmony of all souls with God.

A One Man Duel.

Collier's Weekly.

One of the stories that the late James Payn, the novelist, liked most to tell was about what he called an American duel, wherein two duelists, with one second, met within doors and drew lots to decide which should shoot himself. A was the unlucky man, and without a word he retired into the next apartment to carry out the purpose of self-destruction. B and the second, both very much moved by the tragedy of the situation, remained in listening attitudes. At last the pistol was heard. They shuddered with emotion and remorse, when suddenly in rushed the supposed dead man, triumphantly exclaiming: "Missed, by heaven!"

Mrs. Younghusband—Do you notice any difference in the milk, dear?

Mr. Younghusband—I should say so; this is a much better quality than we have been getting lately.

Mrs. Younghusband—Indeed it is. I got it of a new man, who said he would guarantee it to be perfectly pure, so I bought enough to last a couple of weeks. —Chicago News.

EFFECTS PRODUCED BY LIVES OF GREAT CHARACTERS.

Blessings of God Secured by Obedience—When the Lord Gives Commands He Opens the Way for the Obedient to Fulfill Them.

[ADDRESS DELIVERED BY ELDER HEBER J. GRANT AT SALT LAKE CITY, OCT. 6, 1899.]

I rejoice exceedingly at again having the opportunity of meeting with the Latter-day Saints in General Conference. I have listened with a great deal of pleasure to the remarks that have been made by the brethren who have spoken, and I earnestly desire that the time which I occupy may be for our mutual benefit, to strengthen us in the faith of the Gospel, and to inspire us with a determination to press forward in the discharge of the many duties and responsibilities resting upon us as members of the Church. We all, no doubt, look around in life and from our observation of men, or from our reading of the lives of those who have died, form our ideals, and we try to live and to be like those whom we admire. There is no character with which I have been familiar through my reading that has inspired me more than has Nephi of old. I can never read the life of that man without being inspired with a desire to be faithful, diligent and true to the Lord, that I may be abundantly blessed of the Lord, as was Nephi. If we all could be inspired with a determiniation to live as this man lived, there is no question in my mind but we would grow and increase in the Spirit of God, and in power and ability to do the will of our Heavenly Father on the earth. Alma says that the Lord granteth unto men according to their desires, whether they be for life or death, for joy or remorse of conscience. As Latter-day Saints, let us have a desire to live lives of usefulness, and to be instruments in the hands of God of accomplishing much good.

I have read and spoken time and time again from the section of the Book of Doctrine and Covenants from which Brother Woodruff read this morning. I have felt a desire in my heart to be anxiously engaged in a good cause, and to bring to pass much righteousness of my own free will. I have endeavored to impress this also upon the minds of those with whom I have been laboring since being called to minister among the people. I desire to read a few words more from this same section. After telling us to be anxiously engaged in a good cause, and not to wait to be commanded in all things, the Lord says:

"Who am I that made man, saith the Lord, that will hold him guiltless that obeys not my commandments?

"Who am I, saith the Lord, that have promised and have not fulfilled?

"I command and a man obeys not, I revoke and they receive not the blessing.

"Then they say in their hearts, this is not the work of the Lord, for His promises are not fulfilled. But wo unto such, for their reward lurketh beneath, and not from above."

I know scores of Latter-day Saints who have been commanded of the Lord time and time again, but have failed to receive the blessings promised through the fulfillments of the commandments of God, because they have obeyed not. Yet they have accused the Lord of failing to fulfill his promises made to those who obey His commandments. I have ever known that those who pay not their tithing are the ones that criticise the expenditure of the tithing. Those who are approached for donations for laudable purposes, sometimes under the direction of the Presidency of the Church, and who refuse to contribute, are the ones that criticise the Presidency of the Church and the Apostles for calling upon them for means. But I find that the men who obey are those who testify that the promises of God are fulfilled. Therefore, it behooves each and every one of us to be true and energetic.

I desire to read a few words from the writings of the Prophet Nephi. After hearing the testimony of his father, and after they had gone into the wilderness Nephi says:

"16. And it came to pass that I, Nephi, being exceedingly young, nevertheless being large in stature, and also having great desires to know of the mysteries of God, wherefore I did cry unto the Lord; and behold he did visit me, and did soften my heart that I did believe all the words which had been spoken by my father, wherefore I did not rebel against him unto my brothers.

"17. And I spake unto Sam, making known unto him the things which the Lord had manifested unto me by his Holy Spirit. And it came to pass that he believed in my words.

"18. But behold Laman and Lemuel would not hearken unto my words; and being grieved because of the harshness of their hearts, I cried unto the Lord for them.

"19. And it came to pass that the Lord spake unto me saying, blessed art thou, Nephi, because of thy faith, for thou hast sought me diligently, with lowliness of heart.

"20. And inasmuch as ye shall keep my commandments—"

This is the point that I desire to impress upon your minds.

"And inasmuch as ye shall keep my commandments, ye shall prosper, and shall be led to a land of promise; yea, even a land which I have prepared for you; yea, a land which is choice above all other lands."

I say to the Latter-day Saints that this last statement is one of the testimonies of the truthfulness of this record, because this is the land choice above all other lands, and God has blessed the people upon this land. He has fulfilled the words recorded in this book time and time again, that those who should come up to fight against the people of this land should not prosper. After Nephi had been thus abundantly blessed of the Lord, when he returned to his father, who had received a commandment from the Lord that his sons should go back to Jerusalem for the brass plates, Laman and Lemuel were murmuring against this commandment. But these are the words of Nephi:

"And it came to pass that I, Nephi, said unto my father, I will go and do the things which the Lord has commanded, for I know that the Lord giveth no commandments unto the children of men, save He shall prepare a way for them that they may accomplish the things which he commandeth them.

"And it came to pass that when my father had heard these words he was exceedingly glad, for he knew that I had been blessed of the Lord."

We will all be blessed of the Lord if we have the same spirit and realize that no obstacles are insurmountable when God commands and we obey. I heard Brother Lyman once remark in a meeting of the Quorum of the Apostles, that he knew of no man who had ever been blessed by one of the Quorum of the Apostles or by the Presidency of the Church and had been sent out to fulfill a mission that had failed to do so. There might be those whose hearts they did not touch, but there were those whose hearts could be reached. There never was a member of the Quorum of the Apostles sent upon a mission, but what sooner or later fulfilled that mission. This is a testimony of the statement of Nephi: "For I know that the Lord giveth no commandment unto the children of men, save He shall prepare a way for them that they may accomplish the thing which He commandeth them." Let us realize this and that the keeping of the commandments of God will bring to us the light and inspiration of His Spirit. Then the desire of our hearts will be to know the mind and will of the Lord, and we will pray for strength and ability to carry it out, thereby following in the footsteps of our Lord and Master Jesus Christ. After the sons of Lehi had gone up to try and get the plates and were driven back, and Nephi's brethren desired to return to their father, Nephi said unto them.:.

"That as the Lord liveth, and as we live,. we will not go down unto our father in the wilderness, until we have accomplish the things which the Lord hath commanded us.

"Wherefore let us be faithful in keeping the commandments of the Lord."

Here is the key: Nephi knew how to be successful. Let us therefore be faithful in keeping the commandments of the Lord.

"Therefore let us go down to the land of our fther's inheritance, for behold. he left gold and silver and all manner of riches. And all this he hath done because of the commandments of the Lord."

After they had been driven the second time and Laban had stolen their gold and silver that they had offered him for the plates, Laman and Lemuel murmured again, and said that Laban could command his fifty and would slay them. And Nephi replied:

"Let us go up again unto Jerusalem, and let us be faithful in keeping the commandments of the Lord; for behold he is mightier than all the earth, then why not mightier than Laban and his fifty, yea, or even than his tens of thousands."

This is the kind of faith to have. Let us be faithful in keeping the commandments of God and then we know that we can win the battle, though we may be opposed by a man with his tens of thousands. The final result was that Nephi got the plates. We find recorded here also that Nephi was commanded of the Lord to build a vessel. His brethren laughed at him when they saw he was sorrowful because they refused to help him to build the vessel. Nephi said to them:

"Behold, my soul is rent with anguish because of you, and my heart is pained: for I fear lest ye shall be cast off forever. Behold, I am full of the Spirit of God, insomuch that my frame has no strength."

Nephi continues:

"And now it came to pass that when I had spoken these words, they were angry with me and were desirous to throw me into the depths of the sea; and as they came forth to lay their hands upon me, I spake unto them, saying: In the name of the Almighty God, I command you that ye touch me not, for I am filled with the power of God even unto the consuming of my flesh; and whoso shall lay their hands upon me, shall wither even as a dried reed; and he shall be as naught before the power of God, for God shall smite him.

"And it came to pass that I, Nephi, said unto them, that they should murmur no more against their father; neither should they withhold their labor from me, for God had commanded me that I should build a ship."

On another occasion when Nephi was in affliction, having been bound by his brethren on the ship, and they unbound him because they were afraid of the storm, Nephi said:

"Wherefore they came unto me, and loosed the bands which were upon my wrists and behold they had swollen exceedingly; and also mine ankles were much swollen, and great was the soreness thereof.

"Nevertheless I did look unto my God,

and I did praise Him all the day long; and I did not murmur against the Lord, because of mine afflictions."

We find here a man of faith; a man who submits to affliction without murmuring. In all his history we find that he followed the commandments of the Lord. The Lord said to him in the beginning that if he followed His commandments he should be prospered in the land, and he was prospered. I wish to bear my testimony to the Latter-day Saints that all of us who will obey the commandments of God will be prospered in the land. Sacrifice doth bring forth the blessings of heaven. I bear my testimony to the truth of what Brother Lund has said today, that if the people will pay their tithes and offerings, they will not only be blessed in their material affairs, but they will be abundantly blessed with increased outpouring of the Spirit of the Lord. We find recorded in section 130 of the book of Doctrine and Covenants, the following:

"There is a law, irrevocably decreed in heaven before the foundation of this world, upon which all blessings are predicated:

"21. And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated.

I bear witness to you, as an Apostle of the Lord Jesus Christ, that material and spiritual prosperity is predicated upon the fulfillment of the duties and responsibilities that rest upon us as Latter-day Saints. I have rejoiced exceedingly that the debts which the people owe to the Lord in tithing have been forgiven by the Prophet of God. But I want to say to those who are able to pay those debts, it will be a great deal better for them if they will do so, notwithstanding they have been forgiven. If the Lord will help me, I propose to pay every debt that I owe in the world. I propose with the help of the Lord to be true to my fellowmen in fulfilling every obligation that I have entered into with them. But above all and beyond all, I propose to fulfill my obligation, to the best of my ability, to God my Heavenly Father. I have been ridiculed in the public prints because I said that a man's duty was to pay his debts to the Lord if he did not pay his debts to his fellowman. I repeat that. God my Heavenly Father has blessed me with a knowledge of the Gospel. I do know that God lives; I do know that Jesus is the Christ; I do know that Joseph Smith was a prophet of God; I do know that Lorenzo Snow is a Prophet of God; I know that God loves me; that he blesses me; that I am one of His children; that I am under obligations to Him; and that all I have on earth, all that I will ever receive here or hereafter, I am indebted to Him for it. Therefore, I say, shall I not fulfill the duties and obligations that I owe to my Creator and loving Parent before I fulfill my obligations to my fellowman. Has any man ever loaned me money because he loved me? No; he has loaned it to me because he wanted his interest. With the help of the Lord I propose to keep the commandments of the Lord, and then I do know that I shall be able to pay all that I owe because I know that God blesses those who keep His commandments. I know that I never made a sacrifice of a financial nature in my life to help the advancement of God's work, without being abundantly rewarded therefor. Not only materially, but I grew in the knowledge of the Gospel and in the Spirit of God, which is worth more than all the wealth and honors of men. I desire never to allow my heart to wither up, so to speak, but rather to have it grow and expand. I desire to seek first the kingdom of God. I do know and bear witness to you that if I do it all other things for my good will be added unto me. And what I bear witness to pertains to myself, I bear witness to for all the Latter-day Saints. If you desire the Spirit of God, be honest in keeping the commandments of God. If you desire prosperity, and at the same time the testimony of the Gospel, pay all your obligations to God and you shall have it. If you are not honest with God, you may prosper and you may be blessed with the things of this world, but they will crowd out from your heart the spirit of the Gospel; you will become covetous of your own means and loose the inspiration of Almighty God. The Savior told us that if we gained the whole world and lost our own souls, it would profit us nothing. We have started out for life eternal, the greatest of all the gifts of God to man, and keeping the commandments of God will bring it to us. May God bless you. Amen.

North Kentucky Conference.

The Elders of the North Kentucky Conference arrived in Louisville Friday, November 24th, and registered at the Victoria Hotel, where they were treated royally. The evening was devoted to spiritual exercises, and addresses were made by Elders Thorley, Terry, Turman, Peterson, Brain, Thatcher and Clegg.

Saturday morning President Rich and Elder Arrowsmith, our late president, arrived from Chattanooga; a meeting was held and a lecture on the "Restoration of the Gospel" given by Elder Arrowsmith, by request of the Elders. After having a photo of the conference taken the Elders again retired to the hotel parlor and held council meeting. After prayer and singing President Thorley made a few remarks. President Ben. E Rich then questioned the Elders in turn as to their health, feelings, circumstances and their general condition. Elder Arrowsmith in a brief address exhorted the messengers of God to press forward in the cause of truth. Upon invitation from President Rich, two of our local Saints, Brothers Cannon and Ritchie, of Jefferson, made a few remarks, bearing a faithful testimony to the divinity of Joseph's mission. Elders Hibbert and Peterson, of the Southern Indiana Conference, responded to the invitation to address the Elders.

President Rich impressed upon the minds of the Elders the necessity of being energetic, true and devoted in their labors as ambassadors of the Kingdom of God; brought up many business points, and urged the Elders to labor with unity and love.

A general meeting, to which the public were invited, convened in the Odd Fellows' Hall at 10 o'clock Sunday morning, the 26th. President L. A. Thorley presided. Singing, "Oh, My Father." Prayer by L. M. Terry. Singing, "Farewell All Earthly Honors."

President Ben. E. Rich made a few remarks relative to the object of our mission and the barbarous treatment tendered us by mobs of professed Christians.

President Thorley introduced in turn Elders D. C. Benson, Brigham Clegg, J. R. Turman and George L. Freestone, who bore their testimony to the truthfulness of the Gospel, and discussed briefly miscellaneous doctrines as taught by our blessed Redeemer. President Rich made a few closing remarks. After singing and prayer the meeting was adjurned until 2:30 p. m.

The afternoon meeting convened at the appointed hour, and Elder James McArthur bore a faithful testimony, after which Elder Albert Arrowsmith spoke on the gathering of Israel and miscellaneous principles of the Gospel as taught by the Latter Day Saints, pointing out some of the fallacies of modern Christianity.

The night meeting convened at 7:30 o'clock. Elder L. M. Terry made a few remarks upon Revelation in a very interesting manner.

President Ben. E. Rich in a pleasant manner introduced his subject and took his text from Gal. i.:8, showing the necessity of present revelation. Said the sin of every generation was a belief in dead prophets, and a rejection of the living oracles. Proved that the Church of Christ should have the same officers in it today as was placed there by the Master 1900 years ago. Said a man must be properly called of God as was Aaron to preach the Gospel, and that signs would follow the believer. Compared the civilization of the "Mormons" with that of professed Christians who revile us, burn our churches and brutally mob Elders. Brought up polygamy as it exists in Utah, and as misunderstood by the world. In closing he made an appeal for peace and brotherly love. President Thorley thanked the people for their presence and hospitality.

A good congregation was present during the meetings, many of our friends and Saints from other places attending. A spirit of brotherly love and union was felt, and no one who has not had the like experience can realize the sorrow at parting and joy of meeting, understood so well by Saints, Elders and friends.

President Thorley was released to return home and Elder L. N. Terry appointed his successor. The Elders were given companions and went to their various fields of labor feeling refreshed by the spiritual feast that they had attended and feeling more determined to work ezalously in the Lord's vineyard.

President Terry chose as his counsellors Elders J. R. Turman and Brigham Clegg. And the headquarters in the future will be Bagdad, Shelby county.

President Rich complimented the Elders on their appearance and general neatness. We have a good president and a bright, energetic lot of Elders. It is our aim and desire to see that the North Kentucky is behind none of her sister conferences.

President L. A. Thorley and Elder George L. Freestone were honorably released and go home early in December.

Brigham Clegg,
Clerk of Conference.

Ohio Conference.

The Elders of hte Ohio Conference on Nov. 28 and 29 held one of the most successful conferences ever held, either in the history of the Ohio Conference or of the Southern States Mission. Two weeks before the appointed time, Elders Ben. E. Rich and L. M. Nebeker entered the city of Columbus to make preparations for the coming event.

A true American spirit prevailed in this city; all but a few treated the Elders with due respect; the papers reported them fairly; officers and citizens alike showed every courtesy. The chief of police when requested to interfere and stop our conference by some ladies belonging to a society, who has members that judge a matter before hearing the condemned speak, were informed that they were in America.

Tuesday, the 28th, was spent in Priesthood meeting.

Wednesday morning, according to appointment, all met in the I. O. O. F. Hall at 10 o'clock. After singing, prayer and singing again, President Ben. E. Rich addressed the congregation briefly, outlining "Mormonism."

Elder R. L. Shepherd quoted extensively to show how every new truth has its drawbacks. Elder L. M. Nebeker dis-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 18, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Christo Hyldahl	Chattanooga	13	213	35	198	205	10	207	193	5	1	7	10	144	7		Chattanooga	Tennessee.
Joseph F. Pulley	Virginia	40	1015	21	46	395	69	862	790	57		9	48	491	2	1	506 Peach St., Danville	Virginia.
B. F. Price	Kentucky	28	595	607	13	97	7	12	10	2	2	4	28	138			Battletown	Kentucky.
John Peterson	E. Tennessee	44	1206	396	58	301	83	479	357	15	2	21	59	40[illegible]			Knoxville	Tennessee.
W. D. Rencher	Georgia	35	947	13	281	119	58	790	682	56	11	18	50	575	1		Augusta	Georgia.
T. H. Humpherys	N. Alabama	38	1428		66	148	62	330	330	27		11	46	701			Jacinto	Mississippi.
C. G. Parker	Florida	42	1041	226	61	171	20	775	515	65	12	24	103	418	4		Lulu	Florida.
J. Urban Allred	Mid. Tenn	42	932	4	206	200	40	880	744	44	2	12	96	491	4	2	Nashville	Tennessee.
Lewis Swensen	N. Carolina	44	1339	77	242	288	114	370	248	18	4	9	109	725	2	3	Goldsboro	N. Carolina.
Geo. A. Day	S Carolina	43	1407	71	102	367	66	268	122	10	1	12	78	640		2	Society Hill	S. Carolina.
O. D. Flake	Mississippi	16	361	35	160	76	5	156	67	13	4	2	16	210	2	2	Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	36	849	136	214	271	8	307	276	14	5	13	82	566		2	Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	7	179	683	30	29	1	64		3		9	14	122			Shreveport	Louisiana.
J. H. Willis	S. Alabama	19	562	90	3	330	33	225	155	7	1	5	32	235		2	Camden	Alabama
L. M. Terry	N. Kentucky	25	552	138	73	111	20	448	427	26	6	7	42	404			Bagdad, Shelby Co	Kentucky.
J. W. Funk	Ohio	26	569	263	483	115	61	554	238	24	5	11	25	336			713 W. 8th St., Cincinnati	Ohio.

cussed the contention of sects and deplored the fact; for half an hour he spoke very interestingly. The meeting then adjourned till 2:30.

After the usual preliminaries President J. W. Funk arose to speak. His calm eloquence so enthralled his auditors that a death-like silence prevailed, and occasionally a burst of applause indicated the rapture of the audience; thus he spoke and thus the audience were swayed for some time.

Elder Maycock followed, speaking on the Spaulding story and Book of Mormon, showing there was no resemblance. Also the frailty of the argument used by some who would make these books the same. He also compared the work of Joseph Smith with that of the founders of other religious societies; after which the meeting adjourned till 7:30 p. m.

At the appointed hour the house was filled. Elder Ben. L. Rich was the first speaker, who in eloquent terms showed "Mormonism" to be a progressive form of religion. He was followed by President Ben. E. Rich, who spoke for about an hour to a very appreciative audience, who were entertained by his pleasing and apt illustrations.

When the meeting was adjourned many men swarmed around the Elders and were loud in their praise of the doctrine taught by the Elders. Among the crowd were three men who had attended all three services. They approached President Rich and said: "We are heathens; they call us heathens because we are agnostics, and because we cannot believe in the kind of a God they worship. To night, Mr. Rich, after attending these services we come nearer believing in God than we ever did in our lives. You teach a reasonable doctrine."

Many such expressions were heard. As formerly mentioned, this was one of the most successful conferences held this year. Owing to the release of Elder Funk, George E. Maycock was unanimously sustained as president of the Ohio Conference. He chose L. M. Nebeker and H. Z. Lund as his counsellors.

DEATHS.

Stephen Perry departed this life Nov 12, 1899, at the home of Wm. Perry, near Northcut's Cove, Tenn. He was 86 years and two months old and had been a member of the Church since Nov. 19, 1896. His house was always open to the weary traveller. He was a kind and indulgent father, a loving husband and a very desirable neighbor. He lived and died a faithful Latter-day Saint. May he rest in peace until the trumpet of God shall sound, then may he come forth to share the glories of the resurrection prepared for the just.

THE DARK AGES.

(From page 11.)

among us wondered, and some spake jeeringly, thanking the lady, that she had thus with provident care, reserved the choicest banquet for the scarcest days. But even as she busily ministered, quick, sudden sobs of laughter broke from her. At length the vessel's covering she raised up, and there it lay! Ben Catha paused, and the High Priest exclaimed: 'What lay, thou'rt sick and pale!"

"By earth and heaven, the remnant of a child! a human child! What, start? so started we. Whereat she shrieked aloud and clapped her hands.

"Oh dainty and fastidious appetites! The mother feasts upon her babe, and strangers loathe the repast. And then, 'My beautiful child, the treasure of my womb; my bosom's joy.' And then in her cool madness did she spurn us out of doors. Oh, still. Oh, still, I hear her, and I shall hear her till my day of death."

Thus the prophecies of Moses and Jesus were verily fulfilled, and Jerusalem was destroyed and torn up until every vestige of its glory had vanished, and not one stone was left upon another to tell of the glory of Herod's temple.

Vespasion employed the captive Jews in the construction of the great Ampitheater in Rome, whose vast ruins stand today. A circus which would accommodate 80,000 people, where gladiatorial exhibitions were given before a bloodthirsty populace. The Jews have remained in a scattered condition ever since, and been the hiss and by-word of every nation.

The lull in the Christian persecution was broken by the edicts of the Emperor Domitian, who was extremely bitter in his hatred of the Christians. He was jealous of Christ, whom he looked upon as a rival to his throne; and in consescendants of David, vowing their extermination.

It was this Emperor, who, tradition records, had the beloved John placed in boiling oil, and not being able to take his life, had him banished to the coal mines of Patmos, a lonely isle in the Aegean sea; where the Savior appeared to him, with angels, who opened the windows of heaven to his view, and he saw the beautiful gates, and the golden streets, which must have been a source of great joy in his loneliness. These beautiful visions are recorded in his book of Revelations.

John was the last of the Apostles, and appeared to vanish from earthly view in the latter part of this the first century at Ephesus; where Timothy was Bishop. Timothy had been tied to the tail of a horse, and dragged to death; and all the Apostles had been ignominiously slain. At this time the laity was becoming weak in the faith, and apostates becoming quite numerous.

The Gnostics were making great headway, especially under the unrepentant Simon Magus, did this sect thrive, after his denunciation by Peter (when asking for the gift of the Holy Ghost, and desiring to pay for it), Peter said, "Thy money perish with thee, for I perceive that thou art in the gall of bitterness, and in the bond of iniquity." (Acts 8.) This man Simon the sorcerer, could bewitch people, and had a certain power that he got from the evil one, so that in the eyes of the people he worked wonders and miracles, and had a great following. He had been highly learned in the dark mysteries of Egypt, and like Jannes and Jambres of old, who withstood Moses and Aaron, by their enchantments, so Simon in like manner operated under the power of the evil one, and could almost deceive the elect by his imitations of the powers of the priesthood. He came to his end in a startling manner. Being under the impression that he could ascend at will to heaven, he appointed a time and jumped from a high building, expecting to go upward, but descended, and was dashed to pieces. That is about the way the devil invariably deserts his subjects.

Jewish doctors also corrupted the weak Christians in the provinces of Rome, by preaching the law of Moses; against the teachings of Christ, which doctrines were principally refuted by Paul in his epistle to the Romans. The first chapter gives a glaring description of the corruptible condition of mankind at this period.

The living oracles had departed, and the Saints were becoming weak, and many were departing from the faith as taught by the Apostles, falling into darkness, and grovelling in the mire of rank paganism.

(To be continued.)

Releases and Appointments.

Released to return home:

Geo. L. Freestone, L. A. Thorley, R. A. Robinson, Taylor Nelson, W. B. Hall, P. A. Rogers, B. Brough, G. M. Matthews, J. U. Rencher, Lewis Swensen, L. Bringhurst, D. C. Urie, L. D. Dibble, J. E. Everton, M. A. Stewart, C. H. Wentz, F. B. Hammond, Jr.

Good nature and good sense must ever join,
To err is human, to forgive divine.
—Pope.

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, DECEMBER 16, 1899. No. 3

IMPATIENCE.

By Ella Wheeler Wilcox.

How can I wait until you come to me?
The once fleet mornings linger by the way;
Their sunny smiles touched with malicious glee
At my unrest, they seem to pause and play
Like truant children, while I sigh and say,
How can I wait?

How can I wait? Of old, the rapid hours
Refused to pause or loiter with me long;
But now they idly fill their hands with flowers,
And make no haste, but slowly stroll among
The summer blooms, not heeding my one song,
How can I wait?

How can I wait? The nights alone are kind;
They reach forth to a future day, and bring
Sweet dreams of you to people all my mind;
And time speeds by on light and airy wing.
I feast upon your face, I no more sing,
How can I wait?

How can I wait? The morning breaks the spell
A pitying night has flung upon my soul.
You are not near me, and I know full well
My heart has need of patience and control;
Before we meet, hours, days, and weeks must roll.
How can I wait?

How can I wait? Oh, Love, how can I wait
Until the sunshine of your eyes shall shine
Upon my world that seems so desolate?
Until your hand-clasp warms my blood like wine;
Until you come again, oh, Love of mine,
How can I wait?

A Battle Song.

Edwin Arnold.

We are they who will not falter—
Many swords or few—
Till we make this earth the altar
Of a worship new;
We are those who will not take
From prelate, priest or code,
A nearer law than brotherhood—
A higher law than good.

We are those whose unpaid legions,
In free ranks arrayed,
Massacred in many regions,
Never once were stayed;
We are those whose torn battalions,
Trained to bleed, not fly,
Make our agonies a triumph—
Conquer, while we die.

Therefore down to Armageddon,
Brothers bold and strong,
Cheer the glorious way we tread on,
With a soldier's song!
Let the armies of the old flags
March in silent dread.
Death and life are one to us,
Who fight for quick and dead.

ELDER GEO. A. LYMAN.

The subject of this sketch, Geo. A. Lyman, arrived in the missionary field just three years ago. He labored for five months as a canvassing Elder and was then appointed general superintendent of Sunday Schools of the East Kentucky conference. Later he was chosen to act as counselor to President Elias S. Woodruff and acted in the same capacity to President John Woodmansee.



ELDER GEO. A. LYMAN.

Nov. 10, 1898, at the release of President Woodmansee, Brother Lyman succeeded to the presidency of the East Kentucky conference, which position he filled with signal credit. In Jan. 1899, he was called to the office at Chattanooga to act as counselor to President Ben E. Rich, of the Southern States Mission. Since that time he has traveled in nearly every state comprised in the Southern States Mission, visiting among the Elders and Saints, instructing them in their duties. Brother Lyman is a very able counselor and did much good wherever he went. As previously stated he has spent three years as a missionary and goes home Dec. 15, 1899, conscious of having done his duty, and with the assurance that God will bless him. His services were much appreciated in the office and we reluctantly bid him farewell. We present his picture this week because he is the oldest Elder in the mission, not in age, but in the time spent in the work.

History of the Southern States Mission.

(Continued from Page 9.)

In the latter part of May a serious mobbing occurred at Greasy Cove, St. Clair county, Alabama. May 21 Elders M. W. Miller and B. F. Le Baron were requested by Mr. Pink Battles, the postmaster of the above named place, to hold a meeting. They gladly consented and were entertained by Mr. Battles.

Early next morning news reached the Elders of an approaching mob. Mr. Battles also learning of the intended raid, summoned five neighbors, who were friendly disposed toward the Elders. At about 6 a.m. both parties appeared, the five friends a little in advance of the mob. The law-breakers demanded the Elders, as they wanted to kill them. When informed by Mr. Battles that these gentlemen were his guests and he would defend them, the mob knew with whom they were dealing and said then if they were only allowed to whip the brethren they would be satisfied. This overture was indignantly refused, and finally they allowed the oppressed to depart, on the conditions that they leave the country.

The mob disbanded very much dissatisfied with what they had accomplished, and dispersed swearing vengeance. This was by no means the end of this trouble. On the 27th Elders Beecher and Brinkerhoff, who had not heard of the mobbing, wandered into this neighborhood and spent the night there, and continued their journey next morning. All day they were followed by an armed mob, who were determined that they should not be molested in their demonial intentions; at noon thirty of the number, tired of the chase and returned. This was about one-half of the mob. The other half continued the pursuit and overtook

the Elders just at dark. Then they could not agree as to what disposition to make of the Elders. Many would kill them, others thought whipping severe enough, while others still were in favor of letting them depart, providing that they (the Elders) would apply the lash to those who had befriended them. This insult was indignantly resented, so they decided to give Elder Beecher thirty lashes and Elder Brinkerhoff twenty. Guards stood on both sides of them with rifles leveled at the Elders' heads, while two of the brutes wielded the hickory. In the mob were James Gillan, Eli Gillan, Edward Gillan, John Smith, Robert Bryant, James Walker and Bud Jackson, who were ministers of the Gospel; at least they were preaching and were the recognized pastors of some of the churches.

June—

The cloven foot is again in evidence this month. Elders Sessions and Smith went to a school house to hold meeting. From appearances they thought they would "get in a box" if they held services, as a coffin with an explanatory sign tacked on it was left on the doorstep. They held no meeting.

Elders Jones and Phelps had some very unpleasant experience in Pearl River county, Mississippi. If people let them preach in their house or entertained them, someone would apply the torch and burn them out, consequently they had to depart for other fields. At Poplarville, the county seat, they were compelled to flee under cover of darkness to avoid being harshly treated.

July—

Elders Carter, Done and Allen were stopping near Knott's mill, Orangeburg county, South Carolina. At 6 p.m. the 14th inst. two men approached the house and inquired if they had any cattle to sell. Receiving a negative reply, they departed, returning in a few minutes with twenty others. They said they had a warrant for the arrest of the Elders, and when asked for thtir authority they presented some formidable-looking revolvers and said, "This is our authority." Elder Allen had left the house to see a friend, and by this act escaped the unpleasant flagellation to which Brothers Done and Carter were subjected.

At 8 a.m. the two were taken into custody and were marched all day through dense swamps and undergrowths. All this time friends were following, hoping to be of some service in time of need. The mob had halted for a short rest, but now resumed the journey at 3:30 a.m. the morning following the capture. They continued the journey until about two and a half miles from Swancy. The leader, a minister, Abney by name, called a halt and ordered that the men should be searched. Everything they had was confiscated, excepting their Bible. Their licenses, cards and all other books were destroyed, and their money (50 cents) was confiscated. Among their possessions was a bottle of Rubifoam. The minister mounted a log and said the bottle contained holy oil, and asked if anyone wished to be annointed. As no one replied he threw the bottle against a tree and broke it.

The Elders were then compelled to lie across a log while a stalwart brute struck them twenty-one lashes each with a heavy tug. They were then put aboard the train, closely guarded by one of the mob, and taken to Columbia. At this place they were to be arrested, but when they arrived they told the guard that they would have him arrested. He then seen his predicament and begged for mercy. He was allowed to go by those whom he had persecuted. The mob hunted night and day for Elder Allen, but were unable to find him.

The ministers were very active in opposing the Elders at this time, and enlisted the newspapers to help them. One of these sheets published in Virginia published the opinions of some of the men. What seemed to hurt, they said, was the fact that the Mormons were allowed to proselyte among the Methodists and Baptists, and were successful in their work. John Page, of Beaver Dam, Va., who led a mob that drove the Elders from the county in which he lived about a year before this time, said: "To lose my life getting rid of the Mormons would give me as much pleasure as to die fighting for my country; in fact, I prefer the former."

(To be continued.)

The Death Sentence.

There is kept in a small chapel at Caserta, a village twenty miles north of Naples, a thin brass tablet upon which is engraven, in Hebrew characters, the purported death sentence pronounced by Pontius Pilate upon Jesus of Nazereth.

This plate was found in the year 1280 among a quantity of records of the Kingdom of Naples in the city of Aguilla. A number of other documents were found, whose genuineness were never doubted. They referred to official transactions in the Roman provinces about the same time as the crucifixion of the Savior. The inscription upon the plate is as follows:

"Sentence pronounced by Pontius Pilate, intendant of the province of Lower Galilee, that Jesus of Nazareth shall suffer death by the cross on the 25th day of the month of March, in the seventeenth year of the reign of the Emperor Tiberius, during the pontificate of Annas and Caiaphas, in the holy city of Jerusalem.

"Pontius Pilate, intendant of the province of Lower Galilee, sitting in judgment as president in the seat of the praetor, condemns Jesus of Nazareth to die on a cross between two robbers, because of the numerous and conclusive testimony of the people as follows:

"1. Jesus is a disturber of the peace.

"2. Jesus has taught the people sedition.

"3. Jesus is an enemy of the laws.

"4. Jesus calls Himself the Son of God.

"5. Jesus calls Himself the King of Israel.

"6. Jesus disturbed the worship of the temple by leading a mob of people with palms in their hands.

"Quirilius Cornelius, first of the centurions, is ordered to take the body of Jesus to the place of execution and provide the cross. All people are forbidden to appear or prevent the execution."

Then follow the names of the judges and the names of the witnesses to the various charges in the indictment. The engraving is well done, and most of the characters are still clear enough to be traced. Any traveler who visits the village of Caserta can see this extraordinary relic by paying a small fee to the priests.

Life is made up, not of great sacrifices or duties, but of little things, in smiles and kindness and small obligations, given habitually, are what preserve the heart and secure comfort.

HABIT

BY PHILIP S. MAYCOCK.

(Continued from page 10.)

Another thing we must remember. The child and even man easily adopts the manners of those with whom he frequently associates, particularly when he honors and loves them; and what was formerly a strange example confronting him gradually and unperceptibly becomes his own thought and actions. At first we may be shocked by a wicked act, but if the act be repeated we gradually assimilate ourselves to it. "Vice is a monster of so frightful mien that to be hated needs but to be seen; but seen to oft, familiar with his face, first pity, then endure, then embrace." How careful we should be of the surroundings we make, the companions we choose, the books we read.

There is another aspect of habit to which I wish to refer. Extreme habituation is fraught with danger. It may diminish the many-sidedness of our interests, or even make the new incomprehensible or intolerable to us. Habit may keep us in a rut. We may form the habit of being interested in only one line of work—the mathematician cares for nothing but mathematics, the stock-raiser cares only for matters concerned with his calling. Instead of forming the habit of attending in any particular direction, form the habit of giving attention generally. Form the habit of paying debts you owe, not only to a class of your acquaintances, but to all. Instead of forming the habit of being neat and orderly in company only, form the habit of being neat and orderly in all conditions. No matter how good the habit may be, if it be narrow instead of general in its nature, it tends toward slavery. We must not be bound by habit. We must form the habit of rebelling, if necessary, against a habit, the habit of being able to break a habit, the habit of freedom. It is because habit in the narrow sense tends to keep us in a rut, and thus prevent progress, that Rosseau said: "The only habit which a child should be allowed to form is the habit of doing nothing in particular."

In politics, habit is a conservative; in religion, he clings to the beliefs of the past; in education, the old methods are his and the old masters are his ideals. He allows the radical to look up to the rising star; he himself remains faithful to the sun which has set. In fashion he clings to the modes and styles of his ancestors. In short, habit defends despotism, and asserts the supremacy of human laws, adheres to the old creed, and supports ecclesiastical authority, pays respect to titles and preserves forms. Reformers do not always understand that it takes years to uproot an established custom and originate a new one. Only gradually is the change made. A struggle goes on between the resisting force of ancient custom and the contagious sympathy of new modes of feeling and thought. Reformers are generally too hasty, and because they cannot in a short time effect a change in the habit of a nation, they become disheartened pessimists. No revolution in public opinion is the work of one person or one day. The Reformation would have occurred had there been no Luther or Zwingle. Their individuality, their personal energy and zeal, hastened, perhaps, by a year or two the event. But had the public mind not been already ripe for their revolt, the fate of the reformers would have been death. Woe to the revolutionist who is not himself a creature of the revolution. If he come before the spirit of the time is ready for him he is lost, for it requires what no one individual can supply, a long and powerful counter sympathy in a nation to untwine the ties of custom which bind a people to the established and the old. When an atetmpt was made to establish the United Order among the Latter Day Saints, the people were not prepared for such a system and a failure was the consequence.

Let us now refer to a few pedagogical

maxims that are of great value to us. On this point Dr. James is so rich I shall quote him at length: Seize the very first possible opportunity to act on every resolution you make, on every emotional prompting you may experience in the direction of habits you aspire to gain. No matter how full a reservoir of maxims one may possess, and no matter how good one's sentiments may be, if one have not taken advantage of every concrete opportunity to act, one's character may remain entirely unaffected for the better. With mere good intentions, hell is proverbially paved. A character is a completely fashioned will, and a will is an aggregate of tendencies to act in a firm and prompt and definite way upon all the principal emergencies of life. A tendency to act only becomes effectively ingrained in us in proportion to the uninterrupted frequency with which the actions actually occur. Every time a resolve or fine glow of feeling evaporates without bearing practical fruit is worse than a chance lost; it works so as positively to hinder future resolutions and emotions from being carried out into acts. We must expect nothing from cautions and precepts beyond the point at which practice has changed them into firm habits. Training converts precept, example, and impulse into habit. There is no test of virtue except its exhibition in action. A right feeling should have its issue in a corresponding action. The oftener we speak of right, as a matter of mere sentiment, the wider becomes the gap between the feeling and the act. There is no education to moralty apart from the practice of morality.

There is no more contemptible type of human character than that of the nerveless sentimentalist, who spends all his life in a weltering sea of sensibility and emotion, but who never does a manly concrete deed. The weeping of a Russian lady over the fictitious personages in the play, while her coachman is freezing to death on his coach outside is the sort of thing that everywhere happens on a less glaring scale. One becomes habitually filled with emotions which habitually pass without prompting to any deed, and so the sentimental condition is kept up. The remedy would be never to have an emotion at a concert (or theater) without expressing it afterward in some active way—doing the least thing in the world, speaking generally to one's aunt or giving up one's seat in the horse car, if nothing more heroic offers, but let it not fail to take place. Keep the faculty of effort alive in you by a little gratutitous exercise every day; that is, be systematically ascetic or heroic in little unnecessary points; do every day something for no other reason than that you would rather not do it, so that when the hour of dire need draws nigh it may find you nerved and trained to stand the test. Asceticism of this sort is like the insurance which a man pays on his house and goods. The tax does him no good at the time, and possibly may never bring him a return. But if the fire does come, his having paid it will be his salvation from ruin. So with the man who has daily applied himself to habits of concentrated attention and self-denial in unneccessary things. He will stand like a tower when everything rocks around him, and when his softer fellow mortals are winnowed like chaff in the blast.

Let us remember that since habit is the master of one's later years, we should in youth endeavor to form good habits; that although inherited tendency counts for much—for has not some one said that the child is the fruit of all the past and the seed of all the future—still habit counts for more in forming character; that although one original nature may be strong, habit may become a second nature—nay, as the Duke of Wellington said, it may become ten times nature, "for use can almost change the stamp of nature;" and, remembering these truths, let us not ascribe to natural endowments the achievement that is the effect of long and persistent attention; but let us go forth as apostles of patient and persistent work, climbing each day higher and higher up Sinai's slope, not satisfied 'till we shall have reached the summit.

The heights by great men reached and kept
Were not attained by sudden flight,
But they, while their companions slept,
Were toiling upward in the night.

There is no one who has not grown up under a load of beliefs—beliefs which he owes to the accidents of country or family, to the books he has read, to the society he has frequented, in general to the circumstances which have concurred in the formation of his intellectual and moral habits. These beliefs may be true or false; or what is more probable, they may be a medley of truths and errors. It is, however, under their influence that he studies, and through them, as through a prism, that he views and judges the objects of knowledge. Everything, therefore, is seen by him in false colors or in distorted relations. And that is why, in the search for truth, renunciation of prejudices is required, a prejudice being an opinion formed without a previous examination of its grounds. Christ says that unless we become as little children, we cannot enter the kingdom of heaven; unless we cast off the prejudices of the man, and become as children, docile and unperverted, we need never hope to attain progress in truth. Man is by nature, says Aristotle, a social animal, and there is a tendency in each of us to assimilate in opinions and habits of thought, to those with whom we live and act. As men are prone to imitate others, they naturally regard as important or insignificant, as honorable or disgraceful, as true or false, as good or bad, what those around them consider in the same light. They love and hate what they see others love or hate. Our faith is likely to be faith in somebody else's faith. Almost every opinion we have but by authority; we believe, judge, act, live and die on trust, as common custom teaches us. We are too weak to choose and decide for ourselves. An ounce of custom outweighs a ton of reason. But the wise do not act thus. They, as Paul says, prove all things and hold fast to that which is good. But since prejudice makes men slaves, disqualifies them for the pursuit of truth, we must break off the habit of prejudice. We must learn to judge of opinions by things, and not judge of things by opinions. Let us free ourselves from our opinions, but in asserting our liberty let us not act the part of revolted slaves and run into license. Let us doubt, but remember that doubt is a means, not an end. We begin with doubt in order that we may not end in doubt. We doubt once in order that we can believe always. We surrender opinion that we may obtain knowledge. We must not be infidels in truth. Our doubt must not be the doubt of passion, of fancy, or of darkness; but must be the doubt of prudence, of wisdom, the doubt that is born of light, and produces light in its turn. Belief without question is the work of a feeble mind; but unlimited skepticism, of a feebler one; and we are likely foolishly to ascribe vigor of intellect to one who doubts everything. Among the habits that induce us to adhere to skepticism or error, there is none more dangerous than sloth. The greater part of mankind are inclined to spare themselves the trouble of a long or laborious inquiry, or they fancy that a superficial examination is enough, and the slightest agreement between a few objects in a few points they at once assume as showing the agreement of the whole throughout. The discovery of truth can be made only by the labor of attention. The attention is a natural prayer by which we obtain the enlightenment of reason.

Pride is a powerful impediment to progress, in knowledge. Under the influence of this passion men seek honor, not truth. They do not cultivate what is most valuable in reality, but what is most valuable in mere opinion. They disdain perhaps what can be easily accomplished and apply themselves to the obscure and recondite.

Self-love is an enemy to progress in truth. It has led men to close their eyes against the most evident truths which were not in harmony with their adopted opinions. What a man wishes to be true that he prefers believing. If the human mind has once taken a liking to any doctrine it draws everything else into harmony with that doctrine and to its support; and although there may be found a more powerful array of contradictory evidence or instances, these the mind does not notice, or else condemns and rejects.

Baptists Disagree.

Chattanooga Times.

The Baptist church of Texas is badly split as a result of the factional differences which resulted in a large number of delegates being refused seats in the convention. The faction which was excluded is known as the church party. Its leaders were today in earnest but quiet consultation. The situation was considered from all standpoints and a vigorously aggressive campaign determined upon. An address to the Baptists of Texas is to be promulgated within the next three days. The instrument is now being prepared.

It was determined to distribute this address among every congregation of Baptists in Texas and then at the expiration of two months energetic action is to be taken.

Into the Courts.

The first move of importance will be a resort to the courts of law.

The board of directors appointed today by the general convention are to be sued to obtain control of the Baptist general convention, all of the educational institutions of the Baptist denomination in Texas, the possession and control of mission funds, and, in fact, for all the machinery of the Baptist church in the state. This will be the most extensive religious lawsuit ever instituted in the United States.

It was also given out that the proceedings of the general convention, just adjourned, will be reported to the various churches by the church policy party and denounced as illegal and of no force; that the amendments to the constitution are not binding and a recommendation that a general convention be held under the auspices of the church party leaders. The result will be that the fight will be carried into every church in the state, some 2,500 in number.

"Some people," said the man with the large Adam's apple, "seem just naturally to have the hardest kind of luck. Here's an account of a man who put out his eye with his own umbrella."

"Say," observed the man with the celluloid dickey, "that's so. Now there's my friend Quackenboss. He put his false teeth in his coat-tail pocket, forgot they were there, sat down on them and bit himself so severely that he died in three days from hydrophobia. Now—"

But the man with the large Adam's apple was gone.—New York Press.

In Belgium at 6 o'clock, evening, you hear from every cottage the voices of father, mother and children and servants saying their prayers, and it is much the same at noon.

Many a good man has strayed into the crooked path by following the direction of a corkscrew.

SOUTHERN STAR

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SATURDAY, DECEMBER 16, 1899.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Elders desiring clergy permits will please make application through their respective presidents.

The Universalist church reports 1,003 parishes and 47,471 families, an increase of about 1,200 families over last year.

Write your name in kindness, love and mercy, on the hearts of those you come in contact with, and you will never be forgotten.

We will be greatly obliged if, when Elders are renewing their subscriptions, they will also give their home address where the paper is to be sent.

There are now over 250,000 words in the English language acknowledged by the best authorities, or about 70,000 more than in the German, French, Spanand Italian combined.

FRANKLIN D. RICHARDS DEAD.

Many a home will be thrown into deep mourning to learn of the death of Apostle Franklin D. Richards, president of the Quorum of Twelve Apostles and Historian of the Church of Jesus Christ of Latter Day Saints.

He was summoned to the Master at four minutes after twelve o'clock a. m. Dec. 8, 1899.

The end was very unexpected, and while he was known to be ill, yet his recovery was always expected.

He was surrounded by his immediate family when the sad hour came.

President Franklin D. Richards, of the Quorum of the Twelve Apostles, was the son of Phineas and Wealthy Richards. He was born at Richmond, Mass., on April 2, 1821.

In 1836 he was converted to the Gosple and was baptized by his father, who had previously identified himself with the Church. Two years later Brother Richards bade his New England home farewell and moved to Far West, Mo. In 1839 he was ordained a Seventy and sent to Western Indiana on a mission and made a reputation as a public speaker.

From Far West Apostle Richards moved to Nauvoo, dwelling there until 1846, witnessing the laying of the cornerstone of the Nauvoo Temple in 1841.

In 1846 Brother Richards was again sent on a mission, this time to Europe. On his arrival in Liverpool, England, he was appointed to preside over the Church in Scotland. In October of 1848 he landed in Salt Lake City in charge of a large company of Saints who had come with him from England. In 1849 he was ordained an apostle and went on a second mission to England. After two years he returned to Utah and was elected a member of the Territorial legislative assembly.

In 1853 he took part in the ceremonies of laying the corner-stone of the Salt Lake Temple. Later he again performed a mission in Europe, returning to Utah finally in 1868. He held the office of probate judge in Weber county from 1869 to 1883. When Lorenzo Snow was chosen President of the Church in 1898, Apostle Richards became President of the Quorum of Twelve Apostles.

The labors of President Richards have been in many lands, and his name is familiar to Saints throughout the world. He was also associated with the history of Utah; not only from being a pioneer in its establishment, but as a compiler and preserver of historical data, both civil and ecclesiastical. He was church historian and recorder, and the president of the State Historical Society.

GROWTH OF THE SUNDAY SCHOOL.

The first Sunday School of the Latter Day Saints organized west of the Rocky Mountains was on Dec. 10, 1849, with twenty-six members. At this time the great Salt Lake valley was sparsely settled and the facilities for this work were very few.

In the midst of the adverse circumstances then surrounding the Saints Richard Ballantye saw the need of some institution where the young could be taught the Gospel, and accordingly set about preparing a suitable place. He owned a lot on the northeast corner of First West and Third South streets, Salt Lake City, and upon this he erected an adobe building eighteen by twenty feet, outside measurements, for Sunday School purposes, besides a smaller room used by the family as a living room. The roof was of dirt; the benches were made of slabs extending the width of the room.

This briefly announces the beginning of this marvelous work, which now extends to all parts of the world. The statistical report for 1898 is as follows:

In 1898 there were forty Stakes of Zion, containing 639 Sunday Schools, 11,384 officers and teachers and 93,388 pupils. Total, 104,772. Besides these there were sixteen missions that reported 378 Sunday Schools, 1,933 officers and teachers and 9,998 pupils. Total, 11,931. The grand total was 116,703 officers, teachers and pupils.

Thus we see how this work has grown.

It is exceedingly gratifying to see the interest that is taken by the whole people in this grand cause. Everybody recognizes the value of the Sunday School, or at least they should do so, for but few homes are bereft of those God-given jewels of heaven, children, and we are now taught that to neglect them means their sins will be upon our heads.

We know that as the twig is bent the tree is inclined, and in the period of childhood the good or evil impressions are made that will some day assert themselves either for good or evil. We cannot be too zealously engaged in this work, for it is but a pace from boyhood to manhood, and if it be true that the boy is the father of the man, it is easy to be seen that the safety of our homes, our state and our nation depends on the manner in which our youth is educated. If we would have them honorable and God-fearing they must be taught concerning honor and God.

We often meet people who say: "It is nowhere taught in the Bible that we are to have Sunday Schools." There are many things omitted or not taught in the Bible that are absolutely and indispensably necessary for the perfecting of the Saints. Paul says we should have helps and governments to assist in this work of perfecting ourselves, and if nothing that defileth can enter into the heavenly Jerusalem is it not imperative that we cannot begin too early in life to learn lessons that will in after life assist us in coping with that vile monster, sin. "Why don't you quit smoking?" we might ask these same people. "Why," they would invariably answer, "we learned to smoke when we were young and can't quit now." Then why not teach the young good things, and this is the purpose of the Sunday School, that the habit of doing good will remain with them when they get old.

The Christian's Prayer.

J. J. Fix.

Jesus, my light, my life, my all,
Most humbly at Thy feet I fall;
And cast on Thee in earnest prayer,
My doubts, my fears, my every care.

Lead me in paths of truth and right;
Shield me, and keep me by Thy might:
"Purge me with hyssop," make me clean,
And with Thy saints may I be seen.

Help me to love, to do, to serve,
And from my duty never swerve,
Until at last within the veil,
My bark no longer fears the gale.

And thus, a vessel made of clay,
May I lead others in the way;
And when my armor is laid down,
Receive from Thee a starry crown.

Chambersville, Va.

The Baker's Premises.

"What would be the technical term for the premises of this baker?"

"Dough-main. I guess.'

THE PRESENT CRISIS.

BY ELDER DAVID H. ELTON.

Written forThe Southern Star.

We need scarcely observe, that, from the first, the righteous among men have been objects of the combined assaults of the wicked and ungodly. From the days of "righteous Abel," unto the present time, those who have been upholders of Truth and advocates of purity, have had to stem the torrent of vile abuse, fierce persecutions, and perilous heresies. Affliction seems to be the portion of the righteous, as it was that of our glorious Head—the Lord Jesus—"a man of sorrows, and acquainted with grief."

On the one hand, it has been the endeavor of the true followers of Christ to vindicate God's honor, and arrest the workings of wickedness; on the other it has been the effort of the evil one and his seed, to sweep from the earth these defenders of Truth. There is a necessary repugnance between truth and error; between evil and good. The two cannot be amalgamated; they will not coalesce. Evil, wheresoever it exists, will always league against good; so that the wicked among men whose "deeds are evil," are sure to join hands in a desperate companionship to overthrow righteousness. Those "fallen angels," cast from the courts on high for their rebelliousness, have carried on nothing but battle with God; and we need not, under the present dispensation, look for a discontinuance of the assaults of the enemy.

As Latter Day Saints, we are passing through a very trying crisis, being persecuted and opposed in many places by brute force and mob violence. It is quite natural for us to rejoice when all is peace and happiness, our pathway unobstructed, our meetings undisturbed. The miracle is to "rejoice in tribulation," and this miracle is continually wrought as the faithful saint presses on through this "vale of tears." None of us can be the people of God and be immune from the odium of the world; the better we are, the more we will be hated. "The ripest fruit is most pecked by the birds." We will be slandered; we will be calumniated; just in proportion to our zeal and feality to God, we will be evilly spoken of.

There is, of necessity, a cause for every effect. Let us then straightway proceed to investigate the subject and find out some of the causes, productive of the effects, manifest in the recent assaults of mob violence inflicted upon our brethren. Hence the question, Why are we persecuted? arises before us, and as we advance in our elucidation of this subject, we trust it may prove a faith-strengthener to us of the household, and a gentle warning to those engaged in our opposition and persecution.

First, it is clear to the candid minds of all who have given Mormonism a fair investigation, that the very ones who ought to be our kindest friends, are our most bitter enemies, and they care not what means they use, whether foul or fair in their opposition against us. To reason from the negative side of the question, in regard to the subject under discussion, viz: Why are we persecuted? Let me ask: Is it because we are agnostic in our tendencies or infidelic in our views, that a war is made upon us by the pulpit and the press? Is it because we are opposed to God and His Christ? Is it because we are guilty of sacrilege or desecration? Is it because we are hypocritical, deceitful, or traitorous in our dealings? To these interrogations there is but one answer and from the lips and hearts of the earnest and sincere among men, the answer comes in thunder tones: No! Look where you will. Go where you may, among the Latter Day Saints, and you will find that they are truly Christian in their endeavors to do good; God-fearing in their worship and work; and hold with sacred regard and holy zeal whatever belongs to the gospel of Jesus Christ. It is for these causes that they are subjected to the assaults of the prejudiced, the lash of the bigot, and the violence of mobs.

Religious rancor is in the van of persecution against the saints of God today, stirred up by those Pharisaic prelates, who under the disguise of sanctity and the cloak of usurped authority, place daggers in the hands of ruthless fiends with which to ply upon the innocent and unoffending. In former days this religious rancor could be seen unsheathing the sword and fighting the pile around the martyrs of Truth. Today when human society is at a high point of knowledge and refinement, we naturally look for a suppression of these barbaric means in opposition to religious differences; especially when religious toleration is being advocated far and wide. But alas! in this we are disappointed! Religious bigots today, blinded by tradition and error, whose consciences seared with the hot iron of prejudice are using much the same weapons against the work of God, as their forefathers did in days of old. Savage violence is the engine employed to crush what the world erroneously calls Mormonism, and that too in a land of boasted liberty and equal rights! But neither the might of armies, the scheming of politicians, nor the tirades of religious scandal-mongers avails anything against the work of God.

I do not deem it wisdom to present a lengthy discussion of any one topic at the present time. There are some thoughts, however, that are connected with the subject—the present crisis—that are deeply rooted in my mind, which I desire to present.

The trite saying: "History repeats itself," was never more apparent than during this present crisis. I refer to sacred or Biblical history. And it is my desire to have the reader accompany me, while we scan the pages of Holy Writ, in search of our proofs, that the history of the present is but analogous with the history of the past. Remembering the words of Washington Irving, "Argument is never so well understood by us selfish mortals as when it comes home to ourselves," let us therefore view the labors of Christ and His apostles, relative to the ground upon which they stood in support of the message they bore, and the treatment they received, together with the servants of God today, and see the remarkable similarity existing between the two.

Upon one occasion, amid the cavil of the Jews, our Lord uttered the following injunction, "Search the scriptures; for in them ye think ye have eternal life; and they are they which testify of me," John 5:39. Now let us keep in mind this fact, that when the Master gave vent to this expression there was not one word of the New Testament written; so it was to the Old Testament—the "Law and the Prophets," that He directed their attention, at the same time telling them that those very books they claimed to believe in, and esteemed so highly, bore testimony of Him. Thus we see He cited them to their own records, which they held as holy and divine for proofs of His divinity. Again He says, in the same chapter, "Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?" (verses 45-47). Here again, we see the Savior declaring unto them the words of Moses, giving them to understand that, if they would only implicitly believe the writings they already possessed, as a consequence they would also believe in Him.

Furthermore, we find the Lamb of God going into the synagogues of the Jews; taking up the records found therein, preaching the word of God unto them, showing them light upon the scriptures, discoursing as "one having authority;" and that too from the very books they claimed to be divine. How was He received for so doing? Was He not subjected to scoffs and jeers? Was He not buffeted, spit upon, mocked and reviled? Yes! and finally when the birth of salvation was complete, when He had finished the work allotted Him to perform in the plan of redemption, He was taken by wicked, cruel hands, nailed to the cross of Calvary on Golgotha's dreary heights, and there, suspended between the heavens and the earth, He died for the sins of the world. He was led out of the gate "scape goat" for the whole human race, for upon this spotless Lamb of God, full of mercy, equity, truth and grace, was laid "the iniquity of us all." What had He done to bring upon Him the scorn of the multitude, the scorn of the Pharisee, and the violence of the rabble? He had taught them words of life and truth, from their own books, found in their places of worship, and read by their Rabbis and High Priests, and for so doing it brought Him grief and sorrow, and ultimately cost Him His life.

To continue our search, we will next see why it was that the Apostles were persecuted and afflicted. When that stalwart giant for truth—Peter—stood up before the multitude on that memorable Pentecost, as recorded in the second chapter of "Acts of the Apostles," we find him proving the divinity of Christ's mission from the "Law and the Prophets," quoting as authority there, the writings of such inspired men as David and Joel, prophets of the Old Testament. What was the result? What happened to Peter for so doing? He quoted from the very books his accusers claimed to believe in, and following in the steps of the Good Shepherd, he was beaten, imprisoned, and put to death.

How was it with Brother John, the beloved apostle of our Lord? Did he not reason from the scriptures, and say, "Let that therefore abide in you, which ye have heard form the beginning?" John 2:24. Yes! and he too, suffered pain, sorrow, affliction in various forms, and banishment!

Let us now take a view of the apostle Paul's experiences in this line, and see if this great apostle to the Gentiles fared any better than his fellow-laborers—Peter and John! When we first meet with the apostle Paul in Holy Writ, or as he was then called, "Saul of Tarsus," we find his hands stained with innocent blood, for when the prophet Stephen was stoned to death Saul "consenting unto his death," stood by and took charge of the clothes of those who committed this dastardly deed. In his blind zeal, he persecuted the saints of God into strange cities; compelling many to blaspheme, and raising his voice against others who were put to death. When he was engaged in this ungodly warfare against the followers of Christ, while he went about denying the mission of Jesus, and His resurrection from the dead, he was with the world, "hale fellow well met," for we have no account of him suffering, whatever, during this time. But oh! how changed is the scene, how reversed is the programme, when, after that eventful day's journey from Jerusalem to Damascus, he begins to preach the truth as it is in Christ Jesus! Former friends become his bitterest enemies; where he was once received with smiles, he is now beaten with stripes; where he was once welcomed with open arms, he is now cast out and beaten with rods; instead of the hearty handshake to cheer him on, and "hale fellow well met" to greet his ears, it is now the contemptible frown to bid him depart, and "What will this babbler say?" wherever he goes. And why? you ask. Go with him for a few moments and understand the "whys and wherefores" as he himself bears testimony of them.

(To be continued.)

New York Press.

Why does a man's hair fall out before his whiskers?

Because it is at least twenty years older.

Little Eli—How tall is I, ma?

Mother—About four feet.

Little Eli—Yo' feet, or r

BENEFIT OF HAVING THE LIVING ORACLES.

The Way to the Tree of Life—The Oral and the Written Word of God—Fulfillment of Ancient and Modern Revelation—The Law of Tithing.

[DELIVERED BY ELDER ANTHON H. LUND, OCT. 6, 1899.]

I hope I shall be able to make myself heard by this vast congregation. I was very much interested in the remarks of our brethren this forenoon, and the subjects they touched upon are of great value and importance to us as a people. When Brother Cowley spoke he alluded to the blessings we have received in having the living word of God in our midst and the Prophet of God to lead us. It made me think do we really appreciate this great blessing of having inspired men in our midst to lead us? Do we give heed to their counsel and advice? The brethren have dwelt upon the importance of paying heed unto the Lord's commandments to His people. When He commands, He desires His children to obey. Obedience to the Father's will is a principle that we must all learn. He has not left us in the dark in regard to what He wants us to do. I believe the Latter Day Saints have more faith and a stronger testimony than any other people. They received this strong testimony when the hands of the servants of God were laid upon their heads. They received the Holy Ghost, which leads into all truth and makes known the Father's will. So that, while we have inspired men in our midst to give us the word of the Lord, we are not dependent upon that alone. The Lord has given unto us His Holy Spirit to witness unto our spirits whether that which is given us is right or not. The Latter Day Saints who perform their duty are not in the dark in regard to the counsel which they receive. When it comes from the servants of God unto them the Holy Spirit gives them a testimony that it is true.

Lehi of old had a beautiful dream. He saw the world spread before him. He stood by a tree—the tree of life—enjoyed its precious fruit and saw how multitudes were hurrying to get to that tree. He saw that there was a mist came down that obscured the tree of life from the view of the multitude. They wanted to reach it, but this darkness or mist prevented them from seeing it. The Lord, however, had provided means whereby they could reach it. There was a path leading to the tree and at the side of it a rod of iron. By taking hold of this and following it, although they were not able to see the tree, but believing what had been told them, that this rod led to the tree of life, many found it. But many would not take hold of the iron rod, and they went astray and did not reach the tree with its precious fruit. Lehi saw also how that the greater number were walking on the other side of a river, which divided them from the tree of life. They went to a spacious building. He saw his own children, Laman and Lemuel, and he feared for them when he saw that they did not come where he was. His wife and his other children shared with him the blessing of partaking of the fruit of the tree of life. This iron rod, it was explained, is the word of God. By taking hold of that we need not go astray. Although we may have to look forward with the eye of faith, holding to the iron rod we will be just as safe as if there were no mist.

We are blessed, brethren and sisters, in having the word of God in our midst; not only the written word, but also the living word of God. We are thankful that we have so much of the written word of God in our midst. While we do not look upon the Bible as many Protestants do, still we have just as great reverence for it as they have. We have just as great a testimony, and greater, that it contains the word of God. We revere its contents, and we are trying to carry them out in our lives. We have testimony of the truth of the Bible from other sources, which the world do not accept, however, But the book itself proves to us that it is genuine. Its own prophecies, fulfilled since it was written, prove to us that it is a book containing the word of God. Look at Daniel's prophecy. In what a nutshell is the history of the future portrayed there? We could not any better describe it today, after we have followed history down for more than two thousand years. Daniel's prophecies are like history written beforehand, showing that they were inspired. The words of Jesus have been fulfilled since they were written and given to the world. In Matthew we have a clear prophecy concerning the Temple and the City of Jerusalem. How deeply I felt impressed when I sat on Mount Olivet and looked down upon the Temple ground. I thought of the prediction that not one stone of that building should be left upon another. This was uttered when Jerusalem was flourishing. It seemed an impossibility that such a prophecy could be fulfilled, but within forty years it came to pass. The Temple, built of large masses of rock, was entirely destroyed, the stones carried away and the Temple ground plowed, so as to obliterate any trace of the Temple. It was considered policy by a Roman emperor to do this, but it was the fulfillment of a prophecy of Jesus. We look upon the Bible as containing the word of God written to those of old, but much of it in a general way applies to us.

We also believe the Book of Mormon to contain the word of God. We look at its contents and we find that it contains internal evidences of its truth, that it sets forth, which also show that it is a divinely inspired book. Take the 10th chapter of second Nephi, and you will find that in that book, which was published to the world some months before the Church of Jesus Christ was organized, prophecies concerning our time. It alludes to this land; it designates it as the land of Zion and tells how the Gentiles shall come and enjoy liberty here; that there shall be no king here, and that those who fight against Zion shall not succeed. The prediction that there shall be no kings upon the land has been fulfilled even in our day. When I read of Dom Pedro of Brazil, having been dethroned, and the report went forth that being so popular he might again take the reigns of government over that state, I said that I did not believe that he would do so. I believed that the words uttered by Nephi, six hundred years before Christ, would be fulfilled, and that the time was hastening when there should not be any kings upon this land. When Louis Napoleon tried to establish an empire in Mexico he miserably failed, and the man who tried to become king there lost his life.

But I specially want to draw your attention to the allusion to this being a land of Zion. It here gives us an intimation of the gathering; that people should come from other nations, gather to this land, establish a Zion and that the Lord should protect them so that the enemies of Zion should not have power over her. This was years before emigration to this country took place, but the prophecy has been fulfilled. We look upon this as the land of Zion, and the principle of gathering, though a unique one, has been one that has pervaded the teachings and belief of the Latter Day Saints from the beginning. Even before the Elders in their missionary labors have said anything about a Zion, the spirit of God has witnessed to the spirits of those who have received the Gospel that there would be a gathering, but that God would have a people of His own and that they would be gathered to one place. From the very beginning of the Gospel being sent to England we have evidence to prove this. I have seen in my administrations how quickly the spirit has taken possession of the Saints. And while we do not urge gathering today, feeling that the work will be strengthened by most of the Saints remaining in the branches for a time and helping the Elders carry the warning message of the Gospel, yet the principle of gathering is just as true today as ever it has been. We feel, however, that it is better for those who receive the Gospel abroad to become well grounded in the faith before they make the sacrifice of leaving their homes and their relatives, and when they are well grounded in the faith and have helped to build up the Church where they have received the Gospel, we want them to gather with us and to make a part of the great united Church of God.

We have also the Book of Doctrine and Covenants, which contains numerous prophecies that have already been fulfilled. Take the 45th Section and that alludes to the gathering. The first year after the Church was organized this revelation was given and it plainly tells us that the people should gather from all the nations to this land, and that no weapon formed against Zion should prosper. Take the 49th Section, and what a plain prophecy it contains! So early in our history we are told that Jacob should flourish on the mountains—alluding to the people coming to the mountains and becoming a strong people here, as the Prophet Joseph prophesied twelve years after the organization of the Church.

These books we look upon as containing the word of God to us. But further, we believe that God has living witnesses upon the earth; that He has a mouthpiece upon the earth to give forth His words. Joseph Smith was a Prophet of God. His teachings prove that what he taught was divinely inspired. Some of his prophesies have been fulfilled, and others remain to be fulfilled. His predictions have not been guesswork. In 1832 he looked down and saw the fate of the nation. Earlier than that he told us the fate of the Church. Now it is reasonable to suppose that if the Lord raised up a Prophet, that Prophet would say something in regard to these two important things—the nation and the Church, and he did. He told how the Church would be persecuted and driven, and that even the blood of some should be spilt and should cry unto Heaven against those who had shed it. He prophesied that the Church should go to the Rocky Mountains, and he was so much impressed with the spirit of this that he appointed a committee to go and search for a place to locate the Saints. He did not live to see this accomplished, but we have seen this prophecy fulfilled. In regard to the nation he plainly foretold where the Rebellion should begin and what its results should be. Every one can see plainly that part of that revelation has been fulfilled, and the other part remains to be fulfilled. Take the successors of the Prophet Joseph, and they have been inspired of the Lord to give His word unto the people, and we have known that it has been the word of the Lord.

Today, brethren and sisters, the word of the Lord to us through His Prophet is that we should remember the law of tithing. It has been preached to you in many of your Stakes, and I am very happy to see the response that you have made to the call of the servants of the Lord. I hope that this will not be a temporary effect, but that you will all see and appreciate the importance of continually obeying the word of the Lord. Today we are walking in faith; that mist which Nephi saw lies around us, but we are shown the iron rod. Let us not let go of it and think that we can follow in another direction and that we will get through any way. If you and I shall obtain the privilege of eating of that precious fruit of the tree of life, we must hold to the iron rod. When the servants of God give us His word, let us cling to it; let us obey His will, and

we will have no cause for regrets. In the book of Doctrine and Covenants we are taught that no religion has salvation in it that does not ask for sacrifice. It should not be a great sacrifice to us to pay our tithing. Great blessings have been promised those who will obey this law. The experience of the Saints has been that the Lord has fulfiled His promise in this regard. Before I close I wish to say to all: if you want your faith strengthened, if you want your testimony made clearer, pay your tithing and the Lord through His spirit will witness His approbation of your work. God bless you all. Amen.

Small Praise.

A young man who had disappointed his grandfather by displaying no fondness for New England farm life made his way through college, and the law school, and in time became a judge. His grandfather watched his progress with a sort of unwilling pride, but never by word or look gave young John the least encouragement or praise. When the appointment to the judge's bench at last came, the grandson took heart and asked for the old man's congratulations. "Aren't you glad for me, grandfather?" he asked, almost wistfully, glancing at the stubborn old face beside him. "Well, yes, I am glad for ye, John," admitted the octogenarian in a grudging tone. "I am glad for ye, but I don't want you should feel set up and imagine you amount to any great shakes jest on account of being made jedge. I want you should always recall when anything like this comes to ye that there's plenty of folks that when they're in need of a stopper and haven't got a cork, they'll make shift with a corncob! You jest bear that in mind."

Remarkable Drinks.

Of the many extraordinary drinks regularly consumed, the blood of live horses may perhaps be considered the most so. Marco Polo and Carpini were the first to tell the world of the Tartar practice of opening the veins in horses' necks, taking a drink, and closing the wound again. As far as can be seen, this has been the practice from time immemorial. There is a wine habitually consumed in China which is made from the flesh of lambs reduced to paste with milk, or bruised into pulp with rice, and then fermented. The Laplanders drink a great deal of smoked snow-water, and one of the national drinks of the Tonquinese is arrack flavored with chicken's blood. The list would scarcely be complete without mention of absinthe, which may be called the national spirituous drink of France. It is a horrible compound of alcohol, anise, coriander, fennel, wormwood, indigo and sulphate of copper. It is strong, nasty and a moral and physical poison.—New York Home Journal.

Power of Example.

Like alone acts upon like. Therefore do not amend by reasoning, but by example. Approach feeling by feeling; do not hope to excite love except by love. Be what you wish others to become. Let yourself, and not your words, preach.—Henri Frederic Amiel.

"Now, George, to what class of birds does the eagle belong?"

"Birds of prey."

"And the turkey, where does he belong?"

"On the table."—Life.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 16.)

The Second Century witnessed much martyrdom among the Christians, and Pliny's letter, which is still extant, speaks eulogistically of their faith, implying that they were honest, good, simple and God-fearing people. Pliny's testimony was invaluable, as he was a Pagan, and the governor of Bithynia, under Trajan, the Emperor of Rome, and his letter was instrumental in checking the persecution which was raging (as the various edicts issued under Domitian were enforced by the Pagan officials). But the Christians were forbidden, under the penalty of death, to make proselytes.

Many translations of the New Testament were circulated during this century, and Christianity grew in spite of the Pagan opposition.

The Christians were accused of all manner of enormities. If an earthquake occurred, drought, sickness or pestilence, they were blamed for it; also it was generally understood that they ate human flesh. Such wicked accusations, however, were fabrications, without foundation in fact. They gradually were becoming defiled with too close acquaintance with the Pagans, whose enticing and seductive worship drew many followers. An instance in this century. One Ammonius Saccus, who had been highly educated in the schools of Alexandria, of Christian parentage, favored the monastic life, and the ascetic mode of living in celibacy and maceration.

The following doctrine was generally taught and accepted by a majority of Christians, in accord with this man's teaching:

"The soul of the wise man ought to be removed to the greatest possible distance from the contagious influence of the body; and as the depressing weight of the body, the force of its appetites, and its connections with a corrupt world, are in direct opposition to this sacred obligation. Therefore all sensual pleasures are to be carefully avoided; the body is to be supported, or rather extenuated, by a slender diet; solitude is to be sought, as the true mansion of virtue, and contemplation to be employed as the means of raising the soul as far as possible to a sublime freedom from all corporeal ties, and to a noble elevation above all terrestrial things.

The person who lives in this manner shall enjoy, even in a present state, a certain degree of communion with the Deity; and when the corporeal mass is dissolved, shall immediately ascend to the sublime regions of felicity and perfection, without passing through the state of trial that awaits the generality of mankind."

Such doctrines were widely disseminated in this the second century, and caused an intermingling of Paganism and Christianity.

The Emperor Marcus Aurelius was exceptionally bitter in his persecution of the Christians, many being put to death at his instigation.

The principal martyrs were Simeon, Ignatius, Polycarp and Justin Martyr, all Bishops and prominent church officials.

Perhaps it would not be out of place to relate the martyrdom of Polycarp, who was a prominent Bishop, and who had a personal acquaintance with St. John, as it shows the fortitude and courage the primitive Saints were in possession of, many of whom gloried in the cross of Christ, and almost invariably met their death bravely.

Polycarp requested that he be not secured to the pile, whereon he was to be burned, and said, "Let me be thus, for he that giveth me strength to bear the fire will also give me power, without being secured by you with these spikes, to remain unmoved on the pile." They therefore, did not nail him, and he prayed, saying: Father of Thy well beloved Son Jesus Christ, through whom we have received the knowledge of Thee. The God of angels and power of all creation, and of all the family of the righteous, that liveth before Thee. I bless Thee, that Thou hast thought me worthy of the present day and hour, to have a share in the number of martyrs, and in the cup of Christ, unto the resurrection of eternal life, both of soul and body, in the incorruptible felicity of the Holy Ghost, among whom may I be received in Thy sight this day, as a rich and acceptable sacrifice, as Thou, the Faithful and True God, hast prepared, hast revealed, and fulfilled. Wherefore on this account. and for all things, I praise Thee, and glorify Thee, through the Eternal High Priest Jesus Christ, the well Beloved Son; through whom be glory to Thee, with Him, in the Holy Ghost, both now and forever, amen."

After Polycarp uttered the above prayer, the executioners ignited the pile, and Polycarp died rejoicing.

Ignatius was torn by wild beasts, and expired rejoicing.

Many scholarly philosophers and writers lived in this century, among whom we might mention Justin Martyr, Tertulian, the disciple of Montanus, Irenaeus, Saccus and Origen, whose writings are still extant, and which furnished much food for thought during the Dark Ages, as they were recognized authorities on theology, although undoubtedly impregnated with Paganism.

The condition of the Christians in this century was becoming deplorable; they were mostly poor, and had been hunted from pillar to post, and were almost worn out, as the Prophet had predicted they would be. The Platonists and Gnostics had mixed with them, and the outcome was retirement to monasteries and nunneries; and the celebacy of Priests, monks and nuns. The mixture was a combination of the Persian, Egyptian Magian system, intermingled with a smattering of the doctrines of Christ. This conglomeration denounced marriage as a doctrine of the devil, and it was thus declared by their corrupted priesthood, and it was discouraged in all those who sought a spiritual life. See I Tim. 4-3.

The true Christian was terribly persecuted, which is the lot of all those who follow their persecuted Master, "as all who live Godly in Christ Jesus shall suffer persecution." And these poor Christians, as a sect, were everywhere evily spoken against, and they took joyfully the spoiling of their goods, went hungry and thirsty, and were considered the offscourings of all things; yet they were happy in the hope of the recompense promised to the faithful, by their great file leader, and Captain of their salvation, Jesus Christ.

Many of them sought refuge in the catacombs of Rome, the remains of which are seen today. These underground passageways afforded retirement from the wicked world, and the Christian

REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 25, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainme't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Christo Hyldahl	Chattanooga	13	238	60	152	47	18	175	154	5		6	19	185			Chattanooga	Tennessee.
Joseph F. Pulley	Virginia	40	1080	13	42	430	102	888	697	65	6	11	50	491			506 Peach St., Danville	Virginia.
B. F. Price	Kentucky	29	738	359	66	169	49	553	483	7	2	3	26	333	1		Battletown	Kentucky.
John Peterson	E. Tennessee	44	854	171	197	575	98	1549	1386	66	1	21	85	669			Knoxville	Tennessee.
W. D. Rencher	Georgia	37	1079	232	225	163	59	659	550	59	3	21	62	644			Augusta	Georgia.
T. H. Humpherys	N. Alabama	41	1303	175	50	98	42	64	64	23	2	14	42	525			Jacinto	Mississippi.
C. G. Parker	Florida	44	1179	116	46	195	17	686	585	24	3	17	91	416	3	5	Lulu	Florida.
J. Urban Allred	Mid. Tenn	44	936	47	163	279	58	344	293	13	1	19	74	477			Nashville	Tennessee.
Lewis Swensen	N. Carolina	44	1108	68	162	358	18	500	404	28	1	10	112	735	1	1	Goldsboro	N. Carolina.
Sylvester Low, Jr	S. Carolina	44	1131	328	29	310	23	135	73	20	1	9	75	606	1	5	Society Hill	S. Carolina.
O. D. Flake	Mississippi	14	420	66	140	69	4	119	69	14		2	11	184			Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	36	786	23	121	256	7	164	104	10	2	14	64	541	5	6	Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	7	178	17	8	25	8	63	35	3		8	9	141			Shreveport	Louisiana.
J. H. Willis	S. Alabama	19	531	8	3	347	32	247	141	11		4	20	236		2	Camden	Alabama
L. M. Terry	N. Kentucky	25	287	751	47	78		171	166	2	1	2	28	204			Bardad, Shelby Co	Kentucky.
J. W. Funk	Ohio	26	495	309	235	64	60	416	174	57	4	11	18	225			713 W. 8th St., Cincinnati	Ohio.

were comparatively safe in these 900 miles of passage ways, beneath that great metropolis Rome; where they worshiped their Lord with true and humble devotion; their simplicity and purity preserving them in the faith. They made brick, which they exchanged at the entrance of these catacombs for bread and the common necessaries of life. Remains of these Christians, their simple ways and mode of life can be found to this day.

Those of them who dared the sunlight of heaven were exposed to much danger and hatred, and in their simple worship were compelled to seek the groves and plantations that bordered the Tiber, seeking the most secluded spots along that river, which was polluted with the blood of martyrs. Many times they were caught in their devotions, and foully butchered in cold blood by the Roman soldiery, no mercy being extended them, and the heavens being as brass to their petitions.

At this period the devil, with all his imps of darkness, must have grinned and gloated over the apparant discomfiture of the Saints, who were surely being prevailed against, and were driven from the earth, seeking refuge in the subterranean passages before mentioned. How puffed up he must have felt to think that his Satanic arrogance had in such a short period of time perverted and almost obliterated the perfect system, which was introduced by his superior, Jesus, the Nazarine, whose Gospel taught love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; and all good works, which were exemplified in His life. But the Prince of Darkness prevailed, and many preferred darkness, rather than light; and God gave them up, to follow their own wicked inclinations. And the great Arch fiend, Lucifer, led them at his will, into all manner of enormities and sins, so that it was hard to find virtue, chastity and truth upon the face of the earth.

As Paul says, he, the Devil, had surely become the God of this world, and blinded the minds of all who believed not the Gospel of Jesus; consequently the works of the flesh were manifest, which were "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." Gal. 5-19.

Every jot and tittle of the word of God had to be fulfilled, and the great Apostasy had to come, and Satan was but serving the purposes of God and fulfilling the prophesies of His servants, by his deplorable actions in this century; and the Christians who preserved their integrity died rejoicing in the hope which passes all human understanding, knowing that their reward was sure and eternal in its nature. And they could say with Paul, who was beheaded for the Gospel's sake, and said in his letter to Timothy that he had fought a good fight, had finished his course, and had kept the faith. Henceforth there was laid up for him a crown of righteousness which the Lord, the righteous judge, had prepared for all those who loved His appearing. The Saints died with a glorious consciousness of these facts, and death was but a relief from the many pangs which tribulations of earth brought, consequently many of them courted death, and wished to suffer like their beloved Master, who was ignominiously crucified.

(To be continued.)

East Kentucky Conference.

To The Editor:

According to appointment the Elders of the East Kentucky conference met at London, Ky., Dec. 1, and 2.

The religious campaign of last fall caused such a bitter hatred against the Latter Day Saints that it was impossible to get any public building, in which to hold services, so we did second best by preparing a large room in the Riley house.

By Thursday night all of the Elders and a few Saints had gathered to receive spiritual food.

No one but an Elder can even imagine the extreme pleasure there is in a gathering of this kind.

The conference began at 10 o'clock Friday morning by singing "How Swift the Months Have Passed Away;" prayer was offered by Elder MacKay. After singing President D. A. Broadbent compared the difficulties confronting the servants of God in both ancient and modern times. "Opposition," said the speaker, "is necessary. If we had no opponents we would become stagnant and would retrograde."

President George A. Lyman was pleased to meet with the Elders of East Kentucky again. He spoke of the deplorable condition of the world who have not the knowledge of the Gospel and the testimony of Jesus.

Afternoon Session.

After the regular preliminaries the testimony meeting continued until every Elder had borne his testimony. It was a feast for the Elders and Saints assembled.

President Broadbent encouraged the Elders to be energetic in their labors. He warned them not to tear any one's belief down; rather show the Gospel truths to the people; build them a Gospel mansion then invite them to dwell in the luxury of truth.

Elder Davis spoke for a few moments, after which President Rich eulogized the people of the south very highly.

The business of the conference was then transacted after which the meeting adjourned until Saturday morning.

Saturday Morning Session.

The meeting began by singing "Yes My Native Land I Love Thee;" prayer was offered by Elder Wright; singing "Ye Who Are Called to Labor."

President Broadbent thanked the Elders for the support tendered him during his labors as president of the conference. He taught the Elders to be humble and obedient; to seek for the spirit of God, and overcome the evils of this world, then success will crown your every effort.

President Rich asked for the faith and prayers of those assembled that a spiritual feast might be had.

We have been sent out to preach the Gospel, therefore use every honorable means to get this message before them.

Many of our opposers know we have the truth and they cannot gainsay the doctrine, therefore they resort to foul means to get rid of us.

The sin of this and other generations is a belief in dead prophets and a rejection of the living Oracles. The theme of Lucifer is to stir up hatred against the living servants of God and a reverence for the dead ones. The dead can do nothing for our salvation, the devil knows it, and he further knows that the living oracles have power through the authority they have to save if the people will only give heed to their words.

He explained the difference between the plan of Lucifer and Christ in the beginning; why the devil was rejected and Christ accepted. Satan was cast out of heaven for opposing the truth and he still continues to war against the work of God.

Be willing to take the persecution heaped upon you. If you die here all will be well with you.

President Lyman bore testimony to the words of President Rich.

Elder Davis made a few remarks after which the Elders were assigned to their fields of labor and with a hearty hand-shake they left feeling that they had been abundantly paid and spiritually fed for gathering together.

W. T. DAVIS,
Clerk of Conference.

DEATHS.

Sister Pauline Thomas, of Bay St. Louis, Miss., departed this life Dec. 5, 1899. Sister Thomas was a Lamanite and lived and died a faithful Latter Day Saint. She was baptized Sept. 19, 1897. by Elder Geo. R. Coombs.

Releases and Appointments.

Released to return home:

Fred Brown, A. Bunker, S. E. Winward, Ivan Woodward, A. L. Thorn, J. W. Funk, M. P. Brown, E. Nelson, T. Wight, Geo. A. Day, Geo. A. Lyman, Geo. W. Lee, W. J. Fife.

Transfers:

E. E. Morgan from Georgia to North Carolina.

Be wise with Speed;
A fool at forty is a fool indeed.
—Young.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, DECEMBER 23, 1899. No. 4.

THE CHRISTMAS SPIRIT.

When the world seemed young and the wonder of life swung strong in the hearts of man.
When the simpler faith and the sturdier hope welled up where the red blood ran,
When the back-log glowed on the open hearth and love in the open heart,
In the good old days when the wencles fair for the Christmas woods would start,
By the mazer-bowl of the vassals stout to the twenty-hooped pot of kings.
All the world was given not over to greed and the passion for trifling things.

It was boar-head, mistletoe, holly and ale. and songs, though the notes were gruff;
'Twas a flagon of mead and a joint from the spit, a toast, though the board was rough;
It was "Stand all, now, and a life to the King!—A health to the lads afar!—
And a toast to Her, with your hand on your heart!—The last, to the Eastern Star!"
So the great hall rang with their carol and hymn, the dawn in the East grew gold;
Then vassal and monarch humbled their hearts and kneeled to their Christ of old.

But the dusk has crept through the aging years, and the heart of the world has changed,
It is good-by now to Romance as it was farewell to the Life estranged;
In the rush for gold, in the battle for bread, 'tis Chivalry trampled out,
Where we live in houses that darken sad streets, and swarm in the citied rout;
And heavy of heart we stop for a day, we pause at the Christmas chimes;
Where our ashen faces and sorrowing eyes still glow for the good old times.

No matter how mad is the struggle and fevered the marts of the new-born age,
Ah, the loom shall stop and the anvil be still and the cities forget their rage!
Though we feed not now on the husk of the past, we have, O my soul, man's hope
That the darkest years have their end and each cloud God hangs at the last shall ope;
So a wraith, this day, of that old Romance, a ghost of that earlier Peace
Through the years still whisper that Hatred and War and Strife in the end shall cease!

—Arthur J. Stringer.

OUR CONFERENCE PRESIDENTS.

The subject of this sketch, Geo. E. Maycock, appeared in this sphere of action about twenty-three years ago. His parents were sturdy and God-fearing: they cheerfully endured the hardships incident to "crossing the plains" in the hand cart brigade, that they might associate with the Saints of God in Zion.

Eld. Maycock attended the public schools until 1892, at which time he entered the Latter Day Saints College, attending that institution of learning one and one half years.

From the time of discontinuance until 1896, he followed various occupations. At this time he received notice that his services were wanted in the missionary field, to which place he departed March 21, 1896. He was assigned to Texas, where he labored until Jan. 9, 1897. From Texas he was transferred to Mississippi where he labored in the various branches of missionary work, being associated as counsellor to Frank T. Pomeroy, also T. R. Condie.

In September he was released to return to Zion, arriving there the latter part of that month, immediately entering school where he attended during the winter.



ELDER GEO. E. MAYCOCK,
President Ohio Conference.

In September, 1899, he was again summoned into the missionary field, where he arrived October 16, 1899.

Elder Maycock was chosen to fill the editorial chair of the Star. Nov. 29th, he was appointed president of the Ohio conference, but will continue his labors on this paper until some time after the turn of the year, when he will take personal charge of the work in Ohio.

History of the Southern States Mission.

August 1893.

Seldom, since the mission opened, has this month passed with as little trouble. The treatment of the Elders was in general good.

In Durham, N. C., two Elders were forced to flee to another city for protection.

Elders Doxey and Ence had a very disagreeable time in the city of Pass Christian, Miss. The mayor of the city consented to their using the city hall for services. The town council thought differently and met and protested against "Mormons" using the hall. They were notified to leave the city, and when informed by a friend, that the "white caps" were organized, they left, going into the country, where very similar treatment was accorded them.

The semi-annual report for the half year ending August 31, 1893, was as follows:

Number of traveling Elders, 123.
Number of branches organized, 4.
Number of baptisms, 224.
Number of children blessed, 79.
Number of emigrants, 50.
All Elders reported well.

September.

President J. Golden Kimball commenced a tour of the conferences.

The price of all tracts and cards published at Chattanooga was reduced.

The Elders laboring in Charleston, W. Va., also Richmond, Va., report much kinder treatment and consideration in these cities than is generally received in many similar places.

Near Dundee in South Alabama, a number of ruffians surrounded a house where several of the Elders were being entertained and fired a number of volleys from shotguns, pistols and rifles, into the house. No one was injured. Elders Maiben and Beecher were similarly fired upon by "bushwhackers" but escaped unhurt.

December.

Elders E. A. Griffin and Geo. M. Smith, laboring in Concord, Cabarrao County, N. C., were staying with a young man who was very friendly. About 9 o'clock a mob of twenty-five men came and ordered the Elders to leave the town at once. After some controversy on the subject, the Elders were allowed the priv-

ilege of remaining at the hotel until the next day.

The young man was told, if he allowed the Elders to remain at his home he would be discharged from the factory where he was working, and turned out of the house he was renting.

A school house near Pocatalego, Kanawha County, W. Va., was burned because "Mormons" had used it.

Magnolia, Tenn.

Editor Southern Star.

If you will give me space in your paper for a few lines I desire to say a few words in regard to what I have learned about the "Mormons" and their doctrine.

It was in the month of December, 1886, when two Mormon Elders called at our house to inform us that they would preach at the school house the following Sunday. I went to hear them. and to my surprise I heard the Gospel of Christ taught for the first time in my life. It cut me to the heart like a two-edged sword. I was determined to follow the teachings of the Scriptures and investigate their doctrines. I soon became a member of the Church of Jesus Christ of Latter-day Saints, and I am thankful to my Father in heaven that I have been permitted to live and partake of the Gospel of my blessed Savior. I have a testimony for myself, that the Gospel which is taught by the Latter-day Saints is the same as taught by the Savior and His Apostles, and that Joseph Smith was a true Prophet of God, and if we will live up to and obey the teachings of that Gospel it will lead us into the Kingdom of God, while those who do not obey will come under condemnation. I now pray that the blessings of God may forever rest down upon the Church, from the greatest unto the least and last ordained.

I remain your sister in the Gospel,

Mrs. Louisa F. Beechum.

I have often been asked why it was that I "joined the Mormons?"

My answer to such inquiries was that I learned from the Elders the truths as they really were in the Bible; that their teachings harmonized in every respect with that divine Book, and that the Faith that comes by hearing would be planted in every soul if they would obey the Gospel as they taught it.

I noticed how these Elders endured the persecution heaped upon them, and how that they had charity to all mankind. I also learned that "the world" loves its own and if you was separated from the world you would be persecuted. This was their lot and all who were even friendly disposed had a measure of the wrath of the unjust poured upon them. From reading the Bible I knew this was the unfortunate position of the early Christians and that all who lived Godly in Christ Jesus should suffer persecution.

No other people that I had ever known were so maligned and abused, and, by investigation I learned the reason. I seen how other denominations were loved by the world and tolerated and were allowed all the privileges of American citizens, and this particular church was denied them all. Then my investigations showed to me the reason, and by further investigation, I was convinced that the Elders were preaching the restored Gospel of Jesus Christ.

With every respect, Your brother.

Trenton, Fla. J. R. SMITH.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 24.)

THE THIRD CENTURY—The Christians continued after the pollutions of the Pagans, and the dazzling worship of the latter was gradually weaning the Christian from his lowly, modest worship, and they were fast amalgamating and becoming one, and it was getting hard to tell the Christian from the Pagan in their devotions and religious rites.

The fearful persecutions under the Emperor Decius Trajan caused almost an extermination of the true Christian.

He ordered all who would not worship and pay respecet to the Pagan Gods to be put to death by torture, without exception. Those who escaped death had to apostatize and offer incense to idols (and that was worse than death to the true Christian), or seek refuge from under the dominion of the tyrant. Many apostatized and complied with his wicked demands, as they were driven to desperate straits.

The Bishops in many places assumed a princely authority, with splendid ensigns of temporal majesty. They had thrones surrounded with ministers, and they stood exalted above their equals, disdaining their disciples.

What a contrast to the meek and humble Nazarene, who walked, with no place to lay His head, throughout Judea; and whom they pretended to follow. He washed His disciples' feet, and administered unto them as a servant; while their sumptuous apparel dazzled the eyes and minds of the multitude, into an ignorant veneration for their arrogated authority.

The Bishop of Carthage, Cyprian, was a great character during the early part of this century; he favored celibacy, and the monastic life, and introduced the mode of baptism, so much in vogue, and practiced by modern Christians, viz., sprinkling; also infant baptism.

Exorcists were employed at this time to cast out evil spirits, preparatory to baptism, and after the ordinance was performed the victim to this superstitious rite returned home, adorned with crowns and arrayed in white garments, in token of victory and purity.

It was at this time that the first account of pouring, in place of immersion, occurred. An important heretic named Novation, realizing that salvation was vested in Christianity, also that he would be brought to judgment for his many misdeeds, desired his sins remitted by baptism. The death bed repentant sinner was unable to comply with this ordinance by being immersed (as other converts of Christianity were initiated into the door of the church, through baptism by immersion), therefore a special encyclical was issued by the Bishop to meet his case, and water was poured upon him in bed. Thus a dangerous innovation was introduced, which became almost general in the thirteenth century (that is, sprinkling the rule, and immersion the exception).

The introduction of baptizing infants appeared at this time, as it was not known, or thought of, before Irenaeus, the Bishop of Lyons (a prominent leader in the church), and don't appear to have been practiced until the indorsing by Cyprian and his councils, in the early part of this the third century, when it was required that children at eight days old be baptized; taken, apparently, from the ancient custom of Israel in their rites on circumcision.

Israel were strict observers of that law given through Abraham; which law, with all the laws of Moses, were done away in Christ; as the pure Gospel laws superseded the carnal laws. So did the rites of baptism for the remission of sin supersede the sacrifice of blood as a sin offering. And as a child is pure and blameless before God, it consequently is not a fit subject for baptism, "for of such is the kingdom of heaven." The Bible fails to record one instance of a child being baptized. Therefore this innovation as introduced so boldly in this century, marked a terrible step in the downfall of pure Christianity.

Mosheim declares that in this century nunneries and monasteries grew, where men and women tried to live lives of chastity and virtue; many practicing great austerity and devoutness; while others of the clergy got so fanatical on this mode of living that they actually tried to live lives of purity and preserve their chastity by sleeping with nuns, who had made the same vows of celibacy as themselves; which brought much corruptness in the church.

These several innovations came from Paganism, as the temples of Diana will show; these temples abounded with vestal virgins; who were nothing more nor less than the Pagan nun; many of whom prostituted their bodies for money, and thus enriched their temples and cities, where the Pagan God of lust was worshipped, under the names of Venus and Diana. Many of these temples supported hundreds of prostitutes, who degraded mankind to the level of beasts, who at this time took delight in bestiality.

Eternal life did not abide within the church, as they had departed from the Faith, as taught by the great Captain Jesus (who said it was life eternal to know the true and living God). Therefore many ideas and grave contentions arose as to the nature of the Godhead. Many Bishops discussed and offered preposterous arguments in favor of the old Platonic theory, with its Pleroma and Aeons, Demiurge and Logos; realizing the good and evil in all things (as any man with a conscience does to this day). This theory recognized evil in all matter, as everything material is carnal, and it led some to lives of wickedness, men who ignored the body, as it was not considered subject to the soul, or spirit, and not to be resurrected. It was this religion that reconciled good and evil, making both acts of grace before God, allowing a man to commit crimes too horrible to mention, as a means of debasing the body, and purifying the soul; also alowing a man to macerate the body by fasts, and thus purify himself, by strict austerity, that closer communion could be had with spiritual influences.

The extremes were used in their religious rites, one class worshipped in gorgeous temples, displaying great magnificence, and splendor, the ceremonies accompanied by priestly munificence, robes, incense, miters and crosiers. While the other extreme took their departure into the wilderness, away from the haunts of men, where they lived on herbs, in poverty and solitude, contemplating the grandeur of spiritual existence in celibacy and single blessedness.

This system was called Gnosticism, and its inroads in Christianity can be seen to this day. The gorgeous displays of modern Christendom, with its priestly robes and splendor, incense, elevated host, martyr worship, relic worship, image worship, and other superstitious rites, speaks glaringly of ancient Paganism; its face is prominent in all the

grand steeples erected to the Apostles, St. Paul and St. Peter, etc.

And in the practices of the many who will whip and macerate the body, that they may get absolution from sin today, also in the actions of the Fakir in the far east, who will stoically sit and stand in unnatural positions for years, and sacrifice their lives to their God, Juggernaut, to get eternal bliss. These actions today are but a dulpicate of what occurred in the third century. The Devil ever did lead men devoid of the Spirit of God into all kinds of enormities.

Pardon the digression, but I wished to explain the nature of those who affiliated with and corrupted the primitive church, and introduced a being, whom they thought had all the perfections and attributes of a God, but who was without "body, parts and passions," an entirely different being than the God of Abraham, Isaac and Jacob, who was after the form of man, "as man was made in His image."

The discussions carried on by the great philosophers of this century, Sabellius, Arius and Athanasius, terminated in the adoption of the Athanasius creed, which is accepted authority on the nature of the Godhead in Christendom today; as He is considered as an aerial, mystical being, whose center is everywhere and circumference nowhere; so large that He fills the universe, and so small that He can dwell in man's heart; who sits upon a throne that is topless, and is described as a tyrant, who can derive pleasure in thrusting nine-tenths of the human family into a hell, without a bottom, where these children of this tyrannical God ever burn and never consume.

This is the kind of being that came from these contentions at this period of time; and that has been so universally worshipped from that time on to the present; and it is this being, that has never given any light, inspiration, or revelation to the multitudes who have worshipped Him. Not having a body, parts or passions, the human family have been worshipping a nonentity. the result has been they have never heard from Him, and the heavens have been as brass to the many petitions offered. No wonder that infidels can defy and mock such a God, who can neither love nor hate them, not having any passions.

The God of the Bible made man in His image, and He had a body of parts, that could walk, and converse with man, with every sense that man possesses, and our Elder Brother Jesus Christ was described as being the express image and brightness of God's (His Father's) glory. At least, this was the kind of God that Israel worshipped.

But during the Dark Ages Paganism introduced into Christianity the Gnostic theory, which was mystical in the extreme, and incomprehensible to the finite nature.

In the next century the great council of Nice met, and fully decided on the nature of their God; which is the Athanasius creed.

The pure Gospel of Jesus, as taught by Him in Galilee, had become unpopular and that meek and lowly spirit was no longer manifest, but a gorgeous and an attractive ceremony was adopted, under the name of Christianity, which had barely a form of Godliness, and entirely devoid of that power and inspiration which comes from God, and which was so much manifest in the days of the Apostles.

The mystery of iniquity which had commenced in Paul's day was fully developing into that man of sin, represented as "the Son of perdition," which should oppose, and exalt himself above all that is called God, or that is worshipped; so that He as God sitteth in the temple of God, showing Himself that He is God." (II Thess. 2.)

(To be continued.)

Some Awful Deaths.

What is the most awful shape in which death may come to mortal man? Not by fire, nor by water, nor by gunshot. These are mere pleasures to some of the deaths by which you may die.

The most agonizing of all is caused by an insect half the size of a pea—a small black spider. It lives in Peru and South Australia, but a few specimens have reached Europe and America in shiploads of timber. Not long ago a dock laborer was unlucky enough to come upon one in the Victoria docks while unloading a bark. The tiny death dealer dropped upon the back of his hand and dug its fangs into his flesh. The bite itself was nothing, but as soon as the poison began to work the man fainted with pain. Soon afterward he came to and lived three days before the end came.

This spider's venom scorches up the blood vessels and spreads through all the tissues, causing the most fearful agony a human being can have to bear. The worst of it is that the victim lives at least two days, enduring unthinkable anguish the whole time. This spider is luckily not common. It is known as the "specky," and when a man who knows what the bite means is bitten he generally blows out his brains.

Another fearful death is caused by eating a grain called "bhat." This sometimes gets mixed with rice, which it resembles. The plant grows in the east, and a few grains of it will drive one into a state of mania. The victim becomes drowsy at first and afterward hilarious, then he goes stark, staring mad and tears himself literally to pieces with his fingers, biting mouthfuls out of his limbs. It is bad enough to see such a case, but as for experiencing it—

The grain is only found in remote parts of the east, but both white men and natives are killed by it occasionally in the east, for the plant grows in with the rice crops and can scarcely be told apart. but that the dried grain is of a reddish color.

Of course falling into a vat of boiling metal, as unfortunate workmen sometimes do, sounds bad enough, but it is mercifully quick. There is a South American vine called the "knotter," which is far worse. It twines around any living thing that comes within reach, twisting its long tentacles about a man as a devilfish might. These tentacles sear and burn into the flesh like white hot wires, and the victim is dragged into the heart of the foliage and his juices slowly drained, as a spider sucks the blood of a fly.

All say that the pain is worse than they could have believed it possible for a man to feel. The "knotter" is well known to scientists, and is, in fact, a sort of huge flytrap plant. Those who have strong instincts of cruelty, coupled with curiosity, sometimes force a dog into the grip of the "knotter" to watch the effects, which are too horrible to describe in detail.

Again, there is nothing very much worse than hydrophobia, when genuine. The patient often lives for days in the acute stage and in his last hours is simply tied up in knots and bent backward and forward like a bow. It is a very rare disease with human beings, for most people bitten by rabid dogs, a small number at most, escape it. In extreme cases the patient actually snarls and bays like any hound, and, next to experiencing it, the worst thing is to watch a case. It is as distressing a spectacle as any man could witness.

There is a snake called the "lancer," which lives in South America, and is very ready with its fangs. It is a small, brown, insignificant beast, but its bite induces a sort of imaginary swelling all over the victim's body. He feels as if every inch of him were being strained to breaking point, and the agony which results is too awful for words. Generally, however, the excess of pain drives the bitten man mad before very long, and in four hours he dies—a senseless imbecile.

Little Civilities.

If, as the old saying has it, civility costs nothing, it certainly gains much, both in the way of liking and of kindness; therefore it seems a great pity that so many people dispense with it in small matters of daily life. There are no doubt very few people who are actually and actively rude and uncivil, but there are, on the other hand, many who are, if we may use the term, passively impolite. They do not—that is, commit a downright rudeness, but they omit a vast number of little civilities.

If it is manners that "maketh man," it is most certainly woman who both makes and mars men's manners, for there is no man, however rough and uncouth in manner, who is not influenced and to some degree softened by contact with a courteous and gracious-mannered woman.—Detroit Free Press.

THE BETTER TIME.

Could young days last for all our time,
And change and chance be clever,
Could what we have keep pure and prime,
Nor fade our fortunes ever;
Could joys that once like summer smiled
Still every burden lighten,
And lovely scenes, that once beguiled,
Along our way yet brighten;
Could budding hopes in beauty bloom,
Ere comes the time of dotage,
Could every stalk, with tassled plume,
But have an ample fruitage;
Could all the seasons bring us good
And only good be given,
It well might then be understood,
That here on earth is Heaven.

But this we know can never be,
The fact needs only stating,
For even blinded eyes can see
The need we have of waiting;
The happy birds in early spring,
Back from the south come flying,
But soon again are on the wing,
And summer time is dying;
A little while, with softened skies,
The earth grows warm and mellow,
And then the beauty fades and dies
And flowers and fields are yellow;
A little while and we are blessed,
And every joy has greeting.
But soon, with grief and care oppressed,
We find that all is fleeting.

And so the seasons onward run,
And here is much of sorrow,
Our hopes must wait "the world to come,"
And blossom there tomorrow;
Tomorrow, that glad day and wide
With bliss and blessing crowded,
And peace and joy on every side,
Shall never be be-clouded;
There all our hopes, on lofty wing,
Shall rise from death's dark portal,
Exulting with delight to sing
The glorious song immortal;
No blighting frosts shall chill that day,
Nor climes nor changes sever,
The friends that there, enrapt, shall stay,
Forever and forever.
—V. M. Simons in Springfield (Mass.) Republican.

He who laughs at crooked men should walk very straight.

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SATURDAY, DECEMBER 23, 1899.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

"The cruelty of savages is not equal to the cruelty of Saints who think it their duty to torment their fellow-creatures."—James Freeman Clarke.

"When coercion is introduced into any sacred work, at that moment it loses its sacredness and is no longer the work of God."—James Freeman Clarke.

The Salt Lake Tribune says:

"Ben Rich tells the people in Tennessee that he stumped the state of Utah against Roberts. Perhaps that will give the people of Tennessee a new idea of how, possibly, Roberts was elected."

That's very pretty, but during the campaign Ben Rich was talking about Roberts was defeated and Hon. C. E. Allen elected. Now will the Salt Lake Tribune please go off and hangs itself?

CHRISTMAS TIMES.

Once more we approach the day that brings both happiness and commiseration. Happy indeed will be the proud grandparents who will welcome the two or three generations 'round their hearth to spend this day merry making. And happier yet will be the scene where those ruddy faces, curly heads and beaming countenances will surround the board that for a year has been spared the special duty of bearing such a burden of good things. The happiest and most delightful scene of all is where the tots meet and dance in childish glee around the gay and brilliant Christmas tree, where grandpa and grandma delight in telling how they spent Christmas when they were children. Everyone is enthused with the spirit of conviviality.

Yonder we notice one vacant chair in this pleased assembly. Who is absent? Where is the absent one? What will his surroundings be? are all questions this one sad place seems to ask, on this day above all others.

They will meet, but they will miss him, There will be no vacant chair.

Many are the causes for this vacant chair. One only we wish to mention—"The Soldier of the Cross, who, during this season of festivity, as at all other times, continues with unyielding effort to bring "Peace on earth, good will to men."

Never was pie, nor cake, nor pudding made as sweet as the manna that God provides, and we ask will all these delicacies exceed in sweetness the morsel of corn bread and bit of bacon that many an humble Elder who has left father, mother, wife, yes, all, for to engage in the Master's cause, will of necessity eat this day with thankfulness. The light of the Spirit of God that the followers of the Lamb constantly have will far outshine the most dazzling features of any Christmas feast. The consciousness of duty performed is a balm that only "those who are called to labor" can enjoy fully. Were those at home half so happy it would indeed be a merry Christmas.

The God of us all is preparing a feast, and those who are now deprived of this pleasant association will be present. No vacant chairs will be seen there, and what a blissful reunion where an hundred fold will be given to all who have labored, and here they will feast with Christ the Lord.

Our prayers go out to our King, our Deliverere, our All, that a "Daddy Brown,' an "Aunt Jane," a Marley or a "Myriel" will visit every home, be it ever so humble, and there leave some tiny token to make all happy.

To the Elders of the Mission who have so faithfully and honorably done their duty during the past year, we, from the bottom of our hearts, wish you a merry Christmas, and pray God that your pleasure may be unbounded.

BAPTISM FOR THE DEAD.

The following is copied from a religious paper:

Please explain I. Cor. xv.:29.

What we see in that verse is this: The wages of sin is death. Man, being a sinner, is doomed to death. Christ took our sins and died for us. When we believe on Him, we show our faith in His death, burial, and resurrection by baptism. We are "baptized into His death," "buried with Him by baptism into death." (Rom. vi.:3-4.) We are to reckon ourselves "to be dead indeed unto sin." Our hope is in Christ and His resurrection. So they are baptized unto this death in the hope of the resurrection in Christ.

The verse here referred to is as follows: "Else what shall they do which are baptized for the dead if the dead rise not at all? Why are they then baptized for the dead?"

We are not greatly surprised at this explanation of the scripture, when those who try to explain it have a form of godliness, but deny the power thereof; but from people who claim Jesus as their Savior, their pattern and friend, we are disappointed.

No man can understand the things of God unless they have the Spirit of God. (I. Cor. ii.:11 and 14.) Then if we would know concerning this why not take the testimony of those holy men who spake as they were moved upon by the Holy Ghost?

We will notice for a few moments the explanation given above. The thought there conveyed is, that, man being doomed to death by reason of sin, is baptized to show his faith in the death, burial and resurrection of Jesus Christ. "So they are baptized unto this death in the hope of the resurrection of Christ." Now, is it not a fact that we are baptized for a remission of sins and that the old man of sin is not resurrected? If he were, would the baptism be effectual? Would we be clean and have a new heart and a new spirit? This verse asks what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

Here it gives us to understand that the object for which they were baptized was to rise, else the baptism would be of no effect.

Baptism is necessary as suggested here to show our faith in the ordinance and to put on Christ. For as many of you as have been baptized into Christ have put on Christ, says Paul.

Dare we gainsay the words of Christ and say a man can enter into Heaven without being born again? We answer an emphatic No! One other quotation should suffice on this (I. Peter iii.:21), the like figure whereunto even baptism doth also now save us.

Now, if no man can enter into Heaven without being born again and baptism was the ordinance instituted by Jesus Christ for us to follow, to enter therein, what will become of the millions who have never been baptized?

Oh, you will say you are trying to make us think that a person living can be baptized for one who is dead, and that it will be effective, and you are right. God is not the hideous nothing that many say He is, but is long-suffering. not willing that any should perish, but that ALL should come to repentance. If only the sons of perdition, or the sin against the Holy Ghost will keep us out of the kingdom of God (and all sin will be forgiven save the sinning against the Holy Ghost, and sin is what separates us from God.)

Then if this is the only thing that will keep us out and we cannot enter unless we are born of the water and the Spirit, how are the millions who never heard

Christ's name going to enter? We answer that this passage referred to explains this.

I know many will raise their hands in holy horror at such a thought, but if they will but think of God's love we think they can see that He will provide some way. We suppose that many people were righteously indignant when they were taught that Christ was going to do a vicarious work whereby all could be saved and could have their sins taken away, even those who were dead.

According to Peter (I. Peter iii.:18 and iv.:6), Christ went and preached to the disobedient spirits that "they might be judged according to men in the flesh, but live according to God in the Spirit." And there they will have the chance to either accept or reject the Gospel. For every man must hear the Gospel. The world knows nothing of this glorious principle and when they read "why are ye baptized for the dead, if the dead rise not at all?" they can give no reasonable explanation. Why? Because they try to make some big mystery out of the Gospel. Not believing that God can reveal His will to man in these days. All these beautiful principles that were in the primitive Church are lost to them, and they try to appease their spiritual appetites by reading of the sumptuous Gospel banquet that the Saints once enjoyed.

God is no respector of persons we are told, and He was so merciful that His only begotten Son went and preached to the spirits of the same people to whom the prophet Noah preached the Gospel for 120 years. The "Thief on the cross" was also there no doubt and listened to and had a chance to embrace the Gospel. O! if so-called Christianity would only be reasonable.

Tantalizing Talmage.

On the Sunday previous to the meeting of Congress, a number of sermons and speeches were delivered in the churches at Washington, D. C., among which was a discourse by Rev. DeWitt Talmage, which elicited some pungent comments from Congressman Bailey. These were published in part, being sent in regular press dispatches to the papers of the country. The Washington Times, however, gave them in full, with some comments. The article is worthy of reproduction, and we therefore here append it in full, as it appeared in the Times of Dec. 9th.

It has often been remarked, by observers of human affairs, that one thing usually leads to another, and this truth has received a fresh illustration within the last few days. In view of the recent agitation over the Roberts case, the ever-ready and always remarkable Dr. Talmage saw fit to preach a sermon on the subject; this sermon inspired sundry reflections in the mind of a gentleman who read it and analyzed it by the ordinary processes of logic; and these reflections are embodied in a letter to a local newspaper, over the signature of G. M. Bailey. Mr. Bailey reasons, by a series of steps which are as obvious as the multiplication table, that, supposing Dr. Talmage's position to be sound, that reverend gentleman is confounded with a most distressing problem. He says:

"1. Polygamy is an abhorrent thing, and Roberts should be hung.

"2. Dr. Talmage's sermon published last Monday was the most eloquent arraignment of polygamy the country has ever seen.

"3. Dr. Talmage has charmed the people in years gone by with the thought that the good will meet their loved ones on the other shore.

"4. Hence in the next world, the elect will know the bliss of family reunions.

"5. This is a blessed thought for the pure in heart who travel through this vale of tears.

"6. If this is true, the programme on earth is necessarily different from that in heaven.

"7. Roberts is said to have three wives, two too many for earth, at one time.

"8. Dr. Talmage will cross the divide having lived in consecutive manner with four earthly wives.

"9. This is lawful, and it is civilization on earth.

"10. But there must be reunions in heaven.

"11. Dr. Talmage may have the same trouble in the next world that Roberts has in this."

What the next step in this chain of deduction may be it is a little difficult to say. If Dr. Talmage can be brought to reflect seriously on the question presented for his solution, it may give him a broader human sympathy with Mr. Roberts, or it may drive him insane. There seems to be nothing that he can do in the matter, from a practical point of view. He cannot unmarry himself, nor can he refuse support to earthly wives who are dead. It is barely possible that he may admit having made a slight mistake in his calculations, but that, in the light of his past career, is a little more unlikely than the other two things.

If there is one subject on which Dr. Talmage has always been especially fluent, even more so than on his travels in the Holy Land, it is the conditions which will obtain in heaven. He could not have known more about it if he had been a special correspondent of a yellow journal, commissioned to write a "feature story" about the New Jerusalem. He has described the climate, topography, politics, social customs, language, amusements and architecture of heaven so exhaustively that one could almost find one's way about in the light from his minute descriptions. He has described the way in which the city is laid out, how the Saints are given homes according to their occupations—some in Apostle Square, some in Missionary street, some in Martyr's Row; and how the heavenly musicians, sitting at long and well-laden tables, pause now and then in their feasting to wipe their mouths and give a melodious blast on a sublimated harp, to express their utter content and joy. This may seem irreverent to the devout reader, but it is what Dr. Talmage says. He has apparently pictured heaven as a glorified realization of the kind of city in which he would like to live on earth, with the people sorted out according to their different degrees of piety, and all the gilding real gold, and good things to eat scattered about promiscuously.

It seems a little strange that in all this information there is no description of Dr. Talmage's own home, where he will sit, surrounded by those who have shared his lot on earth, and present exactly the same tableau now presented by Mr. Roberts. Following out this argument to its conclusion, we find that other inhabitants of the heavenely city will be found signing bulky petitions to have Dr. Talmage consigned to outer darkness. And that would be sad, but interesting.—Deseret News.

Middle Tennessee Conference.

The Middle Tennessee Conference met Dec. 9 and 10 at Nashville. There was present from the office President Ben E. Rich, his wife, L. R. Anderson and J. W. Carruth.

Saturday was spent in priesthood meeting, where every Elder had the privilege of expressing himself. The inspiring expressions were much enjoyed by those assembled during the three meetings held.

Sunday the 10th, Presidents Rich and Allred and Elders Stewart, Forsyth, Budge and Parkinson addressed those assembled at the morning service.

At the afternoon session President L. R. Anderson and Elder J. W. Carruth addressed the assembly. They invited all to investigate thoroughly the doctrine taught by the Latter Day Saints as it was a very important message.

President Ben E. Rich discussed briefly the personality of God. He showed what manner of being the God of Abraham, Isaac and Jacob was, in contradiction to the mystified nothingness of the something which many people now teach to be God.

Evening Session.

President Ben E. Rich was the speaker. His text being Gal. I :8. In a plain, simple, yet forcible manner, he demonstrated how very different was the Gospel taught by those commissioned by Christ, when He (Christ) labored in the ministry, and what men now preach and label Gospel. Also the fallacy of the doctrine of "One big Heaven" and "One big Hell," quoting freely from the Bible to substantiate what he had said.

Monday the Elders met and were assigned to various fields of labor. With a hearty handshake and a "God bless you," the Elders left the city two by two, determined to do all in their power for the advancement of truth.

OSBORNE RICHENS.
Clerk of Conference.

Signs Following the Believers.

To the Southern Star.

Being a constant reader of the Star and much strengthened and much comforted by the testimonies there recorded, I thought I should be happy, if allowed space, to bear my testimony.

I am thoroughly impressed with the divinity of the Gospel as taught by the Latter-day Saints, and find it to agree in every respecet with the teachings of the Apostles of old.

I can truthfully testify that I have been raised from a bed of sickness to health by the laying on of the hands of the Elders, and this to me is one testimony that Joseph Smith was a Prophet, for, as recorded in the doctrine and coveenants, he told the servants of the Lord, who went forth in the name of the Lord, that such could be accomplished. All or most every denomination that I have heard of deney the signs following the believers now as anciently, Joseph Smith said they should follow the believer, and I am a witness that he spoke the truth. Therefore, he, in this respect, as in many others, told what could be accomplished in the name of the Lord, and this is evidence to me that he must have enejoyed heavenly communication. I am thankful that the Elders came to our home to bear the glad message of great joy, and although it brings persecution upon me for being a Saint, yet I can endure it cheerfully, as I know that God will bless me if I am faithful to the end.

Sincerely your sister in the cause of truth, Carrie McKnight.

Ackerman, Miss.

IMPORTANCE OF GENERAL CONFERENCES.

The Sphere and Regulation of Temporal Affairs—Need For Efficient Elders in the Missionary Field.

[DELIVERED BY ELDER MATTHIAS F. COWLEY, AT SALT LAKE CITY, OCT. 6, 1899.]

My brethren and sisters, I am gratified for the privilege of being with you at this conference, and especially for the opportunity of being instructed by my brethren. I recognize the fact that I am always in need of instruction and admonition. I believe that this is the case with all the Latter-day Saints. That we may be fed with the bread of life, particularly with that portion of it which is adapted to the immediate wants of the Saints, is the object of this general conference. The Church is sixty-nine and a half years of age today; and while the congregation does not entirely fill this tabernacle, it is very large compared with the membership of the Church on the 6th day of April, 1830. Soon after the organization of the Church, we are informed, by the Doctrine and Covenants, conferences were inaugurated and it was enjoined by revelation that the various branches of the Church should send representative men to the conference, that they might, if called upon, represent the condition of the work of the Lord in their respective branches, and also that they might partake of the spirit which actuated the Prophet of the Lord and his associates.

The importance of these conferences should be impressed upon the Latter-day Saints throughout the Stakes of Zion; and I believe that the spirit of them is extended to the various nations of the earth. I know that when I have been abroad preaching the Gospel, and a conference has occurred during my absence, I have felt the spirit of the occasion. Though I have been absent in body, I have been present in spirit. I have rejoiced in occasions of this character, though thousands of miles away from them.

When Brother Rudger Clawson read from the scriptures this morning, I was reminded of a statement made in the Book of Doctrine and Covenants, which I will read. It is in Section 59:

"Behold, blessed, saith the Lord, are they who have come up unto this land with an eye single to my glory, according to my commandments."

This was revealed to the Prophet Joseph at the time the Saints were assembled in Jackson county, Missouri, that land having been designated by the Lord as the great central gathering place of the Saints of God in this dispensation; and the expression in this paragraph: "Blessed, saith the Lord, are they that have come up unto this land with an eye single to my glory," is very indicative. The importance of it is demonstrated in subsequent history of the efforts of the Saints of God to establish Zion in Jackson county; for in the inception of this work the Lord communicated to the Prophet Joseph Smith all the keys and authority and every essential for the complete establishment and accomplishment of the work of God in the last days, and this included the principle of union. Brother Woodruff has been speaking to us this morning relative to the necessity of our having material interest in the work of God. I believe, indeed, I know, that if we confined our worship to the mere singing of hymns and the delivering of religious sermons, the Saints of God would die temporally; and if it were all temporal, they would die spiritually. That which is esteemed temporal and which is deprecated in the estimation of the religious world is sanctioned in the Gospel of Jesus Christ from the fact that all things are spiritual with God. We read in the revelations of God, to the Prophet Joseph, this saying of the Lord:

"Wherefore, verily I say unto you, that all things unto me are spiritual, and not at any time have I given unto you a law which is temporal."

In the establishment of this work the Lord designed to communicate to the Latter-day Saints those principles which should control and govern them in all the temporal transactions of life. Every Latter-day Saint who has the spirit of the Gospel can understand the necessity of this. I maintain that it is an impossibility for men to be engaged for six days in the week in the business transactions of life and to be controlled by the principles which obtain in the world, and enjoy the spirit of the Gospel upon the Sabbath day and to worship Almighty God acceptably. The trouble with us is to a certain extent, we are Latter-day Saints religiously, but Gentiles financially. We are not controlled in the business affairs of life by that spirit of the Gospel which blesses and sanctifies all temporal transactions and makes them spiritual in the sight of God. In my travels among the people I have felt that the Sermon on the Mount, delivered by the Messiah, was the choicest sermon that ever fell from the lips of any earthly being. It is found in the 5th, 6th and 7th chapters of Matthew and also in the third book of Nephi. The injunctions He there gave are practical, essential, and adapted to the wants of the people of God, in every dispensation and in every part of the earth. The Lord revealed to the Prophet Joseph Smith the principles upon which the Zion of God could be established and perpetuated. He made known unto him that there should be a common interest in the things of God: that every talent should be blessed and sanctified to the establishment of the work of God upon the earth; that no matter what might be the peculiar gifts bestowed upon the individual, they should all be used in the accomplishment of the purposes of God. As a people we are diversely gifted.

I remember reading a revelation in this Book of Doctrine and Covenants, wherein the Lord says that He would not make the Prophet Joseph mighty in temporal things, because his work was in another direction. He was entrusted with the keys and the revelations of God, many of which had been kept hid from the foundation of the world, and He laid the foundation of this work and gave revelations which would enable his successors and the people of God for many years to build upon it. The Lord revealed to him what we call the United Order, by which all the time and all the talents of all the Saints of God should be employed for the general benefit of the cause. I remember reading in this book of a branch of the Church that had come up from Colesville, in the state of New York, and they had made a solemn covenant with the Lord that they would consecrate their property to His cause, but they broke that covenant, and it was a very serious sin in the sight of God. They had broken a solemn pledge, and they were made to realize the fulfillment of the saying that God would not be mocked, although it may not have been so serious and swift a judgment as that pronounced upon Ananias and Sapphira in the days of the Apostles. The effort was made then to establish the United Order. Jesus sought to establish the work of God more fully than the house of Judah would accept it. You remember that He said to them:

"Oh, Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not.

"38. Behold, your house is left unto you desolate.

"39. For I say unto you, ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord."

The day is coming when they will be willing to accept the principle of gathering which they then rejected. But, as I have said, the effort was made to establish the principles of the United Order subsequent to the ascension of Jesus. They, had, it is said, all things in common. On one occasion Ananias came to the Apostle Peter ostensibly to consecrate all that he had received under the blessings of the Almighty. The scriptures inform us that he and his wife had sold a possession and he brought a certain part of it and laid it at the feet of the Apostle Peter, who was the Presiding Apostle of the Church and who had received the keys not only to baptize for the remission of sins, to lay on hands for the gift of the Holy Ghost and to administer the sacrament of the Lord's supper, but also to administer in those things that pertain to the celestial kingdom here upon this earth. Now Peter, under the influence of the Holy Ghost, discerned that the man was not honest in his offering, and he said unto him:

"Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land?

"While it remained, was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God.

"And Ananias, hearing these words, fell down, and gave up the Ghost."

Shortly afterwards his wife came in, and she also lied in relation to this business. These are principles, my brethren and sisters, that are attended by the power of God, if they are observed. But they are attended by the judgments of God if they are violated. These principles were carried out in the city of Enoch until the city was translated. They were carried out for a few generations upon this continent by the Nephites, and the Book of Mormon tells us that not one of that generation was lost, because they were equal before the Lord and labored for the same end. The Lord revealed to the Prophet Joseph the same principles. The Saints of God failed to carry them out because of selfishness. The Lord revealed that Zion never could be redeemed, only by the law of consecration. Because the people were not prepared to receive and obey it, Joseph Smith and Oliver Cowdery besought the Lord to know what He required at their hands as a tithing. As a result of that condition, He gave the law of tithing wherein is required a tenth of all the interest of the people annually. The Lord specified what the tithing should be used for, and that it should be disbursed under the direction of the presidency of the Church.

Now, my brethren and sisters, the people who came to Zion without having an eye single to the glory of God lost their right to an inheritance. When they came up with sinister motives, and their hearts were not devoted to the work of God, they suffered the disapproval of the Almighty. The same statement will apply to us in these valleys of the mountains. We have been led here by the inspiration of the Almighty. The same inspiration has controlled and guided the presidency of the Church in locating these Stakes of Zion, these cities and towns, throughout the length and breadth of this inter-mountain country.

God has blessed us with abundance. The great majority of the Latter-day Saints own their own homes. If you were to ask them how many of them owned their own homes in their native lands, possibly four-fifths of them would say that they did not. If you were to ask them how many of them conducted a profitable business of their own before they came here, four-fifths would perhaps have to give the same answer. Yet in the prosperity that has attended us in the establishment of our cities, towns, and in the building up of the Stakes of Zion in this country, we have not manifested the gratitude to God for His choice blessings which we ought to have

done. We have an abundance of blessings, especially of a temporal character, and we ought to be willing to comply with the requirements that are made of us, and honestly and completely pay our tithing and our offerings.

I rejoice in this work. I rejoice in bearing testimony to the truth of the Gospel and that we have a Prophet of God standing at our head today—President Lorenzo Snow—who enjoys the inspiration of the Holy Spirit and whose counsel to the Latter-day Saints comes from the Lord. May God help us to carry it out, and to exemplify in our lives the principles which we testify God has restored to the earth in these last days. I wish to urge the Latter-day Saints to teach their sons and their daughters the principles of the everlasting Gospel. There is a great necessity today, in the various missions abroad, for efficient men to preach the Gospel and to represent the people of God. Many of our young men that go from our Stakes of Zion to preach the Gospel have not studied it. They have not taken advantage of the opportunities afforded them in the Mutual Improvement Association, in the Sunday school and in other organizations. I am sorry to say that some of them have been grossly neglected by their parents. I have found Elders who did not believe in some of the principles of the Gospel. They said they had not been taught to them and they had been neglected by their parents. They had been engaged in herding sheep and other avocations, and had not taken pains to prepare themselves. The result was there was one principle of the Gospel, at least, that they did not understand, and consequently they did not teach or defend it. To my mind this was a very sorrowful condition, and it cast reflection upon the parents and teachers of those Elders. I do not suppose that there is a mission upon the earth that would not desire to have more Elders than they now have, especially Elders who are better qualified and more thoroughly indoctrinated in the principles of the Gospel and more thoroughly imbued with the inspiration of the Holy Ghost before they leave their homes and shoulder the responsibility of carrying the message of eternal life to the nations of the earth. I know this is the case in the United States. I have recently had the privilege of visiting with President Kelch the conferences of the Northern States Mission, and I found the Elders laboring earnestly to spread the Gospel among the people of that region.

Brethren and sisters, let us heed the instructions that are given to us at this conference and endeavor to apply them to our lives, that we may profit thereby. God help us to do so, is my prayer in the name of Jesus. Amen.

Edison's Religion.

This is what Thomas Edison said in reply to a question addressed him by an Agnostic:

"Why, after years of watching the processes of nature, I can no more doubt the existence of an Intelligence that is running things than I do of the existence of myself. Take, for example, the substance water that forms the crystal known as ice. Now, there are hundreds of combinations that form crystals, and every one of them save that of ice sinks in water. Ice, I say, doesn't. And it is rather lucky for us mortals, for if it had done so we would all be dead. Why? Simply because if ice sank to the bottom of rivers, lakes and oceans as fast as it froze, those places would be frozen up, and there would be no water left. That is only one example out of thousands that to me prove beyond the possibility of a doubt that some vast Intelligence is governing this and other planets."

Kites rise against, not with the wind * * * no man ever worked his passage anywhere in a dead calm.—John Neal.

THE PRESENT CRISIS.

BY ELDER DAVID H. ELTON.

(Continued From Page 21.)

You will remember how he was taken before Felix and Festus for the Gospel's sake. No guilt or crime, in him having been found, he next appears before King Agrippa. Just take a retrospective view of this poor lone disciple of the Master. See him as he stands in the presence of the monarch, bound in chains, surrounded by the aristocrats and nobles of the land, while the Jews, his accusers, are there also, to invent calumy, to pervert the truth, and hiss in vile derision. Does he fear the face of man? Does his knees shake or heart quake for fear? No! but he is bold in his defence of the Gospel, fearless in his declaration of the truth! He has received his knowledge by revelation; he proclaims his testimony with power and simplicity!

In the course of his vindication, after having explained his manner of life from his youth, and the power and glory of God manifest at his conversion, he goes on to say: "Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come." Acts 26:22. Now we see from his own words, and understand from his own lips, why he was persecuted and for an account of his sufferings it would be well to read the eleventh chapter of his second epistle to the Corinthians. One might say "It hardly looks reasonable that these people who seemed to fairly idolize Moses and the prophets should persecute and strive to slay those who declared unto them 'None other things than those which the prophets and Moses did say should come.'" But no matter how unreasonable it may appear to the finite mind, it is nevertheless true, and history, secular and Biblical, deals in surprises and paradoxes quite as startling as this!

Now, in our search, we have found that our Lord and the apostles stood upon a scriptural basis, that is, they quoted as authority the written word their hearers were in possession of, and which they professed to place implicit confidence in. We have also discovered that for so doing, they were persecuted, put to death by the edge of the sword, nailed to the cross, and tortured in various ways, (and here it would be well to state that for the most part they were afflicted by professed religionists, who went oft to worship, offered long prayers, and appeared before men with long sanctimonious countenances), by those who should have been their friends. Having gone thus far, in order to fulfill our contract, it now remains for us to turn our attention unto the existing conditions of the present crisis and see if they are analogous with those of the past.

Today, the Elders of Israel go forth armed with God's holy word—the Bible, preaching the "gospel of the kingdom." They take up the Book (Holy Bible) the people claim to believe in—the book their ministers preach from—the book their righteous parents admonish them in infancy and early life to study, and from its sacred pages, by the assistance of God's holy spirit, they prove the doctrines they promulgate to be devine. As a result, they are persecuted and opposed. Some of them have been mobbed, whipped, beaten and stoned; some have suffered incarceration, while others again, like the faithful ones of old, have sealed their testimonies with their blood.

With these truths before us, cannot the oft repeated axiom, "History repeats itself," be declared with increased emphasis? Have we not before us sufficient proof upon which we may register a verdict that the events of this present crisis are but analogous with the scenes of early Christianity?

Is it not remarkable that the experiences of these Latter Day Saints should so exactly coincide with the trials of the saints of God in former ages? Is it not remarkable that these "Mormon Elders" preach from the very book which Christians kiss and call divine? Is it not a remarkable fact, that the persecutions heaped upon these "Mormons," comes from a professed religious source? "Yes," we say, "these are remarkable truths." They are unimpeachable facts! Paul declared that he had taught "none other things, than those which the prophets and Moses did say should come;" we also declare that we have taught none others things than those which the prophets and Moses, and the apostles and Christ did say should come. We say to mankind, "If ye believe the Bible, how can ye reject our teachings? for we bring no new religion to you, conjectured in the mind of man; but the 'Old Time Religion' revealed from God above of which your Bibles return again and again in confirmation of its divinity." But still the conflict goes on between truth and error, between virtue and vice. Need I remind you of the fact that "the offence of the cross" has not ceased, and cannot cease while wickedness is rampant? Many sneers and much reviling is the common heritage of the faithful in this university of experience.

In conclusion, let me say, we, like the prophets of old, standing upon a scriptural basis, declare to all the world that we do know of the divinity of this work. Our testimonies are no less forcible than theirs, whose words confirm our teachings as divine. To those whose hearts are not cankered with prejudice, we would say, "Treat these things as matters worth investigation," and to those who will not listen, but who, hoodwinked and blinded by tradition and error, fly in the face of these incontrovertible proofs, and madly rush on to the consummation of devilish plots, we would raise a warning voice, and say: "Beware ye sons of men who by mob violence, and brute force, are engaging your diabolical schemes to crush the innocent and trample the Gospel under your feet! Your reward awaits you and justice will claim his own. Beware ye professed "Truth Reflectors" whose satanic enormity incites the ignorant to arms against the righteous! Ye have One who judgeth you, even the Lord Jesus, in whom ye trust, but by your actions Him deny!

I part from you with the words of the poet ringing in my ears:

"God's ways seem dark, but soon or late,
They touch the shining hills of day;
The evil cannot brook delay,
The good can well afford to wait."

Chattanooga Conference.

The Elders of the Chattanooga Conference arrived in the city of Chattanooga on the evening of the 15th of December—the evening before the appointed time of convention. All were feeling well—anxious and pleased to see each other. They were pleased that God had honored them with the privilege of being a pruner in this part of His vineyard—and well content and satisfied with their lot.

President Rich was not expected from Ohio until the morning of the 16th, the appointed time of meeting, but since all the Elders were present, the Presidency of the Conference thought it advisable and profitable to hold a meeting of general counsel together. Accordingly at 3:30 p.m., the 16th inst., they met together for that purpose at the Mission headquarters under the direction of President Christo Hyldahl. After the devotional exercises of singing and prayer the meeting was turned over into the hands of the Elders to advise, counsel, or question as they desired.

They expressed their love and charity for the southern people and felt not to complain of the occasional ill-treatment to which they are subject, because they realize that it comes only from the ignorant, bigoted and credulous classes who, by a little excitement, are persuaded to

REPORT OF MISSION CONFERENCES FOR WEEK ENDING DEC. 2, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainm't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	...	...	...	...	...	...	...	...	...	...	...	...	...			Chattanooga	Tennessee.
Joseph F. Pulley	Virginia	42	1094	32	24	487	78	931	780	86	1	13	52	551			506 Peach St., Danville	Virginia.
B. F. Price	Kentucky	27	786	15	115	110	43	596	484	2	1	12	26	394	1		Battletown	Kentucky.
John Peterson	E. Tennessee	42	720	88	116	401	101	889	686	30	6	22	87	572		3	Knoxville	Tennessee.
W. D. Rencher	Georgia	35	1118	20	583	123	74	1324	1175	29	4	17	36	732	1	1	Augusta	Georgia.
T. H. Humpherys	N. Alabama	41	1390	239	60	153	43	260	257	40	9	8	50	617	2		Jacinto	Mississippi.
C. G. Parker	Florida	44	1155	104	56	205	7	848	731	53	4	18	91	394		6	Lulu	Florida.
J. Urban Allred	Mid. Tenn	46	912	9	89	200	20	266	192	11	2	21	54	396			Smyrna	Tennessee.
J. M. Haws	N. Carolina	46	1056	138	313	339	45	625	434	33	2	10	132	824	1	4	Goldsboro	N. Carolina.
Sylvester Low, Jr.	S. Carolina	41	1199	280	33	340	25	207	82	15	2	9	70	580	2	1	Sharp	S. Carolina.
O. D. Flake	Mississippi	16	570	57	105	70	43	184	120	39	1	28	12	266	..		Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	34	831	102	43	148	16	55	34	11		12	31	289	6	1	Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	9	214	6	18	19	8	79	40	4	3	11	15	153		1	Shreveport	Louisiana.
J. H. Willis	S. Alabama	19	519	10	23	277	15	207	207	3	3	3	14	176	1		Tuskegee	Alabama.
L. M. Terry	N. Kentucky	24	489	876	50	67	6	94	68	58	1	18	27	307			Bagdad, Shelby Co.	Kentucky.
Geo. E. Maycock	Ohio	26	338	2644	62	38	31	370	104	37	5	6	17	202			713 W. 8th St., Cincinnati	Ohio.

commit any crime that is vicious and ignoble.

The Spirit of God was manifest, the meeting one of joy and benefit.

At 10 o'clock on the morning of the 17th all met in the Congregational Hall at 708 Market street. There were not as many people present as would be expected in a town of this size, but the meeting was a success notwithstanding.

"Redeemer of Israel" was the opening hymn. The invocation was given by Elder Jeddie Stokes, followed by the song "O ye mountains high."

Elders David H. Elton, Jeddie Stokes and George E. Maycock were in turn called on to address the people. They spoke in brief upon matters pertaining to the salvation of man, after which President Ben E. Rich spoke at some length, dealing upon the great failure of so-called Christianity to accomplish a unity of the faith. "This deplorable division of the Christian world," said he, is a sufficient and just excuse for Infidelity, for if Jesus Christ be true, and He was and is, then His house would continue to be one of peace and unison, 'for God is not the author of confusion but of peace.'" He closed by inviting all the ministers to come out to the afternoon services and hear of Mormonism from a Mormon standpoint. The services closed by the Elders singing "We thank Thee, O God, for a Prophet."

Benediction was offered by Elder Albert Arrowsmith.

At 2 p.m. the meeting was resumed. Many more citizens were present at this assembly than at the forenoon services, and among them were not a few of the most prominent people of the city.

"Our God we raise to Thee," was the opening hymn. Prayer was offered by Elder E. M. Lee. A selected quartette from among the Elders then rendered most commendably the hymn, "Do what is right."

President L. R. Anderson was the first speaker. He dwelt upon the fundamental principles of the Gospel as taught by Christ and His disciples, and showed the beautiful harmony that exists between them and the doctrines of the Latter-Day Saints.

He was followed by President Ben E. Rich. After reading the words of John ii, John ix, he began a discussion of the principles taught by Jesus.

He said: "In the age in which we live there are multitudes of different faiths, all pretending to be the Gospel of Christ, and all drawing their doctrines from the same record, wherein the Apostle Paul declares that there is 'one Lord, one faith and one baptism,' and that the curses of God are pronounced upon any one, even an angel from heaven, who teaches any other Gospel or principles than He had preached. Christ said in His last prayer, 'Neither pray I for these alone, but for them also which shall believe on Me through these words that they all may be one; as Thou, Father, are in Me and I in Thee, that they also may be one in us, that the world may believe that Thou hast sent Me.'

"It should be the duty of every one who professes to believe in Christ to ascertain what that one faith and that one baptism is."

He referred to many passages of Scripture wherein God had placed officers—Apostles, prophets, pastors and teachers—in His church, for the perfection of the Saints, for the work of the ministry and for the edifying of the body of Christ; that we be not tossed to and fro by every wind of doctrine, like a ship upon the sea without a rudder. He called attention to the first Gospel sermon preached after Christ's crucifixion; showing that faith, repentance, baptism and the laying on of hands for the gift of the Holy Ghost, were and are still the principles of the Gospel of Jesus Christ. He related Peters' business to Samaria, in substantiation of the declaration that the Holy Ghost came by the laying on of hands. "These," said he, "are the doctrines of Christ, and whosoever transgresseth and abideth not in the doctrines of Christ hath not God. It has been the sin of every generation to worship the dead prophets and kill the living ones. The Devil don't care how many dead prophets the children of men believe in, because their tongues are silent, and under this condition he can easily blind and mislead the multitude; it is his great work to keep the people from believing in the living oracles of God, and so long as he can do this his work is successful."

He closed his remarks by extending to the ministers of the city a cordial invitation to visit the Mission Home and converse freely with the young men of the Mormon church who are here engaged in missionary work.

He said: "Let us not hate one another, but let us reason together; if you have a truth that we have not, we will gladly accept it, and if we have an error that you can point out, we will gladly abandon it and be thankful for your aid in showing it to us. Many of our Elders have suffered from the hand of violence and many times these mobs have been headed by those professing to be ministers of the Gospel; a palm leaf of peace looks better than the shotgun in the hands of one who claims to be a minister of Christ, so come and let us reason together."

He closed his remarks by quoting from an old familiar hymn:

"Freedom and reason make us men;
Take these away, what are we then?
Mere animals and just as well
The beasts may think of heaven and hell."

The quartette rendered another selection, after which President Hyldahl offered the benediction.

At the Elders' meeting after the public services the following business was transacted:

President Hyldahl, on account of added responsibilities, was honorably released from presiding over the Conference, and Elder David H. Elton appointed and sustained in that position. He postponed the selection of Counselors until a later date. Elder Riley Dixon was released to return home. The Conference concluded by some timely and beneficial instructions from President Rich, after which the Elders were assigned to their various fields of labor.

Releases and Appointments.

Honorably released to return home:
J. H. Naisbett.
J. Lewis Hobson.
J. T. Carruth.
A. Jeffreys.
R. L. Dixon.
M. E. Kartchner.
R. M. Robinson.
J. R. Morrell.

TRANSFERS

W. T. Davis, East Kentucky to Chattanooga (office).
Jeddie Stokes, to office.

The Dream Came True.

(See page 137, Vol. 1, Star.)

We are happy to acknowledge receipt of the following:

Christian Christianson,
Clara Larson,
Married,
Wednesday, December twentieth, eighteen hundred and ninety-nine,
At Salt Lake City.

We wish the happy couple felicity and bliss. Remember the injunction of the fairy:

"I am bound that you shall promise me
That you will make your lives agree
Through time and all eternity."

An Active Youngster.

The moment that a young crocodile breaks its shell it is to all intents and purposes as active as at any time during its life. It will make straight for the water, even if it be out of sight and a good distance off, and it will pursue its prey with eagerness and agility during the first hour of its free existence.

"Envy not the oppressor, and choose none of his ways."—Solomon.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, DECEMBER 30, 1899. No. 5

HUMANITY.

From all the war-worn world they cry for light;
I hear their voices through the silent night;
The people, they who suffer, they who bear,
The weight of the world's labor and its care.
They cry aloud for justice and for peace;
They beg their portion of the world's increase.
They're tired of unremunerative toil;
Tired of producing for another's spoil;
Tired of the load of armies and of forts;
Tired of the kings, the conquerors, the courts;
Tired of the hypocrites who masquerade
As Christ's disciples, but whose wage is paid
From Mammon's coffers, and who hold their place
With the oppressors of the human race;
Tired of the husks of creeds and dogmas old;
Tired of the hard, unfeeling rule of gold;
Tired of the politician and his lies;
Tired of the knaves who walk in Virtue's guise;
Tired of the want, the hunger, the distress;
Tired of the whole world's hate and selfishness;
And yearning in a blind, uncertain way
For something nobler, for a better day,
To see a juster era come to birth,
To see, O Lord, Thy kingdom upon earth.
My heart goes out to them; my hopes and dreams
Are all for their uplifting, but it seems
My efforts are so feeble and so few,
What can I do, O Lord, what can I do?

The fields are white to harvest; all the world
Is waiting till Thy banner is unfurled;
Is ready, at the signal, to march on
To the New Times, that now begins to dawn:
Is listening until some voice of power
In clarion accents shall proclaim the hour;
And at that magic and inspiring call
Men shall arise and to .s headlong fall
Shall hurl the outward Old, the reign of caste,
The evils we inherit from the past;
And from the heights of Progress they have won
Shall hail the light of Freedom's rising sun.
This is my dream—to make that vision true,
What can I do, O Lord, what can I do?
—Exchange.

OUR CONFERENCE PRESIDENTS.

Elder Heber S. Olson was born Sept. 9, 1872, in Fairview, Utah. His parents embraced the Gospel in the old world, and true to the spirit of gathering they emigrated to Utah in the early sixties, settling in Sanpete county.

His youthful days were spent on a farm, and while young many responsibilities were placed upon him, while his father was preaching the gospel of peace in a distant land. Until eighteen years old his education was very limited, but at this period he resolved to go to school. In order to carry out this resolution he at once set to work, laboring on the mountains in the summer. By so doing he was able to attend school during the winter months, three years of which he attended the Brigham Young Academy. At the age of twenty he took charge of his father's saw mill, which he successfully managed for several years. In the year 1896 he commenced teaching school. In November of the same year he was



ELDER HEBER S. OLSON,
President of the Virginia Conference.

elected justice of the peace for Fairview precinct, being re-elected in 1898.

As teacher in school he developed a great love for children, and they in turn loved him. He laid special stress on the moral side of education.

Early in life he manifested a strong religious feeling, and as he grew older various ecclesiastical duties were placed upon him, all of which were ably discharged, and reflected credit to his character. He was for years a worker in the M. I. Association, two years of which he was first counsellor. In the latter part of March, 1899, a letter from "Box B" informed him that his service was wanted as a Missionary in the Southern states. On the 15th of May he left his home, to face a cold world, and assist in spreading the true and everlasting Gospel. On reaching Chattanooga he was assigned to labor in the Virginia Conference. On the 6th of November, 1899, at an annual conference held in Richmond he was called to succeed Joseph F. Pulley as President of said Conference.

History of the Southern States Mission.

(Continued From Page 25.)

January, 1894—

At the opening of this year all Elders are well and hard at work. Very little opposition is manifested at this time, and a spirit of toleration seems to prevail. In North Carolina several of the newspapers published hateful articles that had a tendency to inflame the prejudiced minds of some of the people. One paper, the Webster Weekly, invited some "Mormon" to defend his faith, "if he could," and stated that he would publish any such communication. Elder George A. Smith eagerly accepted the invitation and wrote an able exegesis of the "Mormon" doctrine, but the editor refused, after reading the article, to publish it, saying that he did not intend to advocate "Mormonism" through the columns of his paper.

Elder Hyrum Carter, of the South Carolina Conference, was severely burned by the application of carbolic acid, wrongly applied, by him.

During this month fifteen Elders arrived from the west and were appointed to labor in the various Conferences of the Mission.

February—

Elders Nebeker and Jones were forced to leave Wilkinson county, Mississippi. A mob waited on them, led by John Cobb, supervisor, and informed them to that effect.

Feb. 5.

Elders Berry and Curtis were stopping at the home of Brother Sloan in South Carolina. Brother Sloan's sons were not very friendly disposed toward the Elders and determined to "run them off." They

were not living with the father, but at Columbia. Mounting their horses they rode to the father's house, at which place the Elders were stopping, armed with an ugly looking gun and a blackwhip. As they neared the house the father took his shotgun and met the sons at the gate. What was said the Elders never learned, but the sons left and the Elders were not molested.

Word was received that Elder Walter Barton was very ill at McComb City, Miss. George A. Smith went immediately to his bedside and did everything possible for Elder Barton's comfort and convenience.

On the 16th he rallied and seemed so much improved that Brother Smith returned to the office. The apparent improvement was but the beginning of the end, for he passed peacefully away on the 18th, although everything possible had been done for him.

Elders Phelps, Haycock, Holt, Doxey and Lechtenburg were constantly attending Brother Barton, and deserve special mention for their faithful efforts in behalf of their prostrate brother.

The family of John Cram also deserve much praise for their kindness to the Elders during this sad experience, who deprived themselves of every comfort, also going to their neighbors' to sleep, that the Elders might remain with Elder Barton.

(To be continued.)

To Extirpate the Elders.

The statement in a dispatch from Charleston, S. C., that the state legislature has been asked for a law against the Saints of South Carolina, is worthy of more than a passing note. In the petition to the lawmakers, the hands of jealous ministers are plainly visible. A law is asked for—so says the dispatch—to "extirpate the Elders," and unless such an act is provided, threats of lynchings are made.

The fact proves conclusively the absolute truth of the view that it is enmity against the Gospel of Jesus Christ, which is the moving force in the latest crusade, as it has been before. With great flourish and loud trumpet blasts, the instigators of it have proclaimed to the country that they were absolutely innocent of the abominable charge that they were engaged in religious persecution. They have maintained that they were only fighting "lawlessness." In this South Carolina specimen of the crusade, the true nature of it is revealed, however. It is bigotry. There are no "polygamists," and no "polygamy" there except, perhaps, outside the Church, and yet the gentle ministers of Christ are clamoring for a law to "extirpate" the Elders.

How this can be done, remains to be seen. If legislatures are as bigoted as ministers, a way will be found whereby to satisfy the hunger and thirst for persecution that has been kindled in this country. And when the Church has been "extirpated," the next logical step will be to establish some one of the sectarian churches; to give it state support, special privileges and rights. With the spirit of the constitution thus violated, there will be no end to religious trouble.

Is that what American ministers are laboring for? Do they want mediaeval Europe revived in this country, with its "heresies," and trials, and drivings, burnings at the stake, and massacres? Where is the shore towards which the monster-stirred currents are drifting? Are there breakers ahead? And will they be seen in time to be avoided? It behooves the American citizen to keep a good lookout. —News.

Chinese doctors are paid for keeping their clients well. When one falls sick his payments to the doctor cease

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 27.)

THE FOURTH CENTURY.—In the last century we found the Christians in a very bad spiritual condition, and the great opposition they had met by Rome had almost obliterated every vestige of goodness from them. In this century we also find the same power exercising temporal sway over all the known world, and impregnating the countries they subdued with their Paganistic ideas.

The Emperor Diocletian was a weak and ignorant fanatic, who felt incapable of conducting his vast empire alone, and he selected Herculeus, Constantinus, Chlorus and Galerius as his aids and counsellors, and finally divided the empire among them, which caused jealousy, intestine trouble, war and bloodshed.

Under the advice of Galerius (who was a worthy son-in-law of the tyrant), Diocletian caused a terrible persecution to rage against the Christians, wherein many were put to death; but the worst thing that happened was the almost total destruction of the Christian records and books, which to this time had multiplied greatly, and had been preserved with great reverence and devotion by the poor deluded fanatics, who posed as Christians and claimed to follow the precepts therein written, but who had become so illiterate and worldly that the Scriptures were not comprehended in the spirit in which they were written, as "the things of God are only understood by the Spirit of God," and the understanding Spirit of God could scarcely be found at this time.

But the time had come when Christianity and Paganism amalgamated and united as one.

Constantinus died in England, and left a worthy (?) son to succeed him, by name Constantine, who was a great success as a warrior and statesman. Subduing his brother Emperors, he united the great Roman empire, and was instrumental in bringing peace and popularity to the former persecuted sect called Christian, by adopting their religion.

It can be said of him, as of Napoleon, that "he had a heart of savagery, and a head equipped with all the science and resources of the most advanced nations, at the time of his appearing. He had the ambition of Lucifer, the power of Belzebub and the wisdom of Satan; his rapacity was unappeasable by the spoilation of a world; his lust of empire surpassed the wildest dreams of a Tamerlane or Alexander."

Constantine's ambition appeared to aspire to nothing less than ruling civilly and ecclesiastically over this vast empire; and he accomplished all he set his heart upon. He ruled over the Bishops and their counsels, and made Christianity exceedingly popular, by offering beautiful gowns and giving money prizes to all who would turn Christian and adopt his faith, which had been the faith of his mother.

He was a murderer, having choked his wife to death while in her bath; being unmerciful to all who aspired to his throne, he slew his son-in-law. Many other malicious and wicked acts were committed by this man, who has been honored and worshipped as a Saint these many years. He claims to have accepted Christianity through reading a superscription in the heavens over the sign of the cross, upon the eve of going into battle, which read, as translated from the Latin, "By this conqueror." However, he was not duly baptized until just before his death, when, desiring immunity from his many crimes, he was absolved from sin through immersion, Eusebius, Bishop of Nicomedia. Eusebius, as a church historian, singularly fails to record the vision of Constantine in his ecclesiastical history, but recounts it in the life of that man written many years after the occurrence. He played a prominent part in moulding the character of Constantine, and was a remarkable writer in this century.

Mosheim, the reliable historian, speaking of this period, says: "It is a notable fact that in this century the Greeks and Romans differed very little in their external appearance from the Christians. They had both a most pompous and splendid ritual, gorgeous robes, mitres, tiaras, wax tapers, croisers, processions, lustrations and images. Gold and silver vases were to be seen equally in heathen temples and Christian churches; and the ministers were applauded by the clapping of hands when delivering their discourses.

Athanasius was a renowned character at this time, especially in his defence against Arius at the counsel of Nice in Bithynia, in his great argument on the Godhead, which has been so universally accepted to this day. His ideas, as copied from the Church of England prayer book, reads as follows—The Creed of St. Athanasius:

Whosoever will be saved; before all things it is necessary that he hold the Catholic faith. Which faith, except every one do keep whole and undefiled; without doubt, he shall perish everlastingly.

And the Catholic faith is this: That we worship one God in Trinity, and Trinity in unity; neither confounding the Persons nor dividing the substance. For there is one Person of the Father, another of the Son; and another of the Holy Ghost.

But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty co-eternal.

Such as the Father is, such is the Son; and such is the Holy Ghost.

The Father uncreate, the Son uncreate: and the Holy Ghost uncreate.

The Father incomprehensible, the Son incomprehensible; and the Holy Ghost incomprehensible.

The Father eternal, the Son eternal; and the Holy Ghost eternal.

And yet there are not three eternals; but one eternal.

As also there are not three incomprehensibles, nor three uncreated; but one uncreated and one incomprehensible.

So likewise the Father is Almighty, the Son Almighty; and the Holy Ghost Almighty.

And yet there are not three Almighties; but one Almighty.

So the Father is God, the Son is God; and the Holy Ghost is God.

And yet there are not three Gods; but one God.

So likewise the Father is Lord, the Son is Lord; and the Holy Ghost is Lord.

And yet not three Lords; but one Lord, and so forth.

Thus Athanasius, the Bishop, supported by Constantine, manufactured a God without body, parts and passions, which has been universally adored these hundreds of years. His creed was considered by all, even Athanasius himself, as incomprehensible, and not to be reasoned upon, while others considered it

the work of a madman. Yet the enlightened nineteenth century will accept it beyond question, embodying all these points. The first article of religion of the Church of England, the dominant church of that country, reads as follows: "There is but one living and true God, everlasting, without body, parts, or passions; of infinite power, wisdom and goodness; the Maker and Preserver of all things, both visible and invisible, and in unity of this Godhead there be three Persons, of one substance, power and eternity; the Father, the Son, and the Holy Ghost."

The Roman Catholics quote Him as an "incorporeal" being, and the Christian world generally carry God in their heart, without any general conception of Him or His attributes; and don't seem to realize that the resurrected Savior had a body of flesh, bone and sinew, the same body eating fish and honey on the banks of Gallilee. The same material substance ascending to heaven in the sight of many of His disciples from Bethany; later He was seen by Stephen sitting on the right hand of His Father in heaven; and from what the angels told His disciples, "He will come again in like manner," and as Paul says, "take vengeance on them that know not God, and obey not the Gospel of His Son."

How very material the God of Israel did appear, as embodied in the person of Jesus Christ. And how very atheistic the ideas of the Godhead has become, by following the creeds of the uninspired men of the Dark Ages, who have been worshipping a nonenity for hundreds of years.

At the close of this century the Virgin Mary commenced to be idolized, and was worshipped as a Saint, and by many considered a Goddess; sacrifice being made to her with as much pomp as the Ephesian idolaters would offer their adoration to Diana, their Goddess.

Diana, as worshipped by the Pagans, had been introduced into Ephesus by a man who declared that whilst working in the field, she, the Goddess, descended from her Father, the God Jupiter, and desired the world's adoration. This man forthwith made out of ebony an idol, in the form of a beautiful woman; related his story to the Ephesians; and, strange to say, he was believed by these credulous people, who built a beautiful temple to Diana, and worshipped her with much display. The first and second temples in Ephesus were built of wood, and were consumed by fire. However, the Goddess was rescued from the flames each time. The third temple was built of stone, massive and beautiful, and was one of the seven wonders of the world; the pillars surrounding it were each the gift of a prince, and for workmanship and grandeur it was unexcelled. It took two hundred years to build this structure; and in Paul's day many gold and silversmiths were employed to keep in repair the multitude of silver and gold statues that surrounded and adorned this magnificent building (built to an ebony idol). No wonder that Demetrius, the silversmith, rebelled at Paul's denunciation of this idolatrous people, and cried, "Great is Diana of the Ephesians." His craft was in danger.

As I before state, the Christians, in their adoration of Mary, were but imitating the Pagans who worshipped Diana, and they were introducing an innovation that was not known in the days of Jesus; having degenerated and adopted the Pagan customs almost intact, they worshipped with great pomp and show, which was extremely fascinating to the plebian. Thus the century closed, with the Christians in a magnificent condition, from a worldly standpoint, as they had become popular and were much sought after.

(To be continued.)

HISTORY OF THE TOBACCO PLANT.

"There is an herb," says an old writer, "which is sowed apart by itself and is called by the inhabitants vppowoc. In the West Indies it hath divers names, according to the several places and countries where it groweth and is used The Spanish call it tobacco. The leaves thereof being dried and brought to powder, they used to take the fume of smoke thereof by sucking through the pipes, made of clay, into the stomachs and head. This vppowoc is of so precious estimation among them that they think their gods are marvelously delighted therewith, wherefore sometimes they make hallowed fire and cast some of the powder therein for a sacrifice."

The habit of smoking was first noticed by the crew of Columbus in November, 1492, who thought the Indians were perfuming themselves. The smoke was inhaled through the nostrils by means of a hollow forked cane about a span long. The primitive pipe was like a Y in shape: the two forked ends were placed in the nostrils and the other end over a heap of the smoldering powder, and then the smoke was drawn up into the nose. This pipe was called "tobago." On his homeward voyage Columbus discovered an island, Y-shaped like the Indian pipe, and he therefore called it by the same name—Tobago. From this island the herb was called "tobacco." Thus the word tobacco is not the name of the herb—which was called cohiba, petun and yoli in different parts of America—but of the first pipe.

Though well known to Europeans visiting America, tobacco was not brought into Europe until late in the sixteenth century. A Spanish doctor, Hernandez, is said to have brought the first tobacco into Europe. Pean Nicot—who has left his name behind in "nicotine"—sent some tobacco in 1559 to the grand prieur of France. He described it as a herb of peculiar pleasant taste, good medicinally in fevers and other diseases. It was, in fact, as a medicine that tobacco was introduced into Europe, and for many years it remained in pharmacopeia. For a long time the fragrant weed had no settled name. It was called by a score of different titles, the most common being nicotina. Ultimately the world returned to tobacco, the name by which Hernandez called it on introducing it into Europe, and, with trifling variations, this is the name by which it is universally known.

Tradition asserts that Sir Walter Raleigh was the first to smoke tobacco in England. This honor is also claimed for several other gentlemen, but it is a point impossible to be settled. Capts. Price and Koet were, however, the first to smoke tobacco publicly in London. They used "segars," or twisted leaves, and many people assembled to see them smoke or drink tobacco, as it was called at that time. Pipes were not invented in those days. At first they were made of silver, and the poorer classes, unable to buy these, used a walnut shell for the bowl of the pipe, and a straw to suck up the smoke. This primitive pipe was passed from man to man round the table in taverns, where smoking was chiefly indulged in. Smoking leaped into popular favor, and the habit was practiced everywhere, churches not excepted.

Urban VIII. issued a bill excommunicating all who used tobacco in churches, and Elizabeth thought proper to add to this penalty of excommunication against those who filled their nostrils with snuff during divine service, and ordered the beadles to confiscate their snuff boxes. Later another pope excommunicated all who took "snuff or tobacco in St. Peter's" at Rome. Later the American puritans followed the example of the European Catholics and forbade smoking in church, as the service was greatly disturbed by the clinking of flints and steel to light the pipes, and the clouds of smoke in church."

Hence a law was made enacting that "any person or persons that shall be found smoking of tobacco on the Lord's day, going to or from the meetings, within two miles of the meeting house, shall pay 12 pence for every such default." Under this law five men were fined "for smoking of tobacco at the end of Yarmouth, Mass., meeting house on the Lord's day." Like everything else, tobacco by its popularity awakened opposition. The anti-tobacconists were headed by James I, who characterized the custom as "loathsome to the eye, harmful to the brain, dangerous to the lungs, and in the black fume thereof nearest resembling the horrible Stygian smoke of the pit that is bottomless." This royal condemnation of smoking called forth similar effusions to the British Solomon's "counterblaste," and for many years the tobacconists—as the smokers, not the sellers, of tobacco were then called—came in for severe criticism.

All classes indulged in tobacco, nor were the ladies squeamish in partaking of the fragrant weed. In those days smoking was a more expensive habit than it is today. Tobacco cost 75 cents an ounce, equal, according to present values, to $4.50. It was sold for its weight in silver, and our ancestors were accustomed to reserve their heaviest shillings for buying tobacco.

Much as the Englishman likes his glass of beer, he prizes his pipe much more, and one can easily imagine the storm which would arise if the house of commons took steps to stop smoking. Yet, in 1621, Sir William Stroud moved in the house of commons that he would "have tobacco banished wholly out of the realm, and not brought in and used among us." Sir Guy Palmes said that if tobacco be not banished, it will overthrow 100,000 men in England, for now it was so common he had seen men take it at the plow.

Among the Puritans tobacco was at first abhorred, but it gradually gained ground. Quakers smoked, and their friends were requested "to partake of tobacco privately and in their own houses, in order not to encourage smoking and make the use thereof excessive." In the American colonies tobacco took the form of coin. For harboring a Quaker or bringing one from England a fine of 5,000 pounds of tobacco was inflicted.

A cargo of young women was brought from England for wives for the settlers, and these were disposed of at 120 pounds of tobacco a head. The use of tobacco today is universal. The Americans consume nine pounds a head, while the Englishmen smoke only eighteen pounds a head per annum. To the habit of smoking is attributed by some the irritable ill-health and nervousness of today.

SOUTHERN STAR

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SATURDAY, DECEMBER 30, 1899.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

We will appreciate very much, the kindness, if Elders recently appointed to preside over Conference will forward to us at once their photograph and autobiography.—Editor.

Elder Christo Hyidahl, who has had charge of the books of the office, and until recently was President of the Chattanooga Conference, has been selected as counsellor to President Rich, to fill the vacancy caused by the release of President George A. Lyman. President Hyldahl has been very closely connected with the business of the Mission ever since he came to Chattanooga, having occupied several positions in the office and being well acquainted with all the affairs of the work in the south. He is a safe counselor and the selection was a good one.

MODERN PHARISEES.

The Christian Observer of December 20, in an article entitled Judas Iscariot, among other things says:

The Pharisees watched Jesus closely to find fault with him. The real character of Judas could not have been altogether unknown or unsuspected by them; and the chief priests "were glad" when he came to them. The Pharisees and chief priests doubtless thought that they made a good point when they whispered that one of the apostles, the treasurer of the band, was a rogue.

Even though this world is "advancing" and becoming "enlightened" all the time, and people are becoming generally better; yet this one class (Pharisees and chief priests) seem to be just about as nasty and low now as in the days of Jesus. At all times we can see men who are said to be good, and who belong to the church, sneaking about, trying to find some fault in those "high in authority," and then when successful enlist the services of all similar people to condemn a whole church, because one, or two, or a dozen, do things that to them is not exactly right. If hell is a "bottomless pit" and it is four billion miles to the first turn; twice as far to the next, and ten times as far to a resting place; and in this resting place are billions and billions of filthy snakes to hiss, and "fire and brimstone" to burn; such would be indeed too good for such curs.

HOW MINISTERS ARE CALLED.

The Chicago evangelist, French Earl Oliver, while holding a revival in one of our western cities said:

"Preachers want revivals for many different reasons. One comes to me and says, 'Brother Oliver, I want a revival.' I ask him why, and he says, 'Well, speaking confidentially, Brother Oliver, if I have a revival it will mean a better attendance at my church and my salary will be increased.' Another preacher comes and tells me that he wants a revival so that he can make a blowhard of a report before the conference, 'and, Brother Oliver,' he whispers, 'I may get a better charge as a result.' * * It is remarkable how a preacher can hear the voice of God in a call to a charge that means $300 or $400 more salary. They hear the voice the more clearly as the salary is larger. They scent the Lord's beckoning hand as a hound scents a fox—when the salary's larger. Preachers are afraid to preach the gospel on Sunday night because they fear that they will lose their crowds."

If he did not receive "a salary" or remuneration in some way, how long would French Earl Oliver preach? We will give the class until 2 o'clock next spring to answer this question. Mr. Oliver has undoubtedly had some experience with "modern divines" and their methods of being "called" to preach, else he could not have "guessed" so accurately how most preachers get their authority.

AFRAID OF WOMEN.

A special corrospondent sent a western paper the following from Washington:

"He's not on the floor, Miss." "Why, how is that? I saw him in his seat, from the gallery, not five minutes ago." The speakers were a young woman who had sent her card in to a member of the House, and the doorkeeper, who took the card in and brought it back to her. As she turned away with vexation stamped on her pretty, if rather too bold face, the doorkeeper remarked to a companion: "Wonder how long it will be before they catch on and stop trying to card members out?" Members are no longer seen in the corridors or in restaurants in conversation with young women, as they have been at every session for lo, these many years; they no longer make eyes openly at the pretty girls in the galleries. In short, the gayest Lothario of them all is now a very monk in his deportment towards women in and around the capitol. The Roberts case is responsible for this seeming reformation; the average member is afraid of the women who are at the capitol daily, looking after the work of the Roberts committee, and determined not to let them catch him in any mischief.

Brigham Roberts bought more toys than any other Congressman.—Chattanooga News.

Guess the Chattanooga News is about right; not because Roberts has more children than any other Congressman, but because he acknowledges all he does have.

Faith and Works One Thing.

"Faith" and "works" are not two separate things, but two phases or aspects of the same thing. Faith is the inner spirit that links a soul with Christ, and thus secures to the soul power to do for God and man. Works are the manifestations of that linking, evidencing to man and to God that the current of power is complete. Faith is the fire, works are the heat which the fire gives out. Fire without heat is dead; it may look as if it were warm, but it is only a show, like colored tinsel in a summer grate. There is such dead fire as this, and such dead faith. Let the show not deceive us.

LITTLE SLIPS IN ENGLISH.

A teacher in a famous eastern college for women has prepared for the benefit of her students the following list of "words, phrases and expressions to be avoided." Set a watch on your lips; and if you are accustomed to making these "slips," try to substitute the correct expression. But don't be content with that alone. Learn why the preferred expression is correct, and this of itself will so fix it in mind that you will soon use it unconsciously:

"Guess' for "suppose" or "think."
"Fix" for "arrange" or "prepare."
"Ride" and "drive" interchangeably.
"Real" as an adverb, in expressions such as "real" good for "really" good.
"Some" or "any" in an adverbial sense; for example: "I have studied some" for somewhat;" "I have not studied any" for "at all."
"Some" ten days for "about" ten days.
Not "as" I know for "that I know."
"Try" an experiment for "make" an experiment.
Singular subjects with contracted plural verb; for example: "She don't skate well" for "she doesn't skate well."
"Expect" for "suspect."
"First rate" as an adverb.
"Right away" for "immediately."
"Pary" for "person."
"Promise" for "assure."
"Posted" for "informed."
"Depot" for "station."
Try "and" for try "to" go.
Try "and" do for try "to" do.
"Funny" for "odd" or "unusual."
"Above" for foregoing;" "more than" for "beyond."
Does it look "good" enough for "well" enough.
'Feel "badly" for feel "bad."
Feel "good" for feel "well."
"Between" seven for "among" seven.
Seldom "or" ever for seldom "if" ever or "seldom or never."
Taste and smell "of" when used transitively.
More than you think "for" for "more than you think."
"These" kind for "this" kind.
"Nicely" in response to an inquiry.
"Healthy" for "wholesome."
Just "as soon" for just "as lief."
"Kind of" to indicate a moderate degree.

Easy To Please.

A prominent San Josean reached the Third street depot of the Southern Pacific depot in an inebriated condition, and asked for "a first-class ticket, please."

"Where do you want to go?" said the ticket clerk, somewhat pointedly.

There was a pause, while the inebriated one muggily reflected, and then he blandly and politely asked:

"What trains have you?"—San Francisco Wave.

OBSEQUIES OF PRESIDENT RICHARDS.

Funeral Services of President Franklin D. Richards, in the Tabernacle, Ogden, Tuesday, December 12, 1899.

The obsequies over the mortal remains of Franklin D. Richards, President of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, who died on Friday, December 9, 1899, shortly after midnight, were held in the Tabernacle at Ogden, December 12. At 1 p.m. the cortege formed at the family residence and a long procession of carriages followed the hearse and mourners to the Tabernacle, which was appropriately decorated for the occasion. The casket was white, the stand was draped in white and white festoons were looped from the ceiling. The front of the stand was adorned with splendid floral offerings, intermingled with ferns and palms.

A full choir was present, and after the family were seated the immense building was quickly filled to overflowing, hundreds being unable to gain admission. There were numerous visitors from Salt Lake City, special rates for the occasion being given by the R. G. W. railway. Many prominent ladies and gentlemen were among them, including several non-"Mormon" friends. A great host crowded into the doorways and gathered outside the entrances. The stand was fully occupied by members of the Priesthood. Of the First Presidency of the Church, President Lorenzo Snow, George Q. Cannon and Joseph F. Smith; of the Twelve Apostles, Brigham Young, F. M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, John W. Taylor, Anthon H. Lund, Matthias F. Cowley and Rudger Clawson; Patriarch of the Church, John Smith. Of the First Presidency of the Seventies, Seymour B. Young, Geo. Reynolds, Rulon S. Wells and Joseph W. McMurrin; Assistant Church Historians John Jaques and Andrew Jenson; Presidency of the Salt Lake Stake of Zion, Angus M. Cannon, Joseph E. Taylor and Charles W. Penrose; Church Reporter Arthur Winter, also Le Roi C. Snow; a number of local Bishops and Elders. From the Historian's office there were Bishop O. F. Whitney, Elders A. M. Musser, D. F. Collett, Martin Lindsay and Mrs. Willard Weihe; many leading churchmen and citizens were in the congregation. The pall-bearers were eight sons of the departed President, viz.: C. C. Richards, Ogden; George A. Richards, Salt Lake; Albert D. Richards, Salt Lake; Myron J. Richards, Boxelder county; George F. Richards, Tooele county; William P. Richards, Kamas, Utah; Ezra Richards, Farmington, Davis county; Wilford W. Richards, Georgetown, Ida.

Bishop Robert McQuarrie conducted the services.

The choir, with the organ, rendered "O, My Father," the solo by Fred Tout.

Prayer was offered by Apostle F. M. Lyman.

The choir then sang "Nearer, My God, to Thee."

President L. W. Shurtliff.

I am requested by the President to say a few words upon this occasion. I will assure you, my brethren and sisters, it is an occasion when I would be pleased if I could give utterance to a few of the feelings and thoughts that have passed through my mind during the last illness of this noble and worthy Apostle. All Israel, and the world—those who knew him—will miss this great and noble man; and especially will we in this county and in this Stake of Zion, where we have known him so well, and where his fatherly counsel and advice has been heard for the last thirty years or more. We feel that we have lost one of our choicest men, not only in the Church, but also in this county as a citizen. It affords me great pleasure to meet the Saints upon this occasion, but I am so deeply impressed that I feel I will not be able to occupy any time here today in the presence of the dead—this worthy and great Apostle, and in the presence of these Prophets and Apostles who have lived all these years to lead and guide Israel. I feel that all I can say is, God bless these brothers and sisters, and wives and children of this worthy man; and may the Spirit of God be upon our brethren who are here, that we may be instructed and blessed. Amen.

Bishop Robert M'Quarrie.

I am requested to say a few words, and I am thankful for the privilege, although I feel that I cannot say much, and in justice to the congregation and visiting brethren, I should say but very little. I scarcely realize what has happened. I feel that there is something lacking through the departure of this great and good man. I have been acquainted with him for thirty years. I might say much longer than that, but I was intimately acquainted with him for that length of time. We lived in the same ward, and we have been associated together considerably; and the longer we became acquainted with each other the better we loved each other. His moving to Ogden was a blessing to me, and I presume to others. He was a man of fine example, a very refined man, and all his actions full of kindness and love, and overflowing with affection for his brethren and sisters. I have read a little of his history, but that gives a poor idea of what the man really was. I remember when I went on my mission in 1872, I found people inquiring after him in Scotland. One man in particular comes to my mind just now. He was living in the suburbs of Glasgow. He wanted to know if I knew Apostle Franklin D. Richards. I told him I did; we lived in the same ward together, and I ought to be acquainted with him. He told me that he got acquainted with him while he was on his first mission to Scotland, and said he: "Remember me kindly to Apostle Richards when you go home, and tell him that —— was inquiring after him." He said he had never been acquainted with a more gentlemanly man. That is verily true. Apostle Franklin D. Richards was a gentleman in every sense of the word. When I came home I said to Brother Richards that —— had been inquiring after him. He replied: "Well, I cannot remember him; but there is one thing I do remember well, and that is, my heart overflowed with love and kindness to that people." He remembered that all right, but the individual he could not remember. This was the feature of his first mission in Great Britain; his heart was overflowing with loving kindness. The Saints in those early days were but young, and they were very tender, and he was very tender to them. This represents Brother Richards in every particular. I never knew a time but he was full of kindness. No matter how gloomy and downcast I have felt, I always came from associating with him pleasant and cheerful, buoyed up and strengthened. This is as I have found him. I pray God to bless the mourners, who are called upon today to part with this great and good man. The Lord bless you, every one of you, my brethren and sisters, in the name of Jesus Christ. Amen.

Elder D. H. Peery.

Brethren and sisters, having been called upon, I stand before you. This is a very trying ordeal for me; but, thank God, I have been considered worthy to stand here and say a few words in behalf of one of the noblest men I have ever known. I have seen Webster, have seen Clay, have seen all the Presidents from Gen. William Harrison down; I have seen a vast number of good men, and I have seen more good men here than any place on earth; but I will say to you, of all the men I have ever known I place Brother Richards at the top—him and Brother Woodruff. They rose above money, above speculation. Their whole heart and soul was with the Gospel. Brother Richards was baptized in 1838. He has preached the Gospel of Jesus Christ for over sixty years. He has now passed through the final ordeal—the only road by which you or I can reach the eternal kingdom of God. I say above all the men I have ever known, save less than half a dozen, his heart was near to God; and of all the men I have ever known he has done more work. Almost to the very last he would go back and forth daily to Salt Lake City. I warned him, and told him it was too much; but his heart was with it. As he would go down, somebody would advise with him, and when he would come back they would come to him to ask questions, until sometimes he was nearly frozen. Why, if he will not get into the celestial kingdom, if he will not pass by the angels and the Gods, and have eternal glory, I do not know who will. This is my opinion. He chose the "better part," as Mary did. When Christ was there, instead of being out cooking and fussing around, Mary wanted to hear him talk. A man that could not say anything in behalf of Brother Franklin D. Richards has not a tongue, has not a spirit. When I went on a mission to Texas in 1875, and when I went to Virginia—in fact, I never went on a mission without asking Brother Richards to bless me, and I felt when he was blessing me that it came from a man of God, and that it would be verified—and it was.

I could stand here and talk of Brother Richards for hours and hours, with all my heart. Now he has passed through the final ordeal. We will hear that warning voice no more. His eyes are closed in death. The bonds that bound him to this earth are loosed, and henceforth and forever he will get the reward, even the highest that God gives to any man, in my opinion. F. D. Richards' name is known all over this world. I heard his name before I ever joined the "Mormon" Church, and I have never heard a man speak to his prejudice. Almost every man, you know, gets criticised, and people are ready to tear him to pieces; but Brother Richards chose the better part. He was not with politics: he was not with speculation, which he felt and knew to be the curse of this earth—speculation on borrowed capital.

I pray God that his children may take after him; that the blood which ran in his veins may be in every one of his children and grandchildren. I say that this county is far ahead of what it would have been if Franklin D. Richards had never lived here. We have been blessed nearly above all the Stakes of Zion, with having such a man in our midst. But we never showed him any favors, scarcely. Is it not strange that the hardness of man's heart is such that he cannot give any praise till the man dies? and then the whole world turns out. I have lived here for thirty years and more, and I never saw such a crowd as this at any of our conferences here. I will say that, in my opinion, no other man could have done it. I believe if these services had been held in Salt Lake the Tabernacle would have been filled to overflowing.

God chose him for a great and mighty purpose, and his works will go down through the ages. His name will go higher and higher, higher and higher; and his children will be blessed because they sprang from such a source. I pray God to bless his wives, his children and his grandchildren, each and every one of them. Where in all Utah will you find children that surpass his? If we would pick out any to go and defend our cause in Washington City, before the supreme court, or before the parliament of

England, I say where would we find any better? He has left offspring second to none. May God bless them, and may they grow in peace, knowledge and understanding unto the perfect day, is my prayer. Amen.

A quartette composed of Miss Wensguard, Miss Mary Driver, Edwin F. Tout and Albert Anderson, accompanied on the violin by Moses Christopherson, rendered a selection entitled "The passing of the sweetest soul."

Elder Brigham Young.

This is truly a solemn occasion. Usually I have felt that it was more than I could do to speak on an occasion of this kind, but I am thankful for an opportunity to say a few words today, that my voice may be heard in connection with my brethren in speaking of him who has died. It seemed to me that we needed President Franklin D. Richards; that he was necessary to the wellbeing of his brethren and of the work of Christ; but God knows, and we must yield our own feelings that His purpose may be accomplished. It reminds me much of the funeral of my father; my own feelings are something similar. I have known President Richards all the days that I can remember upon the earth. I have known him to be the man whose character has been described this morning by his brethren. He seemed to me to be a part and portion of the society that I looked upon in connection with my father, as of men who could never die; men who were sent forth in this dispensation to bring the people along, to buoy them up, to counsel, to console, to direct, and in times of trial and danger to stand firm and point the way by which the Latter-day Saints were able to escape all the snares that were laid for them. I have known President Richards as a good man, a great man, a humble man, a father, a brother, and a friend. I have known him intimately all the years that I can remember, and I have never in my heart found fault with that man.

I mourn with his family. I rejoice with the people that he has accomplished this work; but I mourn his loss. The great object of the life that God gave him is accomplished. He has won the fight, he has gained the race, and he is with the brethren that have gone before. God bless his family and comfort their hearts; for I know that they have great reason to be thankful for the leader, the husband, the father, the Apostle, whom He gave unto them to stand at their head in the last dispensation. We have reason to rejoice that we have known him. I look upon him now as being in the presence of my father—with my father and my mother, and loved ones. He has gone to them, and our feet are treading fast in the same direction. Years are coming upon us, and the dearest wish of my heart is that when I get through it can be said of me that I was faithful in all my life, as we can all say of President Franklin D. Richards. He was faithful to the end. The crown is his; the glory is his. No power can rend it from him. He is safe with his Maker, with his Redeemer, and with his friends.

I had the pleasure of being with him on Friday afternoon for several hours. I could not reconcile myself to the thought of giving him up. I felt like clinging to him, praying for him, exercising faith for him; still I was willing to bow to the will of my Maker. "O, Lord, spare him to the Church, his brethren, and to his family," was the prayer in my heart constantly. I talked with him a great deal that afternoon. True, he was helpless. His body could not act. In fact, he was incapable of moving his head much, if any. But the mind was there quite clear, and his eyes looked into my eyes with all the intelligence that I ever saw in Franklin D. Richards. To answer my questions he would press my hand. In speaking with him I saw that the mind, the immortal, the spirit, was as full of light and intelligence as ever I saw it in my life, and I was thankful for this. He knew everything that was going on around him, and every word said he heard and understood, and I rejoiced that he retained his full powers of mind to the last. I left him at 5 o'clock on Friday afternoon to return to Salt Lake City, and he looked at me, and I could read in his eyes, "Oh! how I wish I could talk with you, and speak the feelings of my heart to you before you go away!" When bidding him good-by he pressed my hand and clung to it, and he looked with his eyes exactly as if he were talking. I could see in them that he wanted to say something to me in my taking leave of him.

God has taken him to Himself. We have nothing to regret. We mourn his loss; but I do feel thankful that I have been associated with this man all the days that I have lived upon the earth. I feel thankful to God, because I looked upon him as I looked upon my father, as I looked upon the brethren who have been our leaders all these years, so many of whom have passed away and gone to their rest. Their bodies are resting, but I doubt not their spirits are active. Franklin D. Richards stands before me as a pattern of a Latter-day Saint, and a perfect gentleman. Every Latter-day Saint who appreciates that title and lives up to it is a perfect gentleman or a perfect lady. I congratulate the Latter-day Saints that they have had his association in this state for so many years. He has been a blessing to me and mine, to this people, and to all with whom he associated. I have traveled with him a great deal in this country and in Europe. We have been associated together in missions in Europe, and I found him precisely what you have found him, a man of God, with the interests of the Church of Jesus Christ in his heart. Our Father's will it was the pleasure of Brother Franklin to do, both day and night. Wherever he was he loved his religion, and was in perfect harmony, as far as I ever knew, with the Spirit of the Lord.

Brethren and sisters, God help us. God bless this family, and bring these sons and daughters to the front, where their father stood. Emulate his example, live as he lived, and win a crown similar to his, and what joy there will be when we meet him and the others that have gone before! This takes away the sting of death from me. I mourn the loss of his society, but the feeling of death is not here. No spirit of death is with me, because it is light, it is beautiful, it is glorious to know that he has won this fight. I pray that God will comfort us, that He will buoy us up and strengthen us, that we may be stronger in carrying out our desires to build up Zion; not weakened by his loss, but strengthened by his example. That God may be merciful unto us and give us power to fill up our creation as he has done, is my humble prayer, in the name of Jesus. Amen.

President Lorenzo Snow.

Brethren and sisters, I do not intend to occupy but a short time, but I wish to mingle my voice with those of my brethren who have talked here, in reference to President Franklin D. Richards. Perhaps I was as familiarly acquainted with him, or more so than anyone that has spoken this afternoon; but I do not think I ought to take time to relate the various interesting scenes, private and public, that I have experienced with Franklin D. Richards.

Over fifty years ago he and I were ordained Apostles in the Quorum of the Twelve. At that time there were together all the Apostles then living, with President Brigham Young and his two counselors, Brothers Willard Richards and Heber C. Kimball. There were four vacancies to fill. Brother C. C. Rich filled one of those vacancies, I filled another, Brother Erastus Snow filled the third, and Brother Franklin D. Richards filled the fourth, and was the youngest Apostle then. Every Apostle that was present at that time, and President Young and his two counselors, have passed away into the spirit world. Brother Richards and myself were the only ones left of those Apostles and Presidency. Three Apostles, I think, that have been ordained to fill vacancies since then are dead also. Brother Richards, whose remains lie here in this casket, has outlived four Presidents of the Church—President Joseph Smith, President Brigham Young, President John Taylor and President Wilford Woodruff. Therefore, no one ought to complain and feel that injustice in this respect has been done to President Richards, since he has outlived these Presidents of the Church, and most of their counselors, and so many of the Apostles. And certainly this long period of his life has been filled with good works that he has accomplished.

All that has been said in reference to him by my brethren this afternoon has been well said; and all perhaps that really need to be said, anyway, is simply this: Did Franklin D. Richards discharge the obligations that he took upon himself before he left the spirit world? Has he accomplished this since he came into life, according to the best abilities that he had, and according to the light of the Holy Spirit that was given to him from time to time? I doubt not that every person who has been at all acquainted with President Richards can say they believe, most perfectly, that he has accomplished the labors for which he came into this life. He was intimately acquainted for years with President Joseph Smith. He has testified of him as being a servant of God; that he knew by the manifestations of the Holy Spirit that Joseph Smith was a servant of God, sent into the world for the salvation of the honest heart; that he had a divine right to baptize for the remission of sins and lay on hands for the reception of the Holy Ghost, and that he conferred this right upon others. He testified of this from the day the knowledge was revealed to him from the Lord until the day that he passed out of life, so far as he had physical ability to do so. He has accomplished the business for which he came into life, and has gone back covered with eternal and everlasting glory.

That which we most should think of is in reference to ourselves. Here is an example well worthy of our imitation, and we should follow it. All perhaps that we need to say to the large family of President Richards is, that they have a blazing example before them of a good man, a noble man, a grand man, and a man who has accomplished his salvation, exaltation and glory, and for them to follow in his path. I cannot mourn and say that there has been a very great loss sustained; and yet we might say this. I am not surprised at the calling away of President Richards at this time; but had the idea of President Richards passing away been presented to me about the time when he went with us to St. George, some five or six months ago, I should have been surprised, because in looking upon Brother Richards, at that time, and for many years before, my idea was that he was just as likely to live as any member of the Quorum of the Apostles, and more so, I might say, than one or two whom I might mention.

God bless the family of President Richards, and may they be inspired to follow the example of their illustrious husband and father. May the friends of President Richards feel a gratefulness and express it in the interest of this family as they may have an opportunity from time to time—a gratitude for the benefits they may have received from their intimacy with Brother Richards. God bless you, brethren, and sisters. May we all be blessed and walk in obedience to the principles of light and glory, and follow the example of this illustrious man.

Never let it pass from our memory that we are in the world for the accomplishment of certain purposes, having obligated ourselves in the other life to carry out these purposes; and in doing this we

have to make sacrifices from time to time, because of the ignorance of our brethren and sisters, the children of God. It is not merely for Latter Day Saints that we are expending our time, but it is for tens of thousands that are scattered among the nations of the earth whom the Lord has prepared to receive the principles that we have received. These people who are worrying us, and who would like to see us persecuted to that extent that we should be driven to live in the caves and rocks of the mountains, as they were in former days, would be our friends today, did they know us as the Lord knows us, and as we know ourselves. They would have to admit that the Latter Day Saints are the best friends they ever had, and that we are sacrificing daily, as it were, in their interest, though they do not know it. I ask the Lord of Israel to bless the Latter Day Saints and that we may be prepared for the events of the near future, with our hearts right before the Lord.

I want to relate one circumstance, however, before I close. I would not tell it if it concerned myself alone. In the days of the "reformation," when President Young was aroused to call upon the people to repent and reform, he talked very strongly as to what ought to be done with some people—that their Priesthood ought to be taken from them, because of their failure to magnify it as they should have done. The brethren who lived in those days will remember how vigorously he spoke in this direction. Well, it touched Brother Franklin's heart, and it touched mine also: and we talked the matter over to ourselves. We concluded we would go to President Young and offer him our Priesthood, if he felt in the name of the Lord that we had not magnified our Priesthood, we would resign it. We went to him, saw him alone, and told him this. I guess there were tears in his eyes when he said, "Brother Lorenzo, Brother Franklin, you have magnified your Priesthood satisfactorily to the Lord. God bless you." The man that lies in that casket did this, and we both honestly felt it. We knew that he was a man of God, that he lived near to God, and that he had the word of God. God bless you. Amen.

President George Q. Cannon.

If I had my choice this afternoon, I believe I would rather sit still and listen to the brethren talk than to attempt to speak myself; but I suppose I should feel condemned if I were to let this opportunity pass without saying something with the rest of the brethren in relation to this sad event.

I have listened with great interest to all that has been said. I can heartily endorse every word. I have entered into the feelings of every speaker, and been much interested in all that has been spoken. I am sure that it is not necessary to indulge in any eulogy, after what has been said in the presence of this congregation, all of whom are so well acquainted with Brother Franklin D. Richards, have known his life, have heard his teachings, have witnessed his walk and conversation, and have been under his influence for so many years. Still it would not be proper and it would not satisfy our feelings if we did not say something concerning his characteristics, his life and labor, and our associations with him.

I think I ought to appreciate Brother Franklin D. Richards more than anyone else. There are many reasons for this. I was his junior in the Quorum of the Twelve Apostles. Some years ago I was called upon to stand in the First Presidency. This brought me into relations with the older members of the Quorum of the Twelve that were very peculiar. Now, I cannot recall any incident where Brother Franklin ever showed any feelings but that of great respect to me. I have many times felt humbled in my feelings by the deference that he paid to the office which I held. I have gone before the Lord in thankfulness, because of the kind and brotherly feeling and spirit which Brother Franklin D. Richards always manifested towards me. I need not mention the other brethren now and their conduct, but I can dwell upon his, and it has left an impression upon me that can never be eradicated.

I think Brother Franklin D. Richards was as meek a man as I ever was brought in contact with. He was unassuming, gentle, full of kindness. There was one feature in his character that always filled me with admiration: I never heard Brother Franklin D. Richards indulge in any criticism of his brethren. I never heard him sit down and talk over their faults. I think he was very remarkable in this respect. All the leaders of this people are free from that to a very great extent; but none surpassed Brother Franklin D. Richards. I never heard an unkind word from his lips. Men's names would come up, their characters would be reviewed, and, of course, criticism would be indulged in; but I cannot recall an instance where I ever heard Brother Franklin D. Richards utter an unkind word or express a criticism unfavorable to anyone. I have noticed this a great deal in my association with him, and I think it was a lovely feature in his character. I never saw him out of temper, either. In all the scenes through which we have passed, I do not recall a single instance where Brother Franklin D. Richards displayed temper or lost control of himself in the least degree. He was always even. He was so urbane, so mild, so kind, that no one could find fault with him. If there was any fault in his character, probably it arose from this: for sometimes it becomes a fault in a man; but it was a remarkable feature in his character. He was not naturally an aggressive man, though if his priesthood was called into question, he could assert himself with a great deal of vigor.

Brethren and sisters, it is not well to occupy very much time this afternoon, so many have spoken; but I could not help thinking while I sat here contemplating the scene, of what the Lord has in store for men of this character, and what the promises of the Lord are to all who will be faithful as this, our brother, has been. Is there anything that can be thought of by the human mind that will not be within the reach of this our beloved brother who has gone before? The Lord tells us concerning the Savior that by Him, and through Him, and of Him the worlds were created and the inhabitants thereof begotten sons and daughters unto God. All this glory is His. And we are promised that we shall be heirs of God and joint heirs with Jesus Christ. Brother Richards will share in all this. He is an heir to all this power and authority. Jesus tells us that He and the Father are one; the Father is in Him and He in the Father; and that we should be in Him and He in us as He is in the Father—giving us an idea of the oneness that He desires His disciples to attain unto, even unto the Godhead, being swallowed up in the power and authority belonging to the Godhead. This our brother will share in all this, as all will who are faithful to the truth. We cannot conceive in our mortal condition, unless God reveals it unto us, the glory that awaits this faithful servant of God. Yet the revelations we have received from the Lord plainly foreshadow the great glory that is in store for those who fight the good fight of faith, who are full of integrity and courage, and whose knees never tremble and, whose hands never shake when it comes to the defense of truth and the advocacy of righteousness. Men of that kind—and they are very numerous among us—will receive great reward; and not the men alone, but the women too, will receive great glory at the hands of our Father and God.

There is everything, therefore, to encourage us to be faithful and to be spotless in our lives. What is the advantage of committing sin? It soils our souls, it defiles us, it brings sorrow and remorse, and gives no real pleasure. Worse than this, it brings a forfeiture of the favor of God and the promises He makes unto us. What a pleasant thought it is to think of a man faithful in the midst of temptation, a man who walks through life undefiled, who maintains his integrity and keeps all his covenants unto the close of his career Will such a man not be received into the presence of God and the Lamb? Will he not associate with the noblest that have ever been born on the earth? He certainly will; and there is open before him a career, a never-ending career, progressing in light, in knowledge, in truth, in power,—in everything, in fact, that makes our Father and God great glorious and adorable. This is promised unto us. The Gospel is given to us, by which we have the power to attain unto all these great blessings. If we do not accept of it and use it righteously, the sorrow will be ours.

I feel to pray the Lord for His choice blessings to rest upon the family of President Franklin D. Richards, upon all his kindred, and also upon all the Latter Day Saints, which I humbly ask in the name of the Lord Jesus. Amen.

President Joseph F. Smith.

I had really hoped that the other brethren would occupy the time allotted to us on this memorable occasion. I feel so inadequate to the task of attempting to speak and to express my feeling, that it would have been a relief to my mind to have been permitted to sit still and listen to others.

To say that the Lord loved President F. D. Richards would be only to express that which you all know. And it would seem unnecessary for me to say that I loved him, and that he was beloved by all his brethren. I do not know a man anywhere who does not love or has not loved President Franklin D. Richards. I do not see how it would be possible for any man who knew him not to love him, and not to feel for him the kindliest and the deepest respect. He has been a comfort and a strength to me all my life. As Brother Brigham Young has said here, he has known him all his days; so have I. I do not know one of the Apostles who has been more familiar to my mind or with whom I have been better acquainted all my life, than Brother Richards. There always seemed to be something about him that drew me towards him, and that drew out my affections for him. I never felt when I was in his presence, or when absent from him, that I would receive any but true brotherly and fatherly consideration from him. I had the utmost confidence in him. I believed in him, and I believe in him still, as a man of God, a man of truth, of virtue and of honor before the Lord. To say that he, or that I, or any other man had not human weaknesses and imperfections, or to say that he or any other man was, or is perfect in judgment, in knowledge, and in the exercise of wisdom, would be to say that which should not perhaps be attributed to mortal beings. But I know of no man of all my acquaintance who so completely won my love and my confidence and respect as my brother whose remains lie before us here today. I always felt when he arose to speak, that he would say something good, and that he would not say anything that would grieve the Spirit of the Lord or give unnecessary offense to any living being. I felt always that he was in perfect accord in his spirit with the Spirit of the Prophet Joseph Smith; and I know no man who, I believe, was a truer man to the Prophet Joseph Smith than was Franklin D. Richards. Every fibre of his soul seemed to be in accord with the divine mission of Joseph Smith. I have listened to his testimony concerning that Prophet of God when it has just simply filled my whole being almost beyond my power to contain. I have rejoiced in hearing his testimony of the Prophet Joseph Smith.

I might mention another trait in his character that has seemed to me to shine out beyond that of almost any other man I ever knew. He exemplified the spirit that was expressed by Job, and he has

REPORT OF MISSION CONFERENCES FOR WEEK ENDING DEC. 9. 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	13	221		51	89	9	75	59	5		3	14	149			Chattanooga	Tennessee.
Heber S. Olson	Virginia	42	1134	415	2	332	103	741	651	35		11	42	430	4	5	Box 388, Richmond	Virginia.
B. F. Price	Kentucky	25	603	250	104	97	45	395	371	18		22	34	360	2		Battletown	Kentucky.
John Peterson	E. Tennessee	42	809	63	160	618	95	1155	918	48	3	22	103	648	1	1	Knoxville	Tennessee.
W. D. Rencher	Georgia	35	945	14	457	116	77	1036	1000	32	5	10	39	593			Augusta	Georgia.
T. H. Humpherys	N. Alabama	40	1357	75	78	133	23	488	458	45	4	13	69	734		2	Jacinto	Mississippi.
C. G. Parker	Florida	44	1110	125	56	167	13	469	331	83	7	18	75	384	1	1	Lulu	Florida.
J. Urban Allred	Mid. Tenn																Smyrna	Tennessee.
J. M. Haws	N. Carolina	46	961	371	237	392	30	508	298	22	4	17	124	909		1	Goldsboro	N. Carolina.
Sylvester Low, Jr.	S Carolina	42	1155	129	23	290	19	195	157	15	1	6	57	570	2	3	Sharp	S. Carolina.
O. D. Flake	Mississippi	16	414	69	40	67	31	213	88	22	2	4	20	206	2	7	Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	33	945	63	107	218	11	125	64	15	3	31	47	478			Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana																Shreveport	Louisiana.
J. H. Willis	S. Alabama	19	470	110	7	127	12	68	44	2	1	3	18	160	1		Tuskegee	Alabama.
L. M. Terry	N. Kentucky	25	459	280	90	94	8	167	134	10	4	18	42	399		1	Bagdad, Shelby Co	Kentucky.
Geo. E. Maycock	Ohio	24	560	102	389	90	98	621	182	17		13	13	321	1		713 W. 8th St., Cincinnati	Ohio.

done it for many, many years,—"Though he slay me, yet will I trust in Him." I know no man on this earth that has manfested that spirit equal to this man. And that example which I have seen in him has helped me to be humble, and to yield in my spirit at times when perhaps I might have been so brittle otherwise, that I should have flown to pieces probably. The thought of the experience and example of Brother Richards, what he has endured, how he has bowed to the rod and submitted to the will of providence, has given me courage, strength and humility, and I have been blessed through him. I thank God for my associations with Brother Franklin D. Richards. With such as he I would love to be associated not only through the remaining few days I have to live upon this earth, but throughout the countless ages of eternity. You may count me one with him. I want to be where he is. I want to be associated with him and with men like him—men who would die for the truth; men who would suffer anything for the truth's sake; men whose testimony is and has been unwavering and unshaken, firm as the rock of ages. No matter what circumstances he was called to pass through in life, his testimony was just the same. As I said before, in the language of Job, they could slay him, yet would he put his trust in the Lord. Whatever difficulties he had to encounter, he was for Zion, for the building up of Zion; he was with his brethren, true, steadfast and faithful. I could not help but notice the remark of one of the brethren that if such as he are not exalted ("saved" was the word used, but I will use the word "exalted") into the presence of Almighty God, to inherit the crown of glory in store for the faithful, who then on earth will ever gain exaltation?

We are not here, of course, to speak altogether of the dead, and yet it is because of the departure of our brother that we are gathered together today. Certainly this is not the place to speak of the weaknesses, imperfections or failings of men. I am proud to know and to be able to say that I have not waited till this moment to express my love for that man, nor for President Snow, nor for others of my brethren; neither have I waited till this moment to speak praises of them. While he lived I had pleasure in telling him how I loved him; I had pleasure in saying how I felt toward him as a man of God, and how I honored him in my heart, and how I would uphold and sustain him in my faith and prayers. I have done it repeatedly while he was living. I have said in days past that Brother Franklin D. Richards was one of the noblest of God's children in the range of my knowledge.

Here are his brethren who have been associated with him in the councils of the Holy Priesthood, who have been striving to follow in his footsteps and emulate his good example, and who have been trying to abide and endure the tests that he has been put to. I want to say it, as my belief, that when a man can bring himself to endure the tests that that man has been brought under, there will be no chance for him to lose his reward, inasmuch as he is faithful to the end. I do not know of a man that has proven this more than Brother Franklin D. Richards, in days gone by. I can look back to the time when I have thought in my heart, O God, if I had to pass through what he is passing through, I could not endure it. And I could not have endured it then. The Lord was merciful to me, and has preserved me until now; and now I hope, by the blessing of his acquaintance and of the example which he has set me, no matter what test may be given to me in the future, that I may be able to endure it as faithfully, submissively and humbly as he did. If everyone of us can do this, all will be well with us.

May the Lord bless his sons and his daughters. I know some of them, too; and I want to say that Brother Franklin D. Richards has some of the best boys that ever lived in this world. I would like to say that right here, while they are present. I know them to be some of the best, purest, brightest and most faithful young men that are to be found in the ranks of the people of God. May they continue in this steadfastness, faithfulness and worthiness before God and His people, is my humble prayer. I believe they will. Some of them are young men that have had to endure hardships and trials, and they have come up through suffering and disappointments in many respects, but they have been faithful, and are still faithful, and have the testimony of the Gospel in their hearts. I feel in my heart to say, God bless every son and every daughter of Brother Franklin D. Richards. And if any have strayed away at all through misunderstanding, I trust and believe, and would predict if it were necessary, that the spirit and power of God will yet work upon them to bring them back to the fold and to their father's house. God bless the memory of this good man, and all his family—his wives, his children, and his children's children unto the latest generation, with the power and blessings and privileges of the Holy Priesthood, that there may never come a time when President Franklin D. Richards shall not have sons to represent him in the house of God. This is my prayer, and I ask it in the name of Jesus. Amen.

The choir sang, "Farewell all earthly honors."

Benediction by Elder John Henry Smith.

The congregation remained seated until the remains and the mourners left the Tabernacle. Then a long cortege of carriages followed with many friends on foot to the cemetery, where the mortal part of the venerated Apostle were deposited in the family grounds. The grave was dedicated by Elder Geo. Teasdale of the Apostles and decorated with flowers. There the body of the faithful servant of the Lord will repose in peace until the morning of the resurrection day, when those who are in Christ shall rise to greet the millennial dawn, and shine in the celestial glory of the Son of Righteousness.

Releases and Appointments.

Released to Return Home.

H. O. Hurst.
J. F. Pulley.
C. W. Burnam.
J. S. Anderson.
Thomas Halls.
F. A. Elmer.

Appointments.

North Kentucky—Elders T. E. Olsen, John H. Dahle and M. W. Nish.

Georgia—Lehigh Bondrero, David W. Morris and B. F. Stewart.

Virginia—William Sparks, Jr.

North Alabama—Frederick Frederickson.

Kentucky—Isaiah Thompson and L. E. Margetts.

Ohio—Nelson Miller, Ralph Cutler, E. J. Hunt and Joseph Sutherland.

Heading Off Gossip.

Noel Little—I say, old man, can you keep a secret? Well, Smiggins told me in confidence that—

Noah Nuff—Hold on! Can you keep a secret?

"I? Why, yes; certainly.'

"Then you'd better do so."—Puck.

Very Sharp.

Teacher—Now, Johnny, if the earth were empty on the inside, what could we compare it to?

Johnny—A razor, ma'am.

Teacher—A razor?

Johnny—Yes, ma'am; because it would be hollow ground.—Brooklyn Life.

Reasonable Supposition.

"As I understand it," said Cumso, "oleomargarine is made of beef fat."

"You are undoubtedly right," replied Cawker.

"I should think that the manufacturers would make it of goat fat."

"Why?"

"Because the goat is a natural butter."

FROM THE HEART.

Madeline S. Bridges, in Woman's Home Companion.

A tear or two, a prayer or two,
For the dead that have gone before us;
Pure thoughts that stray from the world away
To the sweet Heaven bending o'er us.

Strong hopes that thrill with a noble will,
For the work that may choose and call us;
Deep soul-content, that but good is meant,
In whatever may befall us.

A song, a smile, and a pulse the while
That throbs with the joy of living;
A kiss or so from dear lips, and lo!
This is the heart's thanksgiving.

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JANUARY 6, 1900. No. 6.

MY HERITAGE.

By Ella Wheeler Wilcox.

I unto life so full of love was sent,
That all the shadows which fall on the way
Of every human being, could not stay,
But fled before the light my spirit lent.

I saw the world through gold and crimson dyes;
Men sighed, and said, "Those rosy hues will fade
As you pass on into the glare and shade!"
Still beautiful the way seems to mine eyes.

They said, "You are too jubilant and glad;
The world is full of sorrow and of wrong.
Full soon your lips shall breathe forth sighs—not song!"
The day wears on, and yet I am not sad.

They said, "You love too largely, and you must
Through wound on wound, grow bitter to your kind."
More cause for love, and less cause for distrust.

They said, "Too free you give your soul's rare wine:
The world will quaff, but it will not repay."
Yet into the emptied flagons, day by day,
True hearts pour back a nectar as divine.

Thy heritage! Is it not love's estate?
Look to it, then, and keep its soil well tilled.
I hold that my best wishes are fulfilled
Because I love so much, and cannot hate.

History of the Southern States Mission.

(Continued from page 33.)

February, 1894.

On the 28th Elders Alder and Nelson undertook to canvass Pine Level, Montgomery county, Ala. They had canvassed a number of families and were passing by the postoffice, where a party of six or seven men had gathered. One of these men ordered the Elders to leave the town. Another of the same crowd produced a gun and marched the brethren out, threatening to shoot them if they returned, or even if they looked back.

March.

This month opened with all the Elders well and hard at work.

A spirit of fairness seems to be growing among the people of the south. The lives of the Elders are safe now wherever they labor, and they feel secure wherever they are at work.

April.

On the 16th of this month Elders Griffin and Smith, laboring in Caborus county, Virginia, were assailed by a mob, led by a justice of the peace. They marched the brethren about a mile from where they were stopping when the mob called to see them and told them to leave the county. The Elders left, but went to another part of the county, where they labored unmolested.

Some threats were made in various parts of the Mission, but the Elders remained in their fields and were not harmed.

The following report will give an idea of the work being done. It is for the four months ending May 1, 1894:



PRESIDENT ELIAS S. KIMBALL.

Miles walked, 42,194.
Meetings held, 954.
Families visited, 16,576.
Baptisms, 71.
Tracts distributed, 22,329.
Refused entertainment; 3,211.

May.

Elders A. S. Campbell and F. M. Belnap, while canvassing Birmingham, Ala., approached a man and woman sitting on a porch to offer them a tract. Elder Campbell was abused and severely kicked and ordered off the premises. He remonstrated at being treated thus, but he received the usual courtesies (?) extended to "Mormons" by some fanatics.

On the 23d these same brethren were arrested in the city of Birmingham on a charge of vagrancy, sworn to by one of the aldermen of the city, McNight by name. The Elders were fined $5 each and were charged $1.25 as costs of suit, or $12.50 all told. Not having money, they were sent to jail, where they had to remain but an hour, as Brother C. M. Hauser paid their fines and they were liberated.

After the Elders had been arrested for vagrancy, the complainant, learning that he could not prosecute the Elders under this charge, had the complaint changed, charging them with trespass, based on a city ordinance prohibiting the circulating of circulars, etc., and for this they were fined.

On the 23d President J. Golden Kimball, accompanied by Elder Elias S. Kimball, who had been appointed to succeed to the Presidency of the Southern States Mission by the Church Presidency, arrived in Chattanooga. President J. Golden Kimball had been President for three years, during which time many innovations were introduced pertaining to proselyting.

Elder J. Golden Kimball filled a great and glorious mission, accomplishing much in many ways.

A letter of instructions, dated Chattanooga, May 25th, 1894, and signed by Presidents J. G. and Elias S. Kimball, was written and sent out to the Presidents of Conferences, informing them of the change. Also commending the Elders for their faithful work in the past, and for their zeal.

(To be continued.)

Man must work. That is certain as the sun. But he may work grudgingly; or he may work gratefully; he may work as a man or he may work as a machine. He canont always choose his work, but he can do it in a generous temper, and with an up-looking heart. There is no work so rude that he may not exalt it; there is no work so impassive that he may not breathe a soul into it; there is no work so dull that he may not enliven it.—Henry Giles.

Truth is obeyed when it is loved. Strict obedience to the truth alone enables people to dwell in the presence of the Almighty.

OUR CONFERENCE PRESIDENTS.

Sylvester Low, Jr., was born Dec. 22, 1862, at Providence, Utah. His parents were Scotch, and embraced the Gospel in Scotland.

They emigrated to Utah in 1855. In 1860 they settled on a farm in Cache Valley.

In 1863 they were among the number who were called to colonize the Bear Lake Valley, where they remained for two years, returning at the end of this time to Smithfield, Utah.

Here, at this place, Brother Low attended school during the winter, and worked on the farm in the summer. In 1883 Elder Low chose "one of those sweet spirits, which grace true womanhood," and from this time dates his success. Elder Low was an interested worker in the M. I. A. association and was for three years, president of this organization, in the ward in which he resides. He was also an aid in the Sunday school, and held several positions in the ecclesiastical organization of Smithfield.



SYLVESTER LOW, JR.
President South Carolina Conference.

A call came to him in August 1898, requesting him to go on a mission to the Southern states, where he arrived Oct. 24, 1898.

He was assigned to the South Carolina Conference, where he has met with the "ups and downs" of missionary life, being "rocked" and mobbed, derided and hissed.

Elder Low has been a very faithful and energetic laborer in the cause and in his appointment as president of the South Carolina Conference a better selection could not have been made.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 35.)

THE FIFTH CENTURY witnessed a continued apostasy from the true order of the Gospel, as taught by Christ and His Apostles in their ministry; and many innovations were introduced at this period of worldly glory. It appears possible for a people to retain considerable freedom from sin and impurity, when undergoing persecution and opposition. But so soon as a people become popular and of the world, they become carnal minded; verifying the words of Christ, (John, 15-19,), "If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The world loved its own, and Christianity at this time was of the world, popular, necessarily corrupt, and full of polllutions.

The Bishops of Rome, Constantinople, Alexandria, Antioch, Jerusalem, Carthage and other large cities had their followers, who contended for the respective supremacy of their Bishops, who at this time delighted in the homage paid them. In the many discussions under consideration, appeals would generally be made to Rome; thus the Bishop of Rome gradually gained the pre-eminence, and became the great Patriarch, Pontiff, Pope, or Father, of the western part of the Empire, while the patriarch of Constantinople held the power in the eastern part of the Empire, under the name of the Greek Church. Thus the factions formed in this century largely determined the future of the two dominant factions, the Greek and Roman Churches.

Constantinople became prominent from the fact that Constantine had made the place his headquarters, and he showered special favors on the Bishop of that city during his lifetime, which strengthened the eastern church, or faction, as the great division and ultimate split did not occur until the ninth century, when the Greek and Roman Churches excommunicated each other.

So much for the Bishops, who held the highest ecclesiastical positions and who governed a clergy that was full of pomp and arrogance, revelling in luxury and voluptuousness, and as for the monks, their licentiousness had become a proverb; so that corruption in high places had a terrible influence in debasing the laity, who had become very ignorant and illiterate; their religion had become a mere superstition, salvation depending on the Priest, who had power to absolve from sin, through the confessional, this being one of the many innovations introduced in this century.

Image and relic worship increased as the church grew, the Barbarian converts readily accepting anything in the shape of idolatery, and the Christian worship was truly congenial with their tastes. Thus this form of godliness spread over the whole civilized world; also among the tribes of barbarous people inhabiting England, Ireland and Scotland; being administered to suit the tastes of Sage, and Savage, and palatable to all the distressed nations, that were pillaged and robbed, being forced into the adoption of these heresies by the Romans, who still controlled the world.

There were many good and noble spirits, that tabernacled in the flesh even at this time; men who lived up to all the light and understanding that they were able to comprehend. Of such was St. Patrick, so-called, a noble man of good repute, born in humble circumstances in Scotland, taken captive into Ireland, where he came in contact with much degradation. He finally escaped, and being of a religious turn of mind, educated himself and entered the Priesthood, under the Bishop of Rome, who in the year 430 gave him a mission to preach to the Barbarians in Ireland. He succeeded Palladius, the first missionary, and established a stronghold for Catholicism, that has existed ever since in Ireland. His self-sacrifice is worthy of emulation, and it is a pity that he taught such false theology, but God will reward him, as his intentions undoubtedly were good.

Amid the prevailing corruptions, there were many self-sacrificing martyrs, who verily believed that they were the true Priesthood, in an unbroken chain from Peter, and labored assiduously for the redemption of the world and to bring the world to a knowledge of Jesus Christ, and thus far they were successful, but the principles of salvation, or the doctrines which Jesus taught, were not taught by them, and were woefully neglected by the children of men. Converts were made by force, and the attractive display of splendor, as exhibited in this age, was truly a form of godliness.

A learned man, Vigilantius by name, spoke against the many prevailing superstitions, especially image worship, and was immediately denounced as a heretic, being excommunicated, and so remains to this day.

The richness and magnificence of the churches exceeded all bounds, and beautiful images adorned all the temples of theology. The Virgin Mary, holding the infant Jesus, being particularly conspicuous. The altars and chests where relics were kept were mostly of solid silver, which betokened wealth, opulence and splendor.

Confessions, which formerly had been made before the congregation, were now arranged to be made before the Priest appointed for that purpose, and thus an order of things was established that we find at this day.

I am reminded of a circumstance that came under my observation when a boy in England. In the city where I lived was a little rubicund Roman Priest, who was rather short-sighted. One day in visiting his flock he came hurriedly upon a half dozen large raw-boned Irishmen, who were playing the innocent game of hand ball. He said, "John, are you playing at pitch and toss?" (which meant are you gambling). Th reply came very meekly from one of these large, humble fellows (who could have crushed the life out of the little Priest), "No, Father." Nevertheless, the Priest ordered these half dozen brawny fellows into the house and soundly thrashed them with his stick, and they took it as meekly as lambs, confessing their faults to this little piece of arrogance, and humbly asked for forgiveness. I can readily understand that this state of things came from the Dark Ages, as this obsequious submissiveness is opposed to liberty and truth, and consequently is not of God: and Mosheim speaks of the same order of things existing in the fifth century.

Undoubtedly those of my readers that have followed me thus far have at many times in their life come in contact with the variety of rites (that I have tried to depict briefly) in the varied forms of religion now extant upon the earth, and it is hardly any wonder that Isaiah in his 24th chapter, in prophetic vision, saw the earth defiled under the inhabitants thereof, because they had transgressed the laws, changed the ordinances, and broken the everlasting covenant; and the earth was to be devoured with a curse, and in consequence of its many pollutions, is to be burned with fire, and few men are to be left. How thankful we should be that before that great day of the coming of the Lord He again honors the earth with His Priesthood, who are warning the nations of the impending judgments that will surely be poured out upon the wicked.

(To be continued.)

HOW TO STUDY "MORMONISM"

"I have been making a study of the Mormon question;" "Rev. So and So is in Utah studying Mormonism on the spot." "We have sent a special correspondent to Salt Lake City to investigate Mormonism." These are some of the statements we find in different newspapers published in the east and in the south. This would be both interesting and encouraging to the "Mormon" people, if the pretended investigations were conducted with any degree of fairness, and a desire to obtain facts and correct information as to the doctrines, spirit and intent of the Church of Jesus Christ of Latter Day Saints, commonly called the "Mormon Church."

It depends a great deal upon the state of mind and the purpose in the heart of an individual who makes a study of any religious, social or political question. If he begins with a settled conviction that the system he is about to pry into is wrong, and his object is to discover, if possible, evidences of its falsity, he will no doubt find many things which will fit into his design and confirm him in his original position. Nearly everybody who comes to Utah for the nominal purpose of "investigating Mormonism," takes it for granted that the whole concern is either a fraud or a delusion, and he does not look for anything but what will establish one or the other of those propositions.

In nearly every instance, too, the pretended inquirer goes to sources from which flow only misrepresentation, abuse, burlesque and caricature. These fall in with the desire of the querist and he adopts them at once. In making out his communications to the journal or magazine which he represents, he sets forth these distortions as "Mormonism." If he quotes from Mormon literature he does not take the trouble to go to the standards of faith of the Church, but accepts from its enemies garbled quotations from works that are not recognized as authoritative, or isolated sentences from old sermons without giving the explanatory context. In relating "Mormon" history, he cites anti-Mormon stories as though they were authenticated facts, and in depicting "Mormon" society he repeats absurd and monstrous tales told by reprobates who revel in everything salacious and who delight in scandal.

That is how "Mormonism" is usually studied by newspaper representatives and clergymen who pay a brief visit to this city, and have the sublime egotism to assume either that they knew all about it before they came, or have imbibed a complete understanding of the many questions involved in its theology, its remarkable organization and the practical questions involved in the system, by a forty-eight hours' or week's sojourn among its most vigorous and subtle opponents. It is rare indeed that any of them go to the fountain head for information. If they do mingle with people who can give them light, it is merely that they may be able to say that they had interviews with prominent Mormons.

How often one may read in magazines and eastern newspapers about what is in the Book of Mormon, and find that the alleged quotations are either not in the book at all, or so changed as to be the opposite of what the book conveys! That work is frequently denounced from the pulpit as "a religious romance," or condemned as a blasphemous and ridiculous counterfeit of the Bible. Ask the Rev. preachers if they have ever read the book, and when pressed into a corner for a direct reply, they have to acknowledge that they have never seen anything but alleged extracts from it. The most extravagant and nonsensical notions that could be invented and called religious opinions, are commonly presented to the public as "Mormonism."

Some of the very worst of the defamers of the Mormon people and their doctrines, are among the ministers of the "Christian" denominations. They are deserving of all the denunciations heaped upon the pharisees and scribes and doctors and lawyers by the Savior of the world, when He ministered among men. They are engaged in a similar occupation. They will be entitled to the same reward. Men of their class were the chief cause of the persecutions and bloodshed that came upon the Latter Day Saints in the early days of the Church. They are following in the same course, but with other weapons, today. They will fill up the full measure of the cups of their iniquity and then go to their own place.

We warn our contemporaries at a distance, that it is useless to send clerical or journalistic representatives to Utah to gather up anti-Mormon pabulum to dish out to their readers. It is a waste of time and money. They can glean all the kind of stuff they want from anti-Mormon literature. If they desire Mormon works, they can get them from Mormon sources. They can also be visited by missionaries who are out among them for the purpose of diffusing correct information.

We notice in the Chattanooga, Tenn., News, that an invitation was recently extended from the President of the Southern States Mission to ministers and others, to meet with the Elders and learn what they have to offer to the public. That paper gives a fair report of a conference held in Chattanooga, and after stating what was preached by Elder Ben E. Rich, adds the following:

"He closed his remarks by extending to the ministers of the city a cordial invitation to visit the mission home and converse freely with the young men of the Mormon Church who are here engaged in missionary work.

"He said: 'Let us not hate one another, but let us reason together; if you have a truth that we have not, we will gladly accept it, and if we have an error that you can point out, we will gladly abandon it and be thankful for your aid in showing it to us. Many of our Elders have suffered from the hand of violence and many times these mobs have been headed by those professing to be ministers of the Gospel; a palm leaf of peace looks better than the shotgun in the hands of one who claims to be a minister of Christ, so come and let us reason together.'"

That is the spirit in which all who want to know "Mormonism" as it is, should make their investigations. We are not ashamed of the Gospel we believe nor of any principles of our faith. We hold them all as divine. It is our mission to proclaim them to the world. They are not to be hidden in a corner or shut up in the closets of our souls, nor are they to be expounded by those who take pleasure in ridiculing and distorting them. Let those who want light refrain from plunging into darkness to find it. Let all who desire information about Mormonism come or go to its authorized representatives, "Ask and ye shall receive, seek and ye shall find."—Deseret News.

The eloquence of angels never can convince any person that God lives, and makes truth the habitation of His throne, independent of that eloquence being clothed with the power of the Holy Ghost; in the absence of this, it would be a combination of useless sounds.

Chastisements are grievous when they are received; but if they are received in patience, they will work out salvation for those who cheerfully submit to them.

The people of the United States drink, smoke and chew up $2,000,000,000 every year, and then curse hard times. "What fools we mortals be."

ABSTRACTS FROM CORRESPONDENCE

Elders D. Bagley and William T. Gale, writing from Clark county, Alabama, mention in very comendable terms the unity existing among the followers of the Lamb. It is strange how the feeling of brotherly love is imbibed by all who put on Jesus as quickly as they come out of the world. The Spirit of God will bestow love, joy, etc., when it is truly received, and those who a few months previous were warring and contending now submit in humility to everything that is honorable and just.

Elders Wright and Holyoak were met the other day down in Alabama by a man on a mule, carrying a gun. This man as he approached them dismounted, levelled his gun at them and demanded that they should apologize to his wife because they had offered her a tract. He became very abusive and threatened to "get their hats" if they ever passed by his house again, and also told them to "git out of this county and stay out." After pouring his wrath on the Elders he mounted and left them. Poor man, we presume he claims to be an American, too.

Elder Madison N. Fisher, of the Mississippi Conference, relates an unpleasant experience wherein he and Elder M. E. Gifford were the victims of a cowardly assault.

These two brethren were laboring in Hester, St. James Parish, Louisiana. They were returning from holding services, to the house of a friend, when suddenly volley after volley of missiles of various kinds were thrown at them. Elder Fisher was struck, but Elder Gifford escaped. The Priests and people, generally speaking, treated them very cordialy, but, as in all communities, you will find some who have no individual decency and who never respect the rights of others.

President John Peterson, of the East Tennessee Conference, says: The year closes with bright prospects for the East Tennessee Conference. All the Elders are well, and enthused with the spirit of their mission. As a rule fair treatment has been accorded them. More are earnestly investigating than ever before, and we have every occasion to expect a bounteous harvest in the near future. Yourself and counselors have the love, confidence, faith and prayers of every Elder in our Conference, and I voice the sentiments of every Eder when I say God bess you.

Elders Charles Gilbert and W. H. Lowder, of the Virginia Conference, write to us concerning a case of healing.

They had been laboring in Bath county, Virginia, and one night were entertained by a gentleman who was afflicted with rheumatism. "Next morning," writes Brother Lowder, "we taught him some of the ordinances of the Gospel. He signified his belief in the power of God and requested us to ask the Lord to heal him. We did so, and now he can go about performing his daily duties as ably as he ever did. Before this time he had been confined to his bed and was unable to move about."

Brother Lowder also relates another instance wherein a little child had been injured and by his prayer was healed. He concludes with a testimony that the blessings of God can be enjoyed now as well as in the days of Jesus.

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SATURDAY, JANUARY 6, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

We are placed on this earth to prove whether we are to go into the celestial world, the terrestial or the telestial, or to hell.

Our Missionary Hymn Book will be ready for distribution by Jan. 15th. It has been specially compiled for the Elders and contains all the songs in Cannon's Missionary Hymn Book, and many new songs.

The Sanpete Democrat says:

"The rule heretofore has been that a man charged with a crime was innocent in the eyes of the law until proven guilty. But this law has been changed in relation to the Utah troubles. Here every man is found guilty unless he can establish his innocence."

AUTHORITY.

There is an educational maxim that the mind will interpret according to its experiences. Such being true, we can readily see how it is that so many men claim authority to preach the Gospel and administer in the ordinances thereof, when they, in truth, have no more authority than the sons of Sceva, who thought to do good, by casting out devils; but who were assailed because they presumed. God at no time spake promiscuously and confusedly to his children, but at all times when He has spoken, it has been through one recognized source—His prophets.

If we were to select ten different ministers and ask them how they were called to preach, we venture that no two in the ten would answer the same.

Many years ago an apostacy took place; there was a "famine" for the word of God, and no where in the vast land could it be found. When God ceased to speak—because He had no prophets, they had been stoned and killed and His authority upon the earth was destroyed—men continued to preach, and "divine for money."

From the time that the "Sorcerers" tried to "make money" by the power of God we have had many such men too, who tried to use the Priesthood for their own gain. When "gross darkness" covered the people, and these kind of men were in their midst, to justify themselves in their nefarious work, they must devise some means of pulling the wool over the eyes of the people. We scarce can imagine what excuses were given by them during this time, but we can imagine that the "reasons" given now, by the "hireling clergy" is a relic of the ancient claims.

When a man now claims authority from a commission given to some special individuals for some special work, we readily see the weakness of such thin claims. What would we think at this present time, if some person were to hunt up the commission given to Washington, as he sat astride his horse superintending the work on his plantation, to be commander-in-chief of the American army and claim the right to that position in our army ranks of today? The result can perhaps be better surmised than written. Yet we have hundreds of intelligent men claiming authority from such a standpoint. When the Savior blessed His apostles and sent them out, the particular commission was to them. The result of claiming authority from this commission, of the Savior, is the "man made" systems of today.

Their experience has been such that they have been "educated" to believe this and have been for so many generations undisturbed in this cherished belief that it is blasphemy (considered by them) for men to claim authority in the appointed way of the Lord; and, the devil in them, that has so long led them to believe that they were "all right" when assailed and commanded to "come out," jumps upon the power so commanding, and seeks to devour it. It is but reasonable to conclude that if even the devil would not respect those seven sons of Sceva, in their supposed good work, the Lord surely will not, and if they were not recognized in this one respect would they be recognized in any other of the ordinances? If one part fails, all must be spurious, for not one jot nor tittle of the word of the Lord will fall unfulfilled. Now these men claim authority from this commission. Can they cast out devils? Such was promised in the same commission. Can they heal the sick? This same promise was made. Can they perform any of the works that are spoken of in this commission? If not, why not? Some day, possibly, they will find themselves among the number who will say to Jesus: "Have we not done many mighty works in thy name, etc.," and will hear the Savior say, "Depart from me ye that work iniquity."

We have been requescted to announce that returning Elders should not call at the President's office, Salt Lake City, on Saturday afternoons, as at that time the banks and railroad offices are closed and it is very difficult for them to do business, especially to secure clergy rates to the respective homes of the returning Elders.

Brethren thus reporting are sometimes detained in Salt Lake until the following Monday for these reasons.

Farewell Address to a Departing Elder.

By P. S. M.

Ever since the birth of time, many a hero has gone to his grave unnoticed and unsung. His was the hero's heart, his the hero's deeds, yet his heroism was known perhaps only to himself and to his God; for the world rarely knows the whole truth, and not always gives honor where honor is due. He indeed is a hero who drives the wild beast to its den, and rescues from it its human prey. Let the world justly praise him. He, too, is perhaps a greater hero who, rushing into the flaming front of shot and shell, fights foremost for his beloved country, and falls. God will let none such lose his abundant reward. But there are other heroes besides these—not indeed as the world estimates heroes, but as the Judge of all the earth knows them. I mean those who in obscurity sacrifice their efforts and their lives, perhaps, that others may live; who give their entire love and energy to the teaching of others the way of life, and the training of them to walk therein; who help succor those under affliction, and give heart to those who despair. I know there is little fascination in such a heroism; for we like not only that we should be heroes, but that we should be appreciated by the world as such. But when we shall have ascended higher into the regions of truth and reality, so that, being above the mists of fond prejudice and traditional ideas, we shall see with a clearer view and judge with a more even judgment, then we shall call him hero who toils that others may be raised higher in the scale of worth and happiness. Such heroes are they who, in the cause of their Master, leave all that they have learned to know as dear, and go forth to strive for the elevation of others. Thus you will go, as others have gone; and as for them, so abundantly for you, we hope and pray that you will wear the laurel wreath of devoted faithfulness.

But though we are apt to emphasize the hardships of a Missionary's life, yet we must not fail to realize that such a life exemplifies the true life of man. We live, when we live rightly, not for ourselves alone, but for others; indeed, he who lives for himself has very little to live for. Some one has said that to know the truth yourself is to live, but to help others to know the truth is to live doubly. Thus to help others is to feel that there is some reason for your being born into the world; that there is something more in life than labor lost.

Then it is that you thrill with the sentiment that life is joyous and full, and "worth living, after all."

Indeed, in helping others to know truth, you enlarge your own soul to include the vast possibilities of life that selfish souls never dream of. You yourself are developed—developed as God would have you—in striving to develop others. "Thou that teachest another, teachest thou not thyself."

The Missionary comes to know as perhaps few other men that the Savior was something more than an ordinary sermonizer when He proclaimed the great altruistic law that he who loses his life for others finds it in reality. By the giving of one's life, I do not mean necessarily the spilling of the heart's blood; I mean rather the giving of one's time, one's thought, one's anxiety, one's effort, in a word, one's love—"for the happiness of love is in action; its test is what one is willing to do for others." These things constitute our real lives, and if they be sacrificed to exalt mankind, then the real life, the divine development is achieved by him who sacrifices. One who thus gives himself for others, and thus in turn gains his own soul, may not command the applause of the world; he may not be a financier to control the stock market, nor a statesman to direct the great affairs of a nation; he may not be an authoritative scientist, nor one of the literati; but he will be more than all these; for however obscure his reputation, however humble his attainments, he will be one of God's noblemen.

There is another phase of development of the soul, which a Missionary pre-eminently gains—I mean the power to forgive even enemies, a power which grows out of the great love developed for every child of God. It is true that the abhorrence of sin becomes stronger in the Missionary, but the solicitude for the sinner becomes stronger also. The sin is hated; the sinner is loved. The Missionary learns that the noblest vengeance is to forgive. Many a time, before going into the world as a representative of the Master, on hearing of the ill-treatment to which some Elders are subject, he burns with indignation, and with all the dignity of a youth reared in our beloved land of liberty, he declares that he will yield his life before he will budge from the maintenance of his rights. But when once infused with the spirit of his calling, he can suffer all such indignities with a bearing similar to that of our Lord when, on that memorable occasion, He exclaimed, "Forgive them, Father, they know not what they do." Insults do not try his soul; hurled stones call up no desire to retaliate; pushes and blows are borne with patience; for he who is subject to these abuses knows that they are but the opportunities for exercising those attributes of soul which, when developed, make us perfect, as our Father in heaven is perfect. I repeat that he indeed feels in all its force the meaning of the words that the noblest vengeance is to forgive. He will learn to love those for whom he toils and suffers; his very toil and suffering for them will develop his love for them. For love is like faith—without works or acts for the object thereof, it dies.

In your work, as in the work of all successful Missionaries, there are some principles specially to be followed, one of the most important of which is to put yourself in the places of those whose course of life you seek to change. You must imagine their mode of thought, their traditions and prejudices, and then adapt yourself to these conditions. You must respect that which they hold sacred, even though it appear supremely ridiculous to you. Be sparing of sarcasm; be rich in charity. Try to change the ideas and the ideals of men—those ends at which they aim—and then you can convert them. Do not ruthlessly tear down old beliefs, but with sympathetic effort build for them nobler and loftier structures than they already have. As we often say in homely phrase, do not tear down the dwelling of a man, however vile it be, without first building a better for him. Work to change men's ideals, I repeat, for remember that what a man desires and strives for with all his heart, that he will be.

Now, there is a practical suggestion or two that I want to offer. Dark days will come in your life, as even now, and crises will have to be met. But remember that the remedy for all forms of despondency, or as we call it in colloquial phrase, the "blues," is hard work. Work at your duties, work at study, and the clouds will soon rise. The happy man and the man safe from the hurtful influence of Satan is the busy man. "God calls men when they are busy; Satan when they are idle; for idleness is the hour of temptation, and an idle person is the Devil's tennis-ball, which he tosses at pleasure."

Pray often and devoutly. Prayer, in connection with work, will be your source of strength. Yes, call on God, and He will show you that He is your shield and exceeding great reward. Indeed, when the sense of responsibility rests on you heavily, and the cares of duty disturb the heart, then you will find that the prayer of a righteous man availeth much.

Above all, court the companionship of the Spirit of God. Keep your thoughts pure and your actions righteous, that the Spirit of God shall be pleased to dwell with you. Submit yourself to its dictates. Learn to know its promptings, study under its inspiration. Preach under its influence. Do good as it gives you intelligence and strength.

Do these things, and then your years of special service in your Master's cause will be, in one sense, the happiest of your life. To be sure, these years will not be happiest in the ordinary meaning of the word happiness. You will miss the comforts and the solace that only a home can offer; you will miss the fond associations of loving friends; your fare will perhaps be scanty, and your conveniences few; you will feel keenly, if you have never felt before, the divinity and sweetness in such words as home, mother, father, loved ones. But still your soul will thrill with joy; you will achieve that peace that is above all earthly blessings—a sweet and quiet conscience; you will gather in such abundance as you have never known before that truest happiness that springs up along the pathway of duty in God's cause. Yes, you will realize that loved ones are far away, but you will also feel your God in such blessed nearness as to make up for all other losses.

You will no doubt enjoy many an experience that would now seem ludicrous to you. You will tramp from door to door almost without hope, for apparently no one will want to hear you. Your heart will get faint, perhaps, when all at once, as if arranged by some good angel, you will meet at some humble door perhaps a poor old widow who will be willing to listen to your story. Immediately she will become the most interesting person in the world for you. How you will prize that old soul! You will be anxious to go again and again to her hovel to bring the words of life. You will praise her to your companions, and feel that she is of greater importance than all the rich and great. You will then have caught the true spirit, the Spirit of God, which rejoices in the saving of souls.

Well, do you duty. Be wise as a serpent, but without guile. Be faithful in whatever you are called to do. Be willing to do whatever your superior calls you to. Then, I promise you, your days abroad will be truly happy and your experience valuable. And though while you are in service, your home, even if not forgotten, will not draw your thoughts too much away from your duties, yet when you are given honorable leave to go, your home will become the most attractive, most sacred and blessed spot on earth.

Tell me, gentle traveler, who through the world has gone,
And seen the sweetest roses blow,
And brightest gliding rivers flow;
Of all thine eyes have looked upon
What is the fairest land?

Child, shall I tell where nature has best and fairest flowers?
It is where those we love abide;
Though small that space, it is more wide
Than Kingdoms; though a desert bare,
The river of the gods is there,
And there are the enchanted bowers.

Mixed Marriages.

Archbishop Corrigan has transmitted to the clergy of the diocese a decree from the Vatican, bearing on the celebration of the jubilee of the Holy year. One effect of the decree will be to make difficult the marriage of a Catholic to a Protestant by a priest in 1900. Mixed marriages, as they are commonly termed, are customarily allowed only by dispensation of the bishops, but for the Holy year this power is suspended.

In his circular Archbishop Corrigan says that the Pope suspends special faculties to ordinaries of dioceses, "so that at this season particularly, Rome should be the greater fountain of mercy and spiritual favors of the Catholics of the entire world."

This is understood in Catholic circles to mean that only by applying direct to Rome shall dispensations be granted during the year 1900.

Appalling Brutality.

Miss Slessor, Scotch missionary, who has been 24 years in Africa, has herself saved the lives of over fifty twins.

When twins are born, they are at once taken from the mother, and if no one intercedes they are at once taken by the feet and head and have their backs broken across a native woman's knee, in the same manner as one would break a stick. The bodies are then placed in an earthenware receptacle and taken to the bush, where they are devoured by the flies, insects or animals. Sometimes the little victims are put into these receptacles alive and are then eaten alive in the same way.

The mother becomes an outcast. If she does not at once take her own life, she has to flee to the bush. If she ventures near the town or village, she must see that she does not remain on the path when any other native is coming. Her presence, according to their superstition, would defile the place for others. She must not drink from the same spring, must not touch anything even belonging to her own relatives—Missionary Review of the World.

The test of real affection is patience.
Work is a great panacea for a sore heart.

NATURE OF THE LAW OF TITHING.

Its Requirements have been Widely Ignored—Effects of Obedience to It—Forgivness Comes Through Repentance—Offerings of the Saints—The Obligation of Obedience—That Which is Temperal and Spiritual Inseperable—How Eternal Inheritances Are Obtained.

BY ELDER FRANCIS M. LYMAN.

My brethren and sisters: I pray that the Spirit of the Lord may be with us this afternoon, as it has been so abundantly with our brethren, and that we may have the liberty of that Spirit in speaking and in listening, and profit by what the Lord may please to give us. Time is very precious, and this is a very large congregation, and without the help of the Lord, it is not possible for an Elder to edify this intelligent audience.

We have been listening to the instruction of President Snow and his brethren in the various Stakes of Zion, particularly upon the law of tithing, in such a way, possibly, as it has not been brought before the people in the past. There is a time for all things, and it appears as though the time has come when the Latter Day Saints should give particular attention to this important law. The condition of the people individually, as well as the condition of the Church, has made it necessary for the Lord to anonunce through His servants that we must put ourselves right with regard to this principle. Like all other principles of the Gospel, it is vital and very important, and it is not alone that the foundations of Zion may be laid and the obligations of the Church be met, as they needed to be met in 1838, when the Lord was besought by the Prophet Joseph to know how much was necessary of the property of the people for a tithing. It is not an unusual thing for the Prophet to approach the Lord in times of necessity and when it appears plain to the mind of the Prophet that something needs to be done. We could not tell without the inspiration of the Lord what resources there were for the Church to rely upon, but how simple and plain it is when the Lord announces that if Israel will bring in all their tithes and offerings, that there may be meat in the storehouse of the Lord. He will open the windows of Heaven and pour out a blessing that we shall hardly be able to contain. The necessities of the people today in these valleys, the things that we are suffering, the early frosts that have destroyed quite a percentage of the crops of the people in the higher valleys, the loss in the fruit crop, all admonish us that we need a blessing from the Lord.

It has been discovered, as the records of the Church abundantly show, that quite a percentage of the Latter Day Saints have entirely ignored this law of tithing. Twenty-five per cent. have neglected it altogether. What right have we in the Church if we are not willing to obey the laws of the Church? As well might we think of being members in good standing and fellowship, if we had failed to receive baptism of the water and of the spirit, or if we refused to gather together or to preach the Gospel. Without the law of tithing, as we heard from the President this morning, these temples could not have been built. What has been done towards the laying of the foundations of Zion could not have been accomplished without the revenue law of the Church. And it is a most reasonable law. I believe that I have discovered, as well as my brethren, why the Lord has determined that one-tenth of our interest annually should be required for a tithing. I understand it to be for the reason that that amount is just exactly what is necessary to accomplish the purposes of the Lord. Less than that is insufficient. Tithing has been known among the people of Israel from the early ages. It has been proven not only among the people that have occupied this earth, but among people who have occupied other earths than this. It is a law that has been demonstrated in the experience of the children of God through all past ages, and it is understood that one-tenth is just the amount necessary to meet the requirements of the Lord. How much allowance the Lord has made, in His reckoning, for those who, being without faith, will be negligent and will not have the strength and power of character to endure, I am not able to say. But He has no doubt established it as the very amount that is absolutely necessary for the purposes of the Lord. It is also just exactly the amount that is necessary to try the souls of the children of men and to prove them. Men who can observe that law and live it properly will be prepared to graduate unto a higher plane, which they must do before the redemption of Zion. Before we enter upon the law of consecration, which is the celestial law of God in finance, it is necessary that we should take the training that we are now having under the law of tithing.

You may be certain, my brethren and sisters, that any person who is not able to observe this law faithfully and well will never, worlds without end, be able to observe the law of consecration. The law of tithing is a stepping stone, and it is a law that will abide forever, because a great majority possibly of the children of God will not be able to reach the higher law.

Since President Snow has been talking so plainly upon this subject, there have been a class of people who have undertaken to take advantage of his promise to the Latter Day Saints in regard to this law, that if for the future they would observe this law faithfully the past should be forgiven. There have been men guilty of breaches of the laws of morality and honesty who have claimed that if they now pay their tithing all their sins will be forgiven them. President Snow never announced any such doctrine as that. He could not announce such a doctrine as that. But the Lord is perfectly able to say to us that if we will observe this law of finance, which we have been under now for over sixty years, for the future and keep His commandments our past negligence of the law of tithing will be forgiven. He is competent also to say that if we will repent of our sins and serve God with all our hearts for the future, our sins will be forgiven us; but not otherwise. The forgiveness of sins is predicated upon faith in God, repentance and reformation and baptism. Sins are not forgiven through the payment of tithing, nor through the partaking of the sacrament, nor observing the Word of Wisdom, or prayer. There are blessings attached to each of these important requirements of the Gospel; but if a man would have his sins forgiven, and be allowed to enter into the Church, he must have faith in God, and in His Son Jesus Christ and in the Holy Ghost, he must repent of all his sins, turn unto the Lord with full purpose of heart and sin no more. Then God will forgive him and redeem him from his sins; but not by paying tithing. By the payment of tithing the foundations of Zion are laid, and up to the present time our tithing has been paid to accomplish what we now see done in a temporal way. The offerings also have been generous enough to perform a great work, for we have paid offerings as well as tithing. We have made offerings of our time, in preaching the Gospel to the world without purse or scrip. We have made offerings for the building of temples, for the erection of meeting houses and for other public works that have been accomplished among the Latter Day Saints. By our offerings the poor have been reasonably cared for, and if our offerings were as generous as they ought to be, no poor person among the Latter Day Saints would ever have to cry for relief without receiving it freely. But we want our names recorded in the Lamb's Book of Life, and it is not done by the observance of any one principle alone, but to every principle there are special blessings promised. There are, in the records of the Church today, the names of every man, woman and child who has given of their means for tithing. Those records can be scanned and our faith and works can be understood by the Presidency of the Church. And we ought to be known; we want to be known. We want to be recognized, not alone as having a name among the people, but as being faithful, devoted, humble and obedient.

Obedience is the first law of God. It is most important that we should be obedient to the word and will of the Lord. It was that which entitled the Son of God to be anointed above His brethren; for He was in all things most perfect and obedient. He put not forth His own will, but He submitted to the will of the Father in all things, even to the laying down of His life, in order that He might be indeed the Son of God, the Savior of the world. He has earned that important position, and through the shedding of His blood and His atonement we are redeemed. By humility and faith and repentance we obtain the forgiveness of our sins, and are entitled to have our names upon the records of the Church as members of the Church. But that fact does not demonstrate particularly any very important work that we have accomplished in sustaining the work of the Lord. By it we are entitled to enter in, but after we have been recorded members of the Church we must then work out our salvation and earn eternal life, for it is not obtained without earning it.

The Lord is not going to give us everything without our doing something. He requires of us a broken heart, a contrite spirit, an obedience to the mind and will of the Lord. And this is reasonable. How generous the Lord is to us when He declares through His prophet, "if from this time forth you will do my will with regard to the law of tithing, the past shall be blotted out." It is not only generous, but it is reasonable and philosophical. The object of the Lord is the salvation of the people, and if He should come out with a revelation today, saying that the Latter Day Saints must square up all their back tithing, do you

think they could do it? No. It could not be done, any more than a man could gather up the sins he has committed and blot them out. They are committed, and we cannot change the fact that they are committed. We may be forgiven, we may be redeemed, they may be finally blotted out, if our repentance is genuine and we do not return to our sins again; but it is done through the atoning blood of the Lord Jesus. No man can forgive his own sins, no man can redeem himself from his sins. Neither can any man pay his back tithing, if he has been a member of this Church forty or fifty years and been paying only part of his tithing all that time, and possibly paying none at all. The Lord would not require such a thing, because He knows the Latter Day Saints could not do it. Why, it is all they can do to pay their tithing today. Sufficient for the day is the tithing thereof; sufficient for the day are the offerings thereof; sufficient for the day are the labors thereof; sufficient for the day is the repentance and reformation required of men. They cannot do two days in one. Yesterday has gone forever. We cannot recall it, any more than we can bring to us tomorrow; tomorrow will always be ahead of us. Today is the day of salvation, and the day in which all our labors must be performed. Therefore we want to remember that He hath forgiven the past, thank the Lord. But do not let you or I regret if we have been among that number who have paid their tithing reasonably well, and feel sorry that we did not keep our tithing back so that we could be forgiven. For there is an advantage, there is a blessing and an enlargement of the soul that comes to the man who obeys the word and will of the Lord. It is better that we have done God's will than that we should have need to be forgiven for neglecting it. It is better not to have been a sinner. It is better that our sins should be very light, and not of a serious nature than that they should be deadly sins. It is better that we should live without sin, and be like the Son of God. It is not necessary that we should be sinners. God has designed that we should not be sinners, but that we should live lives of purity and righteousness and walk in obedience to His will, as the Savior did. The Lord desires, just as you desire, every one of your children to be obedient, honest and pure. You do not want them defiled and dishonest, in order that you may forgive them. Therefore I say to my brethren and sisters who have paid their tithing and have little or nothing to be forgiven for in that respect, thank the Lord, and only wish that there was nothing that you had need to be forgiven for, and that you had done the will of the Lord most perfectly.

A great many of the Latter Day Saints have done very well. Thank the Lord for what has been accomplished since last May; thank the Lord that the people have listened, and that you have had testimonies in your hearts, as well as President Snow. You are entitled to know for yourselves. Every one of these Apostles knows that President Snow's testimony is from the Lord, for He has told us. We comprehend it most thoroughly; so does every Latter Day Saint who has done the will of the Lord. Every Latter Day Saint who has now decided and determined to do the will of the Lord also knows it. Those who do the will of the Lord in the future shall also know that God has spoken through President Snow. It is his particular mission and ministry to set right the Latter Day Saints in regard to this particular law—not to neglect any other and not to say that men's sins will be forgiven them if they pay their tithing. That is a mistake, and only transgressors have concluded that Bishops and the authorities of the Church have no right to handle them now for their transgressions, because President Snow has said that the past should be forgiven. He has only said that the past should be forgiven, so far as the payment of tithing was concerned. Thank the Lord that we may be forgiven for that.

Do you remember when the Salt Lake Temple was dedicated in 1893, how everybody was allowed to go in there, transgressors and all, because their names were upon the record and they had not been dealt with? The Prophet Wilford Woodruff announced then that the sins of the Latter Day Saints were forgiven them; but who are Latter Day Saints? Who are the men and women to whom President Woodruff referred? Any man who had not repented? No. Any man who had not made satisfaction? No. He was only announcing that the work you and I are engaged in is genuine, and that in our repentance and reformation there was vitality and virtue, and that we were forgiven so far as we had complied with these laws. He never meant that a man who was an adulterer, or horse thief, was to be forgiven because he went into that Temple, without having made satisfaction or having repented. President Woodruff could not say that; no Prophet could say it. The Father could not say it, only upon the principles of repentance, reformation and righteousness—not a repentance for a little season, but to obtain forgiveness for our sins we must sin no more. We must not turn like the dog to his vomit or the sow to her wallowing in the mire, but we must reform and then labor as the Lord directs, then He will gladly forgive us, just as He will now cancel our obligations in regard to tithing, if for the future we will do the will of the Lord.

Let our names be recorded upon the book of the law of the Lord, where they can be seen and known, and let the conscience of every man, woman and child be clear and free. Why, when we look over the records now, we find men in high positions in the Church who have been very careless and censurable in regard to the law of tithing. No doubt may have entered into the Temples of the Lord who have never done a single thing to help erect or maintain them. We want to repent of these things. We need not be afraid in regard to the Church; we have no need to be disturbed or worried in regard to the obligations of the Church. What should disturb us is our individual obligations to the Lord and to one another. Deal honestly and squarely with the Lord, and you will very readily be able to deal honestly and squarely with your brethren. Let us meet our obligations to the Lord, for to Him we owe life and everything we possess. He has entrusted us with it as stewards, and we want to make good our stewardship. The talents that He has entrusted us with let us turn them over and double them. Do not bury them, nor hide them up, but invest them so that they will increase. The Lord requires this of us. The man who pays his tithing by the thousands or by the hundreds is not the only one that is acceptable to the Lord. The one who pays his fives, his tens, or his fifties—the tithing on whatever the Lord blesses him with—is acceptable to the Lord also. The Lord does not expect a man with one talent to turn over ten. If he returned two he is doing wonderfully well. He does not expect a man with two talents to turn over ten, but four. He expects men to employ their talents and to make good use of them. He does not look with favor upon a slothful servant, because it is wicked to be slothful and idle. We want to be industrious and persevering and see how much we can do in this life with the talents that God has intrusted us with; then we will be acceptable to Him. The widow's mite, thank the Lord, is as large as the millionaire's great amount of means that he may turn over; for out of her little she gives whatever she possesses in order to assist the work of the Lord.

Let the Latter Day Saints remember that we have undertaken to strive for the celestial kingdom. We desire an inheritance on this earth when it is celestialized. We expect an inheritance in Zion, but in order that we may have this inheritance, we are not only required to come into the Church by baptism and confirmation and to receive our ordinations and blessings, but we are expected to be a prayerful people, a people who will observe the Word of Wisdom, who will live pure lives and keep the commandments of the Lord. We are expected to bear the burdens and responsibilities of the kingdom, temporal as well as spiritual. We are in a temporal world, and this is a church of material things as well as spiritual things. We cannot divide the temporal from the spiritual, the body from the spirit and stay here. They go unitedly, hand in hand, and will do throughout mortality, and then throughout all the ages of eternity. Men are not perfect without immortality and eternal life. They cannot meet the design of God without accomplishing what the Lord has laid before us. This is the Lord's work. It is not the work of our brethren who have passed away. They have finished their work here. They have gone to their reward, having earned eternal life. We remain, and we are to prove our faithfulness and devotion and our endurance in the principles of righteousness. The Lord will sustain us; this work will continue; and we will gain in strength and numbers all the time. We are spreading abroad and becoming more numerous in every ward, in every stake, and in every nation where we live. The Lord is working with us, and is handling the nations. He is handling this nation and directing it in its operations to extend liberty among the people of the world. The Gospel will be in the track of religious liberty, and will be carried to every people.

I desire to read the 7th verse in the 85th Section of the Book of Doctrine and Covenants. The preceding verses speak in relation to the duty of the Lord's clerk in Zion. At present the Lord has clerks in all the Stakes in Zion and in all the Wards in Zion and the history of our faith and works is being kept. It is important that these records should be kept and correctly kept. A singular thing that I have noticed here (perhaps you have noticed it as well) is that it is not only necessary that our names should be found on record, but it is necessary that our fathers' names should also be found on record, as well as the names of our children. It seems that when the inheritances in Zion are divided out, those whose names are recorded with the names of their fathers and of their chil-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING DEC. 16, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainm't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	12	169	138	46	22		5	5	2		4	4	117			Chattanooga	Tennessee.
Heber S. Olson	Virginia	42	1128	219	21	458	89	910	776	53		14	38	503		1	Box 388, Richmond	Virginia.
B. F. Price	Kentucky	25	539	10	106	97	25	358	326	25	3	21	31	345			Battletown	Kentucky
John Peterson	E. Tennessee	39	687	158	88	445	128	897	692	37	4	20	79	483			Knoxville	Tennessee
W. D. Rencher	Georgia	35	914	20	415	120	39	1162	1108	45	7	28	53	637		1	Augusta	Georgia.
T. H. Humpherys	N. Alabama	40	1315	233	131	137	64	481	453	57	2	15	83	658			Memphis	Tennessee
C. G. Parker	Florida	41	1081	114	48	183	15	466	378	30	2	23	80	425	7	2	Lulu	Florida.
J. Urban Allred	Mid. Tenn	44	1482	198	64	117	110	55	37	4	4	16	28	293			Smyrna	Tennessee.
J. M. Haws	N. Carolina	45	1036	60	412	302	46	426	262	31	6	5	128	830		2	Goldsboro	N. Carolina.
Sylvester Low, Jr	S Carolina	39	962	82	59	251		220	104	6	5	6	60	571		4	Sharp	S. Carolina.
O. D. Flake	Mississippi	16	473	34	21	94	10	103	27	11	1	1	6	164	3		Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	33	994	594	302	270	5	372	174	16	4	49	70	698			Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	..	..	..	..	..	..	..	..	..	..	..	..	..			Shreveport	Louisiana.
J. H. Willis	S. Alabama	18	454	221		51	10	64	64	3		1	16	110			Tuskegee	Alabama.
L. M. Terry	N. Kentucky	24	426	69	115	79	16	187	124	26	2	8	34	391			Bardad, Shelby Co	Kentucky.
Geo. E. Maycock	Ohio	24	363	32	249	59	64	616	229	25	1	8	14	289			713 W. 8th St., Cincinnati	Ohio.

dren—three generations—are to be entitled to inheritances in Zion:

"And it shall come to pass that I, the Lord God, will send one mighty and strong, holding the sceptre of power in his hand, clothed with light for a covering, whose mouth shall utter words, eternal words; while his bowels shall be a fountain of truth, to set in order the house of God, and to arrange by lot the inheritances of the Saints, whose names are found, and the names of their fathers, and of their children, enrolled in the book of the law of God."

I have felt it important, not only that I should be faithful, but that my children should be faithful, and also my progenitors, as an evidence that there is stability, virtue and integrity in that line of blood; that there is fidelity and faithfulness at least in three generations, who shall be found recorded in the book of the law of God. I am anxious for my kindred and my posterity. I am not satisfied to be alone. I want my family, my kindred and my friends with me; hence I desire to be exemplary and to use my influence with them, that they also may have a worthy record, and not be cast out for apostacy or any other reason, but that together the three generations may be found recorded and be entitled to an inheritance in Zion. If, however, our names are not found recorded in the book of the law of God, we shall not be entitled to an inheritance in Zion. We want an inheritance on this earth. We want a part of the earth for our celestial home and we want to earn it. We cannot get it otherwise. As the President said today, Zion cannot be redeemed but by purchase. Let me say to you that your redemption and mine cometh only by purchase. We must earn what we expect to enjoy. We must redeem our part of Zion, and as the whole people we must redeem the land of Zion. We are promised an eternal inheritance in the land of Zion, but we cannot get it by any one law alone. We cannot get it by tithing alone. A man cannot say that he has paid his tithing generously and freely, and now he has liberty to do just as he pleases. He must not only keep the law of tithing properly, but he must also keep his repentance genuine and eternal. His devotion and faithfulness to the Lord in every other respect must be maintained in addition to the payment of tithing. We have but a little time to live on this earth. Why can we not endure just for a few fleeting years, that will be less than a day to us hereafter? Fifty, seventy, eighty, or a hundred years, we will look upon as but a span when we shall have entered into eternity, the depth and height of which cannot be known in mortality. The suffering and the little difficulties and evil which beset us in this life, and which try our very souls, will be counted as naught hereafter. We will only wonder that we were ever shaken or disturbed at all by the little things that afflicted us.

Brethren and sisters, you have our testimony in regard to this principle. We know that it is important. It is not a new thing that the Lord should be robbed in His tithes and His offerings. It is not a new thing that the word of the Lord should come through a Prophet. It came through the Prophet Joseph when the law of tithing was revealed. It came through him when the law of consecration was revealed and on a hundred other occasions. Many revelations the Lord gave through him, and they have been written. Hundreds of times has the word of the Lord been given through President Brigham Young, the Prophet and lion of the Lord, and through President John Taylor and through President Wilford Woodruff. There is nothing that the Lord requires of His people that the Prophet of the Lord will hesitate to present when it is necessary. He is the chief man upon the towers of Zion to warn the people, and when a warning comes there is a reason for it; there are conditions just confronting us that we know not of, and perhaps they are not told to us. We cannot tell you what is coming just now, but there are important conditions just in front of us as the people of God, and it is necessary that the Prophet should take the very stand that he has in regard to this law, for our safety, for the redemption of Zion, for the accomplishment of the purposes of God in the last days. Thank the Lord that we have a prophet; that we can approach him and learn what his mind and will is and receive it as we have received it in all plainness. And when the Lord speaks to His servant the Prophet, He speaks to all the Prophets. President Snow is not alone, but he is surrounded by prophets of the Lord, and they have the very same testimony abiding in their souls. They know that this is God's work, and they have not been mistaken. They have been leading the people all the time, and the Lord has directed them. He will do so to the end. Thank the Lord that we have Prophets; thank the Lord that this congregation is full of men of prophecy and of revelation. And they are in the missions abroad, as well as at home. The world is enlivened today with men of inspiration from God. They speak revelation. They give forth the word of the Lord, they bear testimony, strong and powerful, to the nations of the earth. In this way the purposes of God are progressing and advancing, and His work will be accomplished. No power on earth can stay it, for it is God's work. Man has not originated it. It is the work of our Eternal Father who dwells in the Heavens. There is power and virtue in it for the salvation of men, and it is true and vital.

God bless you, my brethren and sisters. Let us be faithful and endure but for a little season, and our day of rest and peace and welcome into the presence of the Father and the Son will be sure. Amen.

DEATHS.

Sister Cherry Graham departed this life Dec. 25, 1899, at the age of 73 years, 7 months and 20 days. Sister Graham was a member of the Red Hill branch of the Church of Jesus Christ of Latter Day Saints, located in Green county, Miss. She joined the church in June of 1899, being baptized by Elder Benj. Ritchie.

The Covenanters

An exchange tells a somewhat remarkable story about a religious sect called Covenanters. This sect, it says, excludes from its membership, all lawyers. The reason given is that this unfortunate class of citizens, before being admitted to practice law, are required to take an oath to support the constitution and other laws of the country and state.

The constitution, they hold, is an abominable instrument, because it contains no official recognition of God. The government they consider objectionable, too, because it allows divorces, Sunday mail service, and the sale of intoxicants. And thus the lawyers are, in their view, particularly excluded from the blessings of a "Christian" community.

We have heard of no other "Covenanters" than those with whom all readers of Scottish history are familiar, and who were the mighty champions of Presbyterianism, against popery and prelacy. But it is said that these American "Covenanters" are a branch of the reformed Presbyterian body.

The fact is of interest because Presbyterians are now, and have often been, busy charging the Latter Day Saints with disloyalty to the government. Is it true, that from their own body has sprung a branch—a division of the church, to which those who swear allegiance to the government are never admitted?

There is a form of hypocrisy that attacks others to hide its own defects. It is often found among religionists and is then exceptionally hideous—News.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:7 & 8 V.

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SKETCH OF THE LIFE OF THE PROPHET JOSEPH SMITH.

BY APOSTLE M. F. COWLEY.

Joseph Smith, the great Prophet of the nineteenth century, and the head under God, of the glorious dispensation of the Gospel, designated as "The Dispensation of the Fullness of Times," was born in the little town of Sharon, Windsor county, Vermont, Dec. 23rd, 1805. Like the parentage of the Messiah and the ancient Prophets, his were poor, in the riches of the world, yet rich in the possession of those noble traits of character which go to make men good and great in the sight of Him "who judgeth not by the seeing of the eye nor the hearing of the ear," but knows the heart of all His children. Joseph Smith was a descendant on both sides of the house, of the early founders of New England, and indeed of the government of the United States.

He imbibed from his progenitors a love and veneration for God, and human liberty. During his entire career he upheld two great truths, which have ever since characterized the Latter Day Saints. One was that all mankind should have the privilege of worshiping Almighty God according to the dictates of their own consciences, "let them worship how, where, or what they may;" the other was that the constitution of the United States was framed by the inspiration of the Almighty which rested upon the patriots who founded our government. Throughout life he maintained this doctrine by precept and example, and impressed his people so strongly with these views that they have become the household teaching of parents to children in all the Stakes of Zion and branches of the Church.

The example of the Prophet's parents taught him to be industrious, temperate, virtuous, God-fearing and honest in all the transactions of life. Those who knew him intimately from youth to the time of his martyrdom in 1844, testify that these noble qualities characterized his life without variation from childhood to the grave. He had five brothers and three sisters, all well disposed, honest, industrious, and upright people. When Joseph was about 10 years of age the family removed to Palmyra, New York, and four years later they moved to Manchester, same county. He was now 14 years of age, old enough to think and reason for himself. It was a time of religious enthusiasm and Joseph became greatly interested in matters of religion. He began to inquire relative to the salvation of his soul. In this condition of mind he attended a joint sectarian revival, held



JOSEPH.



HYRUM.

by Methodists, Baptists, Presbyterians, etc. He listened attentively with a prayerful heart, the inclination to criticise being farthest from his thoughts. During the proceedings of the revival, he became keenly impressed with two great facts, one was that while they all professed Christ, they entertained conflicting views relative to the doctrines which Jesus and His apostles taught as being essential to salvation; the other important lesson which he learned was that the ministers of the denominations represented, were jealous and envious of each other in relation to the converts which came forward and joined the respective churches represented on that occasion. He concluded that God was not the author of this confusion, and that he could come to no certain knowledge of the truth from men preaching conflicting theories, yet each saying of his own denomination: "This is the way, follow me." Under these circumstances of uncertainty Joseph betook himself to a careful reading of the Scriptures. His heart was prayerful. He was honest to God and man. He wanted to know the truth. He knew, as all right thinking people must know, that all conflicting creeds could not be acceptable to God. For He is "not the author of confusion" but peace, and perfect order. In his perusal of the New Testament he came to the 1st chapter and 5th verse of James, which reads as follows: "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him," etc.

Joseph was deeply impressed with this sacred promise, he knew that he lacked wisdom. He could not obtain that wisdom from uninspired men whose theories of God and the plan of salvation were a plain contradiction. He must therefore remain in darkness or take the advice of the Apostle James and ask of God. This he determined to do, and the following account of the exercise of his faith, is in his own language:

"It was on the morning of a beautiful, clear day, early in the spring of 1820. It was the first time in my life that I had made such an attempt, for amidst all my anxieties I had never as yet made the attempt to pray vocally. After I had retired into the place where I had previously designed to go, having looked around me and finding myself alone, I kneeled down, and began to offer up the desires of my heart to God. I had scarcely done so, when immediately, I was seized upon by some power which entirely overcame me, and had such astonishing influence over me as to bind my tongue so that I could not speak. Thick darkness gathered around me, and it seemed to me for a time as if I were doomed to sudden destruction. But exerting all my powers to call upon God to deliver me out of the power of this enemy which had seized upon me, and at the very moment when I was ready to sink into despair, and abandon myself to destruction, not to an imaginary ruin, but to the power of some actual being from the unseen world, who had such a marvellous power as I had never before felt in any being. Just at this moment of great alarm, I saw a pillar of light exactly over my head, above the brightness of the sun, which descended gradually until it fell upon me. It no sooner appeared than I found myself delivered from the enemy which held me bound. When the light rested upon me, I saw two personages, whose brightness and glory defy all description, standing above me in the air. One of them spake unto me, calling me by name, and said, (pointing to the other), "This is my beloved Son, hear him." (Pearl of Great Price, pages 59 and 60.)

As soon as Joseph recovered himself he asked the personages which of all the denominations was right. The answer was that none of them were right, and none of them had been founded by the Almighty . He was commanded to join none of them. "They teach for doctrine the commandments of man, having a form of godliness, but they deny the power thereof.' This was his first vision, and oh, how glorious. After centuries of spiritual darkness, the heavens are again opened, the Father and the Son making their appearance and giving commandments unto man. Soon after this glorious vision Joseph related his experience to a preacher, when, to his great surprise, the professed minister treated it with great contempt, and like the Pharisees of old, said it was all of the Devil, but Joseph knew, like Paul, that he had seen a vision, and he knew that God knew it, and that he must bear witness of it to the world.

From this time on, the youthful Prophet became the subject of bitter persecution, yet he wavered not, but faithfully testified that he had seen a vision, and none could truthfully deny it. God has a right to show Himself to whomsoever and whenever he pleases. Furthermore Jesus Himself taught "And no man knoweth who the Son is, but the Father; and who the father is but the son, and he to whom the son will reveal him." Luke x:22. Instead then of such a manifestation being unreasonable or unscriptural, it was an actual necessity in the establishment of the "Dispensation of the Fullness of Times." Joseph kept the commandment to join none of the sects. He says: "I continued to pursue my common avocations in life until the 21st of September, 1823, all the time suffering severe persecution at the hands of all classes of men, both religious and irreligious, because I continued to affirm that I had seen a vision." (Pearl of Great Price, p. 61.)

Those who should have been his friends if they believed him wrong, instead of trying in kindness to show him his error, ridiculed him, and without reason or charity heaped upon him persecution in various forms. After retiring to his bed, Sept. 21st, 1823, he was calling upon God in all humility for forgiveness of all his weaknesses and imperfections, when suddenly the room was filled with light and in the light appeared a most glorious Heavenly Being. This personage said his name was Moroni, and that he was sent of God. The messenger proceeded to inform the young man that he was chosen of God to accomplish a great work in the interest of human redemption, and that his name should be had for good and for evil among all nations. This prophecy has been and is being remarkably fulfilled wherever the Gospel in purity is preached and the name of Joseph Smith is known among the nations. His name is cast out as evil among the wicked. Those who "love darkness rather than light," who deny the Revelations of God, while those who are honestly seeking for truth and investigate the calling of Joseph Smith, are always led to hold his name for good, and hand it down to posterity as the name of a Great Prophet of the Most High. The messenger quoted many passages of the Bible which he said would be fulfilled in this Dispensation. Among them, Joel, chap. ii: v. 28-29; Mal. chap. iii; Acts iii: 22, 23; Isaiah, chap. ii, and said they were about to be fulfilled. He also showed him where a book was deposited in a hill near by, written upon gold plates, and giving an account of the ancient inhabitants of America, their origin and destiny. The fact that the Church of Christ had been established among them and that before and after Christ many mighty Prophets wrote and spoke upon the continent. Indeed the ancients of America were they of whom Jesus spake to the Jewish Apostles when he said, "other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice; and there shall be one fold and one shepherd." St. John x:16.

The angel Moroni appeared to the Prophet Joseph three times, the same night, repeating each of his preceding instructions, and adding to them, thus preparing the mind of the youthful Prophet for the great work before him. These visions occupied almost the entire night. Sept. 22nd, 1823, Joseph visited the hill where the plates were deposited, and at once recognized the place as the one shown him in vision the night before. "On the west side of this hill, not far from the top, under a stone of considerable size, lay the plates deposited in a stone box. This stone was thick and rounding in the middle on the upper side, and thinner toward the edges, so that the middle part of it was visible above the ground, but the edge all round was covered with earth. Having removed the earth and obtained a lever, which I got fixed under the edge of the stone, and with a little exertion raised it up; I looked in, and there indeed, did I behold the plates, the Urim and Thummin, and the breastplate, as stated by the messenger. The box in which they lay was formed by laying stones together in some kind of cement. In the bottom of the box were laid two stones crossways of the box, and on these stones lay the plates and the things with them. I made an attempt to take them out, but was forbidden by the messenger, and was again informed that the time for bringing them forth had not yet arrived, neither would arrive until four years from that time; but he told me that I should come to that place precisely in one year from that time, and that he would there meet with me, and that I should continue to do so, until the time should come for obtaining the plates." (Pearl of Great Price, p 66.)

The Prophet obeyed this injunction and each successive year, Sept. 22nd, met the angel Moroni on the sacred spot, and received from him many preparatory instructions. The angel had previously told him that because of his indigent circumstances he might be tempted to obtain the plates for worldly gain. If he entertained such a thought it was told him that he could not have them. They were to be published to all the world for the salvation of the human family and the glory of God. In the meantime Joseph and family, being poor, he was obliged to work with his hands at daily toil for a livelihood. He was engaged by a Mr. Stoal, of Chenango county, N. Y., to labor with other employes to dig a silver mine. From this circumstance arose the silly story that Joseph was a "money digger." During his employment by Mr. Stoal, Emma Hale, daughter of Isaac Hale, was married to Joseph Smith Jan. 18, 1827. Sept. 22nd, 1827, he received the sacred plates, from which the Book of Mormon was translated. The reader will find evidence that such a record was to come forth by reading the 85th Psalm, 11 verse; Isa. chap. xxix:9-12; and Ezekiel chap. xxxvii:15-21. No sooner had it become known that he had received these plates than persecution become more intense. Several attempts were made to wrest from him the sacred plates.

On the 15th of April, 1829, Olivery Cowdery came to Joseph Smith, having been lead to him by the spirit of the Lord. This was their first meeting. April 17, 1829, Joseph Smith commenced the translation of the Book of Mormon into the English language. Oliver Cowdery acted as scribe. Joseph translated by the gift and power of God, using the Urim and Thummim, an instrument used by ancient seers to translate languages. The following month, while translating the plates, they found mentioned the doctrine of Baptism for the remission of sins. They retired to the woods to enquire of the Lord respecting this subject, when a messenger from Heaven appeared to them, laid his hands upon them and ordained them as follows (May 15, 1829) "Upon you, my fellow-servants in the name of Messiah I confer the Priesthood or Aaron, which holds the keys of the ministering of angels, and the Gospel of

repentance, and baptism by immersion for the remission of sins; and this shall never be taken again from the earth until the sons of Levi do offer again an offering unto the Lord in righteousness." (Pearl of Great Price, p 70.)

This messenger was John the Baptist, the forerunner of the Messiah in ancient times. The messenger before his face in latter times. Read Malachi iii:1-4. The man who held the keys of the Levitical Priesthood, the authority to administer in the outward ordinances of the Gospel. He commanded them to baptize each other, and thus was established in the last days, the authority of God upon the earth to baptize in water for the remission of sins.

The Prophet Joseph subsequently moved to Pennsylvania and continued as circumstances would permit, the translation of the Book of Mormon, until it was completed. The first edition of the Book of Mormon consisting of 5000 copies, was published to the world early in the year 1830. Since then the Book of Mormon has been published in Danish, Italian, French, German, Welch, Swedish, Hawaiian and Spanish, and translated into other tongues, but not yet published. The progress in publishing this sacred volume in different tongues points to the fulfillment to prophecy that it should be read by the people of every nation. During the translation Joseph was assisted by Oliver Cowdery, Martin Harris, David Whitmer, his wife, Emma Smith and others. While engaged in the work of translation, many important revelations were given to the Prophet, and many important, yet trying events took place which served to test the faith, sincerity, devotion, courage and integrity of this youthful Prophet of God. All these manifestations and the great work accomplished up to 1830, took place before he was 25 years of age. In the meantime, himself and Oliver Cowdery had been visited by Peter, James and John and received under their hands the Melchisedec Priesthood, which holds the keys to open the door of the Gospel to all nations and establish in fulness the church and kingdom of God upon the earth. Before the book was translated, Martin Harris took some characters copied from the plates to Prof. Anthon, a learned linguist in New York . The learned man examined the characters and gave a certificate to Martin Harris certifying that they were correct characters from the Egyptian, and that the translation was correct. He asked Mr. Harris where Joseph obtained the plates. Upon being answered that an angel of the Lord had delivered them, Prof. Anthon asked for the certificate which was handed him by Mr. Harris, and by Prof. Anthon torn up in anger, as he denounced the ministering of angels in this age of the world. He told Mr. Harris to bring him the book and he would translate it. He was answered that part of the plates were sealed. Upon which information, the professor answered "I cannot read a sealed book." Little did he think that in using these words, he was fulfilling the prophecy of Isaiah, chap. 29, and thus presenting to the world a testimony of the truth of the Book of Mormon.

From Prof. Anthon Mr. Harris went to Dr. Mitchell, who also pronounced the characters true and the translation correct. While translating they ascertained that three especial witnesses were to be called by the Lord to witness the plates by the gift and power of God.

Accordingly Oliver Cowdery, David Whitmer and Martin Harris were chosen. They were shown the plates by the same Heavenly messenger, Moroni, and they handled them with their hands. Their testimony, expressed in most solemn terms is published to the world on the fly leaf of each edition of the Book of Mormon. Notwithstanding these three men fell away from the Church through transgression or neglect, they never, under any circumstance, denied their solemn testimony of the Divine authenticity of the Book of Mormon. On the contrary, they repeated their testimony time and again, and in their dying hours, when soon to pass to the great beyond, they bore witness that they had seen an angel and the plates from which the Book of Mormon was translated. In the spring of 1882 the writer of this letter, in company with President John Morgan, visited David Whitmer at his home in Richmond, Mo., and found him firm and unflinching respecting his published testimony concerning the Book of Mormon. It showed how firmly riveted upon his memory and how constant to this testimony this man was, an interesting incident is related by President Ben E. Rich, the president of the Southern States Mission. Elder Rich mailed his autograph album to David Whitner and requested him to write therein, without the slightest suggestion as to what he should write. To the joyful astonishment of Elder Rich, when the album was returned, it contained these emphatic words:

"My testimony in the Book of Mormon is Truth. David Whitmer."

His associate witnesses, Oliver Cowdery and Martin Harris were equally constant to their obligation, and bore witness to the end of their days that they saw the angel and the plates. "In the mouth of two or three witnesses shall every word be established."

On Tuesday, the 6th day of April, 1830, the Church of Jesus Christ of Latter Day Saints was organized with six members in the house of Peter Whitmer, Sr., Fayette, Seneca county, N. Y. The six members were Joseph Smith, Oliver Cowdery, Hyrum Smith, Peter Whitmer, Jr., Samuel H. Smith and David Whitmer. No church organization could exist under the laws of New York with a less membership than six. Truly the Church of Christ in the last days, compared with other organizations, was as Jesus prophesied it should be, like a "grain of mustard seed," the smallest of all, and like the "stone cut from the mountain without hands," had no human origin, and was in no sense the outgrowth of any other organization. In this organization Joseph Smith was the chosen head, the Prophet, Seer and Revelator, and continued so when members increased so that the presidency and Twelve Apostles could be organized as in olden times, and subsequently Seventies, High Priests, Elders, Bishops, Priests, Teachers and Deacons, after the ancient pattern.

The organization of the church brought with it more persecution, and as the church grew and prospered, Joseph's life was many times endangered, until finally he was called to seal his testimony with his blood. Healing of the sick, prophecy, speaking in tongues, and all the beautiful gifts in the primative church attended those who embraced the restored Gospel then as they do today, and always will, and as in ancient times were attributed to Beelzebub, the prince of Devils. On one occasion, soon after the organization of the church, a mob swore out a complaint against the Prophet, charging him with being a disorderly person, because he set the country in an uproar by preaching the Book of Mormon, working miracles, etc. The constable who served the warrant was honest enough to inform Joseph that the mob designed to capture him as the constable, with the prisoner, passed near where the mob was congregated. The constable, however, finding the Prophet to be an honest, upright man, fled with him, in his wagon so that the mob failed to secure their victim. Joseph underwent a trial and was honorably acquitted, the evidence showing that he was a peaceable, orderly citizen in all respects.

As it would be impossible, in a brief article, to give, in any detail, an account of the mobbings, trials and persecutions through which this great man of God passed, it may be well to here remark that no less than 39 times was he brought before courts on trumped up charges, tried, and each time honorably acquitted. The last instance of this kind, the mob in attendance made the remark: "If the law cannot reach him, powder and lead shall." How like the experience of our Savior. When Pilate found him innocent, the rabble clamored for his blood, crying out, "Crucify him, crucify him, and let his blood be upon us and our children." How terribly their words have fallen upon them, and in like manner the men who comprised the mob, and the conspirators who brought about the assasination of the Prophet Joseph Smith have come to a miserable end, having suffered the wrath of God in the flesh.

At a conference of the church, Sept. 1, 2, and 3, 1830, Joseph received two revelations, found in Sec. 30 and 31, Doc. and Cov. In one of these revelations the Lord commanded the Prophet to open the door of the Gospel to the Lamanites or American Indians of whom the Book of Mormon is a record of their forefathers.

The brethren selected to perform this great and important mission were Oliver Cowdery, Parley P. Pratt, Peter Whitmer, Jr., and Ziba Peterson. Previous to Elder Pratt's conversion to the Gospel, he was a Campbellite preacher, associated with Sidney Rigdon and others who had established a large following in and about Kirtland O. En route to the west, where they were destined to deliver the glorious message to the Indians, they visited Kirtland, and presented the Book of Mormon, and the mission of the Prophet Joseph to Sidney Rigdon and his associates of the Campbellite profession. SidneyRigdon had never seen the Prophet Joseph Smith, and never before heard the proclamation of "Mormonism." This fact is worthy of note, since the enemies of this work have circulated the oft-repeated falsehood that the Book of Mormon was the combined production of Joseph Smith and Sidney Rigdon. It is also an interesting fact that the Prophet predicted in the early opening of this Dispensation that if the people would not receive the Revelations from God through him, that Lucifer would give them revelations to their heart's content. Strange to say what is now known as spiritualism was not known in the United States until after the organization of this Church, and then it commenced in the state of New York. Today the spurious Revelations of the adversary are circulated broadcast through clairvoyants, mediums, etc., giving no light, no knowledge, of the great principles of Eternal Life as enunciated by the Lord Jesus Christ. Well did Isaiah speak of these days, saying, "and when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter. Should not a people seek unto their God for the living to the dead?" Isa. viii:19.

In 1831 the Prophet removed to Kirtland, O., which had now become the headquarters of the Church. On the 6th of June, this year, the fourth general conference of the Church was held in Kirtland. The Saints numbered about 2000 at this date, and constantly increasing. At this conference many Elders were called by Revelation to go forth two by two, to preach the Gospel and baptize as the apostles did in ancient times. They were to journey westward, preaching and baptizing by the way, and all meet in Missouri, where the next conference should be held, and where, if they were faithful, the Lord would reveal to the Prophet the location of their promised inheritance.

(To Be Continued.)

Farewell! a long farewell, to all my greatness!
This is the state of man; today he puts forth
The tender leaves of hope; tomorrow blossoms,
And bears his blushing honors thick upon him;
The third day comes a frost, a killing frost.

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SATURDAY, JANUARY 13, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The cause of human liberty is the cause of God.—Joseph Smith.

Teach men correct principles and they will govern themselves.

Applause is the spur of noble minds, the end and aim of weak ones.—C. C. Colton.

"Our affections should be placed upon God and His work more intensely than upon our fellow-beings."

We would respectfully ask all Elders laboring in the Southern States Mission to keep us informed concerning all parties, Mormon or non-Mormon, who contemplate going west, as we can furnish tickets as cheaply as can be obtained. Notification postal cards can be had on application at this office.

THE REAL HERO.

It is gratifying to note the willingness with which the servants of the Lord respond to every call that is made of them. It is written in the Scriptures that he who is not willing to forsake father, mother, wives, children, etc., is not worthy to be called a disciple of Christ.

The Master, one time speaking, said that the first and great commandment was to love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and that the second is like unto it, to love thy neighbor. He truly is great and noble who seeks the good of others. This is the only motive for which the Elders of the Church of Jesus Christ of Latter-day Saints leave their homes. They receive no pay; travel about as did our Savior, with no place to rest, and receive the scoffs and jeers of a giddy world. Only a few days ago we received a letter from one of our Elders who has been laboring for about two years in the missionary field, receiving all manner of harsh treatment, and in one instance having to flee under cover of darkness to escape with his life. He writes: "I received notice Dec. 15 that I was to be released to return to my loved ones. * * * This gives me joy, if I can receive from both you and my Conference President an honorable release, and that you can justly say that I have done my duty to the best of my ability. This notice came sooner than I expected, yet I consider it as inspired, for my only son, large enough to work, unfortunately broke his leg, and consequently the work on the farm would have to rest until some one could come to take his place. Seed time is fast approaching in Arizona, and this release, coming now in the midst of these troubles, I consider as providential. Notwithstanding these circumstances, I am anxious to do my whole duty in the missionary field. I have enjoyed my mission and have great concern for the spread of truth. I realize that every individual must have the privilege of hearing the Gospel, and that every knee must bow and every tongue confess that Jesus is the Christ. For this reason I have worked with all the energy I have to preach the Gospel of peace to the people, and have tried to do them good wherever I could."

What spirit actuates men of this kind? No salary; no friends; no luxuries. On the other hand, mockings, ridicule, mobbings, and all manner of persecutions.

Who in very deed has the love of God and their fellow-men in their hearts? Those who forsake all for the Gospel's sake, and preach without pay, or those men who are called to preach for the two or three thousand dollars a year that is in it, and who seldom if ever condescend to visit a poor person because the coin is not forthcoming?

The real hero is the man who lives for others, and when the time shall come that hate, envy, prejudice and the dross of this world has been removed, the sacrifice made for others by the humble "Mormon" Elders will cause thousands, yea millions, to rise up and call them blessed. What star in the firmament could be given greater luster than this? They are the pure in heart and they shall see God.

Repentance is a meritorious condition, precedent to forgiveness; but pretense at repentance is a sin of hypocrisy which puts a darker shadow on the other offenses.—Deseret News.

WHAT IS THEIR MOTIVE?

At this office we receive many letters from people, asking for aid in various ways: for enlightenment on the principles of the Gospel, and a "hundred and one" other things which trouble the writers. Each letter reflects to some degree the conception the author has of us as a people, and occasionally we receive letters from persons apparently well informed, except when it comes to "the Mormons," asking us to find a wife for them, help a belligerent husband get away to a place of safety, or some such other glaringly absurd inconsistency.

No doubt some of these inquirers hope by posing as they do to get us to do or say something that they can use against us and are in the employ of his Satanic Majesty, while others, we believe, are sincere, honest inquirers, but have been misled by the many falsehoods circulated against us almost continually. It must pain the evil-minded to learn the truth, and find, to their discomfiture, that we are not advocating or lending a helping hand to anything contrary to right, and whenever anyone calls on the Church of Jesus Christ of Latter-day Saints to assist in anything that is not virtuous, honest and righteous, he takes cold comfort indeed in the answer received. The Gospel does not tolerate wickedness of any nature, and when the world eventually comes to know "Mormonism" as it is people will cease to ask its aid in nefarious schemes.

We give below a fair sample of letters sometimes received and the answer thereto, which will give Star readers an idea of some of our correspondence. The letters are published by way of illustration, and with no desire to wound the feelings of the party concerned should he see his letter in print:

* * * * Dec. 12th, 1899.

"Mr. Benj. E. Rich, President, the Southern Mormon Mission, Chattanooga, Tenn.

"After mature deliberation I am seriously contemplating presenting myself as an applicant for admission into your faith and religion, and write you for further information on the subject. If necessary I could make a trip to Chattanooga to see you, or, if any of your Elders were in * * * * I could arrange a meeting with them, at which we could talk over a great many things, which, by correspondence, is very unsatisfactory. I would like to know first of all what chance I would have for making a living in Utah. I am fitted by experience and schooling for almost any branch of business, and all that I want is an opportunity to make my way in the world. I am a stenographer, having my own machine, on which this letter is written, a bookkeeper, having traveled three years for a Cincinnati firm, and have had experience in railroad work, as shipping clerk, and, in fact, in almost all branches of business. As to my ability, responsibility, character, reputation, honesty, etc., I can furnish the best of references, including the heads of all corporations for which I have worked, including the one with which I am at present identified. I am not an adventurer, but, as I said before, have come to this conclusion after mature thought, but would like to have a further understanding before taking the step. Should I finally decide to do so, I can take quite a number of reputable young ladies and gentlemen with me, especially ladies.

"As I am not positive as to whether or not this letter will reach you, I would ask that you address your first reply to

* * * * , to which I will give you immediate reply.

"Thanking you in advance for a prompt response, I am, very truly yours,

* * *"

Chattanooga, Tenn., Dec. 24, 1899.

* * * *

Dear Sir—We beg to acknowledge receipt of your letter of the 12th inst., and in reply wish to say that we hope we are mistaken, but your letter seems a little strange to us. The part of your letter where you say that should you go to Utah that you could take quite a number of reputable young ladies and gentlemen with you, especially ladies, does not strike us just right, and we fear that you have not the true conception of what the world has nicknamed "Mormonism."

"Mormonism" is the Gospel of Jesus Christ in its purity, and is not in any sense of the word a system of lust. It requires those who would enjoy the blessings promised to be honest, upright and virtuous, and we are not seeking for converts except from the pure-minded. We do not beg people to join our Church and let the applicants make the conditions like the churches of modern Christianity. If you embrace the Gospel and live up to its requirements we can promise that you will be hated, despised and persecuted just as were the Former-day Saints and just as are the Latter-day Saints. "Mormonism" is an individual religion, and everyone that embraces it must know for themselves whether it is true or not. If he pins his faith to some one else he will not be able to stand the jeers and scoffs of the world, but the promise of Christ was "keep my commandments and ye shall know of the doctrine."

There is absolute freedom in the Church of Jesus Christ and there is no compulsion in it whatever, and although we look upon our leaders as inspired men, which they are, the cry in the world about us being a Priest-ridden people is as false as the other stories that are told of us, and we are not half as much Priest-ridden as the members of the so-called Christian churches. Every man great or small, will stand before the judgment bar of God and there be judged according to the works done here upon the earth.

Now, as to employment, the Saints help each other as much as they can to get employment, and believe that the best kind of charity is that kind which teaches people to be independent and work for themselves. They also believe in helping others, believing it their duty to help all that they can who are in need. regardless of political or religious belief. Utah is a good state and we believe will eventually become one of the greatest commonwealths in the Union. Honest, upright and capable men are in demand there as well as in other places, and we think, as you seem to have all these qualifications, that there should be no reason why you could not make a comfortable living in Utah. The people of Utah are wide awake and progressive and free to acknowledge worth wherever they find it.

I think now that I have answered your questions, and I will at any time be glad to furnish you with any information in my power. I hope that my idea of your letter is not correct, and that you are honestly seeking for the principles of truth. We have Elders laboring in * * * * and they can be found at * * * *. I will also be in * * * * on Saturday next, arriving on the Queen and Crescent 7:45 a.m. train, and should you desire to talk to me will be happy to meet you.

With best wishes for your welfare, I remain yours very truly,

BEN E. RICH.

Arthur Candland came to the city yesterday from Mt. Pleasant to undergo an operation for ossification of the right shoulder joint, the ball and socket seeming to have grown together, depriving Mr. Candland of the use of the arm. A very painful operation is necessary. Dr. S. H. Pinkerton will have charge of the case.—Herald.

Brother Candland has just returned from a mission to the Southern States, having labored in the Georgia Conference. We earnestly hope that the operation may be successful in every respect.

History of the Southern Stetes Mission.

(Continued from Page 41.)

January, 1894.

On the 4th of this month Elders W. G. Patrick, G. L. Braley and Alvin Smith were arrested by two constables at the home of Brother Sloan in Columbia, S. C., on the sworn complaint of a prominent Methodist, Coughman by name, whom the Elders had never seen, on a charge of vagrancy. They were taken before Justice Taylor, who fined Elders Braley and Smith $10 each. Elder Patrick was released, it being proven that he had been in the neighborhood but a few days. The Columbia papers took up the case and denounced it as an outrage. The columns of the papers were opened to the Elders, and thus they had an excellent opportunity to explain the Gospel. During this same month the Texas Conference as opened. Elders John K. Nicholson and Samuel H. Wells arrived in Hunt county June 18, where they were favorably received.

July.

During this month the Elders were advised to visit the branches of the church to encourage the members. They were also to organize Sunday schools and branches of the church. Marvelous success accompanied this work, as many of the fields had not been visited in a numberof years. Baptisms were numerous, and much good in many ways was done.

August.

During this month President Elias S. Kimball visited some of the Conferences in the mission. The first Conference visited was the West Virginia, where a most enjoyable time was had. From here he went to Virginia, holding conference in Louisa county. A pleasant spirit prevailed throughout this conference, and expressions of gratitude were profuse for the splendid way in which it was conducted. North Carolina was the next Conference visited, where a similarly good time was had.

Aug. 20. Elders E. A. Griffin, G. M. Smith, Thomas Priday, Jr., and W. H. Ingham were mobbed near Colfax. At about 11 o'clock the mobbers came and demanded the Elders. After securing them they departed into the woods about seven miles, where they gave them the choice of leaving the state or being whipped. The Elders chose the latter, preferring to do their duty and obey God rather than man. When they called for the first one to take his place, ready for the lash, Elder Griffin stepped forth, but his courage caused the wretches to weaken. After the Elders consented to leave the county they were allowed to depart. (To Be Continued.)

ABSTRACTS FROM CORRESPONDENCE

We regret that lack of space will prevent us from printing an article we received from Elder John T. Horne. He very plainly shows that it is very necessary that we should have inspired men to lead us. That unless ecclesiastical leaders enjoy the inspiration of the Holy Ghost, their opinions are no better than any other equally intelligent men. They will deny absolutely the need of revelation, and yet Paul says that the natural man without the Spirit of God cannot understand the things of God, and one office of the Spirit was to partake of the things of God and reveal them unto us. Little need we marvel that people are continually "falling in the ditch."

Sister Martha Crutcher, writing from Kentucky, expresses her heartfelt satisfaction with the church. She states that she joined the church about fifteen months ago, and since that time has been persecuted by heartless people, who have heaped all manner of indignities upon her. Continuing, she says: "I am taught in the Bible that all who live godly in Christ Jesus shall suffer persecution. Also those who endure to the end will be saved. I endure cheerfully these persecutions and constantly pray that I may have strength to endure until I shall be called to the Master."

Sister Leona Pearl Crolley, of Bingham, South Carolina, expresses her happiness at being permitted to live when the Gospel has been restored. She says that even though unjustly persecuted, she can endure with faith, hope and charity, because she knows that the Gospel as taught by the Latter-day Saints is true, and that if she endures to the end she will be saved.

Coming Conferences.

Mississippi and Lousiana Conferences combined will be held at New Orleans Jan. 20-21.

Georgia Conference, Macon, Ga., Jan. 27-28.

South Carolina, Columbia, Feb. 3-4.

Florida, Jacksonville, Feb. 11-12.

The conference of Conference Presidents will be held Feb. 17 and 18, at Chattanooga.

Releases and Appointments.

Honorably released to return home:

H. O. Hurst.	J. F. Pulley.
C. W. Burnam.	J. S. Anderson.
Thomas Halls.	F. A. Elmer.
R. Harkness.	J. F. Rich.
J. H. Willis.	W. I. Adams.
J. L. Bergeson.	E. E. Morgan.
P. S. Hunt.	N. A. Peterson.
W. J. Tuddenham	O. Richens.

A Parson's Definition of a Good Wife.

First, she should be like a snail, and always keep within her own house; but she should not be like a snail, and carry all she has upon her back. Secondly, she should be like an echo, to speak when she is spoken to; but she should not be like an echo, always to have the last word. Thirdly, she should be like a town clock, always keep time and regularity; but she should not be like a town clock, to speak so loud that all the town may hear her.—Church Gazette.

For fools are stubborn in their way,
As coins are hardened by th' allay;
And obstinacy's ne'er so stiff
As when 'tis in a wrong belief.

—Butler.

REMARKS BY PRESIDENT GEORGE Q. CANNON.

The Saints the Saviors of Men—The Unfaithful is Like Salt That Has Lost Its Savor—Redemption of Zion May be Deferred by Disobedience—Prophets and Apostles Like Other Men—Responsibility of Parents—Benign Genius of the Kingdom of God.

DELIVERED IN SALT LAKE TABERNACLE SUNDAY, OCTOBER 8, 1899.

I will read a portion of the 84th Section of the Book of Doctrine and Covenants:

"17. Which Priesthood continueth in the Church of God in all generations, and is without beginning of days or end of years.

"18. And the Lord confirmed a Priesthood also upon Aaron and his seed, throughout all their generations—which Priesthood also continueth and abideth for ever with the Priesthood, which is after the holiest order of God.

"19. And this greater Priesthood administereth the Gospel and holdeth the key of the mysteries of the kingdom even the key of the knowledge of God;

"20. Therefore, in the ordinances thereof, the power of godliness is not manifest unto men in the flesh;

"21. And without the ordinances thereof, and the authority of the Priesthood, the power of godliness is not manifest unto men in the flesh;

"22. For without this no man can see the face of God, even the Father, and live.

"23. Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God;

"24. But they hardened their hearts and could not endure his presence, therefore the Lord in His wrath (for His anger was kindled against them) swore that they should not enter into His rest while in the wilderness, which rest is the fullness of His glory.

"25. Therefore he took Moses out of their midst, and the Holy Priesthood also;

"26. And the lesser Priesthood continued, which Priesthood holdeth the key of the ministering of angels and the preparatory Gospel;

"27. Which Gospel is the Gospel of repentance and of baptism, and the remission of sins, and the law of carnal commandments, which the Lord in His wrath caused to continue with the house of Aaron among the children of Israel until John, whom God raised up, being filled with the Holy Ghost from his mother's womb;

"28. For he was baptized while he was yet in his childhood, and was ordained by the angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of His people, to prepare them for the coming of the Lord, in whose hand is given all power.

"29. And again, the offices of Elder and Bishop are necessary appendages belonging unto the High Priesthood.

"30. And again, the offices of Teacher and Deacon are necessary appendages belonging to the lesser Priesthood, which Priesthood was confirmed upon Aaron and his sons.

"31. Therefore, as I said concerning the sons of Moses—for the sons of Moses; and also the sons of Aaron shall offer an acceptable offering and sacrifice in the house of the Lord, which house shall be built unto the Lord in this generation, upon the consecrated spot as I have appointed;

"32. And the sons of Moses and of Aaron shall be filled with the glory of the Lord, upon Mount Zion in the Lord's house, whose sons are ye; and also many whom I have called and sent forth to build up my Church.

"33. For whoso is faithful unto the obtaining these two Priesthoods of which I have spoken, and the magnifying their calling, are sanctified by the Spirit unto the renewing of their bodies;

"34. They become the sons of Moses and of Aaron and the seed of Abraham, and the Church and kingdom, and the elect of God;

"35. And also all they who receive this Priesthood receiveth me sayeth the Lord;

"36. For he that receiveth my servants receiveth me;

"37. And he that receiveth me receiveth my Father;

"38. And he that receiveth my Father, receiveth my Father's kingdom; therefore all that my Father hath shall be given unto him;

"39. And this is according to the oath and covenant which belongeth to the Priesthood.

"40. Therefore all those who receive the Priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved;

"41. But whoso breaketh this covenant, after he hath received it and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come.

"42. And all those who come not unto this Priesthood which ye have received, which I now confirm upon you who are present this day, by mine own voice out of the Heavens, and even I have given the Heavenly hosts and mine angels charge concerning you.

"43. And I now give unto you a commandment to beware concerning yourselves, to give diligent heed to the words of eternal life;

"44. For you shall live by every word that proceedeth forth from the mouth of God.

"45. For the word of the Lord is truth, and whatsoever is truth is light, and whatsoever is light is Spirit, even the Spirit of Jesus Christ."

In standing up to address you I do so relying entirely upon the blessing of God, which I hope to obtain by the assistance of your faith and prayers. To my mind, it is one of the most responsible positions a human being can occupy, to address a congregation upon the things pertaining to God and eternity. I feel the weight of this responsibility, and I would not attempt to speak to you, did I not know that it is our privilege to have the assistance of the Spirit of God. During this conference we have heard most excellent discourses, accompanied by the power of God. The Spirit has been abundantly poured out. It seems to me that no man or woman could listen to the words of the Apostles who have spoken without being convinced that God was with them. This is my feeling, and I can bear testimony to the truth of that which has been said. It will be a savor of life unto life or of death unto death to all those who have listened.

We are living in a very important time. The Lord is evidently working with His servants and people. He is manifesting His Spirit in a remarkable manner. I think it has been felt by every faithful Latter Day Saint throughout the Church. Not only has it extended throughout Zion, but it has been felt by the Elders and Saints, so far as we have heard, in distant places. In 1856 the Spirit of God was poured out in great power upon the servants of God in Zion. I was on a mission at the time, as doubtless were very many Elders, some of whom may be present today; and we had the same Spirit where I was laboring. The Lord stirred us up in the same way that our brethren at home were being stirred up. The Spirit of reformation went throughout the entire Church. The people were stirred from the depth of their hearts by the power of God. The effects of that reformation were most excellent. A great many adopted good resolutions which, I am led to believe, they clung to all their lives, and are still clinging to them if they are alive. They have served God with greater diligence than they ever did before. I do not doubt that will be the effect of these meetings. I expect to see a thorough reformation of the people, and renewed determination to keep the commandments of God more strictly than ever before.

In connection with this I will read another portion of the Book of Doctrine and Covenants that occurs to my mind. It is a revelation that was given in 1834, soon after the occurrences which President Snow read about yesterday. They took place in Jackson county, November, 1833, and this revelation was given to the Prophet the succeeding February. The Lord says:

"1. Verily I say unto you, my friends, behold I will give unto you a revelation and commandment, that you may know how to act in the discharge of your duties concerning the salvation and redemption of your brethren, who have been scattered on the land of Zion;

"2. Being driven and smitten by the hands of mine enemies, on whom I will pour out my wrath without measure in mine own time;

"3. For I have suffered them thus far, that they might fill up the measure of their iniquities, that their cup might be full;

"4. And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them."

This has been dwelt upon with great fullness by nearly all the brethren who have spoken at this conference. They have called attention to the fact that the Saints were scourged in those early days because of their disobedience. The Lords here explains and describes to the Church very plainly the reasons why they were so grievously and severely chastened:

"And that those who call themselves after my name might be chastened for a little season with a sore and grievous chastisement, because they did not hearken altogether unto the precepts and commandments which I gave unto them."

The Lord continues:

"5. But verily I say unto you, that I have decreed a decree which my people shall realize, inasmuch as they hearken from this very hour, unto the counsel which I, the Lord their God, shall give unto them.

"6. Behold they shall, for I have decreed it, begin to prevail against mine enemies from this very hour,

"7. And by hearkening to observe all the words which I, the Lord their God, shall speak unto them, they shall never cease to prevail until the kingdoms of the world are subdued under my feet, and the earth is given unto the Saints, to possess it for ever and ever.

"8. But inasmuch as they keep not my commandments, and hearken not to observe all my words, the kingdoms of the world shall prevail against them,

"9. For they were set to be a light unto the world, and to be the saviors of men;

"10. And inasmuch as they are not the saviors of men, they are as salt that has lost its savor, and is thenceforth good for nothing but to be cast out and trodden under foot of men."

There cannot be a doubt in any faithful man's mind concerning the truth of this promise—the promise of victory and deliverance on the one hand, the promise of punishment, disaster and trouble on the other. The Latter Day Saints have in their experience proved fully the

truth of these words. They have seen them fulfilled to the very letter. When they have been faithful in keeping the commandments of God they have prospered and they have had deliverance. When they have been unfaithful they met with trouble and serious difficulty. It is necessary that the wicked should have the opportunity to exericise their agency in relation to the work of God; for they have an agency as well as we. It is their privilege to assist in building up the work of God, or they can exercise their agency in fighting the work of God. They have the privilege to do everything in their power to destroy it, and they will be permitted to do this until the cup of their iniquity is full. The Lord deals justly with His children, no matter who they are. Not only Latter Day Saints, but all mankind are the children of our Heavenly Father, and all have their agency. When we quote these sayings of the Lord concerning this work, they are not peculiar to us; the promises are not intended for us alone; they are intended for all who will believe and obey His Gospel. Many people imagine that when we talk about the triumph of the Church of God we mean to confine that triumph to those who belong to our Church. Not so; this is for the whole world. It is for all America, as well as for Utah. God has made most glorious promises to this nation. According to the revelations in the Book of Mormon concerning our own nation, the Lord has destined to make it the head of all nations of the earth, to adopt it as His nation and as His government, if the people would receive the Gospel; and He would make them the means of saving the remnants of His covenant people, and doing other mighty works. This is all foreshadowed in the prophecies contained in the Book of Mormon.

Joseph Smith, prompted by this Spirit—the man whom God has spoken to; a Prophet of God—condescended to proffer himself as a candidate for the Presidency of the United States. Many people thought this was ambition on his part; that he wanted to rule; that he aspired to power, and that he would use it for the carrying out of his own plans and forwarding the interests of his own people. Joseph Smith had no such idea. He was prompted, as a Prophet of God and as a patriot, to step forward and offer himself as a candidate, that the nation might receive the fulfillment of the promises which the Lord had made concerning it. He gave his views on the power and policy of the United States; and any man who will read those views today will see how much salvation there is embodied in the principles he set forth. A bloody war might have been averted; millions of treasure might have been saved; thousands upon thousands of lives might also have been saved, if they had only received him as a deliverer, God having inspired him to take that course. In relation to this we have the same feelings today. Men accuse us of being unpatriotic, of not being friendly, and of having designs inimical to the peace and prosperity of the land. I say to you today, in the presence of God, that no more patriotic people live upon the continent of America than the Latter Day Saints. We want to see the constitution of this country preserved, that every man shall enjoy the rights guaranteed by that grand instrument of liberty which God inspired the framers to make. But we differ from many people in regard to our views concerning the manner in which the government should be administered. And we think, as free men, descended from a free ancestry, we have a right to differ from them, and to express our feelings upon this point with the utmost freedom; that we are not traitors when we do so, but are the friends of the government and of the rights of human beings in the government. You know, my brethren and sisters, that this is our attitude on this question. We would like to see this government so stable that it will never be thrown down. It can only be made so by adhering to the principles which animated the founders of the government, and which they hoped to perpetuate through the constitution and the laws that were enacted.

We are told in this revelation that the wicked, when the cup of their iniquity is full, will receive their judgment. But the Latter Day Saints are called upon to obey the commandments of God. He has revealed himself with power to them. He bears testimony to them all the time concerning His great work that He is seeking to establish in the earth. He wants to make us the saviors of men. He calls us the salt of the earth. We are the salt of the earth. We are not conceited in saying this, because the acts of the faithful Latter Day Saints are such as to bring salvation to those who are connected with them. I wish to illustrate this so that you can see it for yourselves. Look around you and see the men and the women who have proved themselves unworthy of the principles of the Gospel, and have departed from them. Are they not like salt that has lost its savor? We have had hundreds of them; they have got indifferent; they have lost their savor, and are good for nothing. The Saints are compared to salt that has its saving properties. Wherever we go we should be savoirs of men. We should seek for the salvation of the human family to the fullest extent in our power. God has called us to this. He has given unto us the Holy Priesthood, and He has pled with us now for these many years. Think of it! this revelation from which I have read last was given in 1834, nearly sixty-six years ago. The promise was then made unto the Saints that if they would keep the commandments of God they should prevail from that very hour. Is it not true that this would have been fulfilled to the very letter if we had kept His commandments? But we have not done so. We have been a disobedient people, notwithstanding all that God has done for us. We have not honored His laws; and I sometimes think we are like our ancestors, the children of Israel (for God has said that we are of the seed of Abraham) who were led out of Egypt by mighty power. The Lord wrought wonders in their behalf. He inspired Moses to lead the people along so that they could see the face of God, that they could have the Melchisedek Priesthood continued among them, and become a nation of kings and priests; but they were hard in their hearts and rejected the word of God. The result was that for forty years they wandered in the wilderness, and all that generation were buried in the wilderness, except two men. Two men only out of the vast host that left Egypt under the leadership of Moses, ever reached the promised land, and they were Caleb and Joshua. The Lord had a new generation. The fathers had rejected Him, and He took the Melchisedek Priesthood from their midst, with Moses, and He gave unto them the lesser Priesthood, which was confirmed upon Aaron and his seed. They administered the law of carnal commandments. And this because they did not have faith enough to receive all that Moses was willing to teach them!

Shall we be in the same condition? Shall we, through hardness of heart and disobedience to God and His servants, bring upon ourselves the same penalty? I do not believe we will. I am sure we will not reject the Melchisedek Priesthood, its power and its ordinances. But I do fear that we will defer the redemption of Zion indefinitely through our unwillingness to do the things that God requires at our hands. I have not an earthly doubt that this revelation given in 1834 would have been fulfilled to the very letter, had our people obeyed the Lord as He desired; neither do I believe now that the redemption of Zion will be long deferred if the people will obey the Lord and keep His commandments. But the difficulty is, our hearts are hard and almost impenetrable, in many instances. Here President Snow has been preaching for four months now in relation to the payment of tithing; he has been laboring with all his might to the astonishment of all those who know his age; and yet he cannot rest—he has to here preach it again, because he feels that the people need to be stirred up. I tell you that all that is not for nothing. I tell you that the man of God is not aroused and inspired for nothing. There is a meaning to it. And I feel that great condemnation—such condemnation probably as has never rested upon us before, will rest upon this people unless they obey with all their hearts, the words of the Lord that He has given to us through His servant.

We need to be born again, and have new hearts put in us. There is too much of the old leaven about us. We are not born again as we should be. Do you not believe that we ought to be born again? Do you not believe that we should become new creatures in Christ Jesus, under the influence of the Gospel? All will say, yes, who understand the Gospel. You must be born again. You must have new desires, new hearts, so to speak, in you. But what do we see? We see men following the ways of the world just as much as though they made no pretensions to being Latter Day Saints. Hundreds of people who are called Latter Day Saints you could not distinguish from the world. They have the same desires, the same feelings, the same aspirations, the same passions as the rest of the world. Is this how God wants us to be? No; He wants us to have new hearts, new desires. He wants us to be a changed people when we embrace His Gospel, and to be animated by entirely new motives, and have a faith that will lay hold of the promises of God. But the trouble is, the Prophets of God walk around among you, and you see them all the time. "Why, I saw Lorenzo Snow today, and he is just like any other man. I saw Joseph F. Smith, and if I had not known, I might have taken him for anyone else. I saw some of the Apostles, and they are like other men." And because they are like other men, therefore they must be rejected. It is supposed that they have more power than others. That is a mistake that the world has always made. There was Moses, one of the mightiest Prophets that ever lived. Did the children of Israel see anything particularly mighty in Moses? No; he was one of them, and they saw nothing exceptional about him. Then there was Nephi, another mighty Prophet. Brother Grant read to us a description of him. Did Nephi's brethren see anything mighty in him? Why, no; there was nothing to distinguish him particularly; and yet he was a mighty Prophet whom God had raised up. So it was with the Son of God Himself, the mightiest being that ever trod the earth. He descended from the throne of His Father and came to earth; but men saw nothing in Him different to other men, and they crucified Him. Thus it has been in every age. There have only been a few who have ever discovered the power of God as manifested through His servants. It is so today. Who recognized Joseph Smith as one of the mightiest Prophets that ever lived? Why, the Saints themselves received with reluctance the truths he taught, and men slew him, and may possibly have thought they were doing God's service in doing so. So it has been with those who have followed him and have held the keys of authority. They have passed among their fellow men and received but little recognition. Men could see all their faults and failings, and could talk about them one to another; but they could not see the divinity in them. It is the same with the servants of God in our midst today. They are but mortal men, and we see their weaknesses and their defects of character. These become magnified in our eyes, and we talk freely about them. The result is, we receive their words with reluctance; we question the

REPORT OF MISSION CONFERENCES FOR WEEK ENDING DEC. 23, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainm't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	11	172	52	91	36	7	115	115	4		13	5	126			Chattanooga	Tennessee.
Heber S. Olson	Virginia	38	964		105	227	77	933	786	30		13	30	450			Box 388, Richmond	Virginia.
B. F. Price	Kentucky	25	588	46	88	97	20	393	359	7		21	27	318			Battletown	Kentucky
John Peterson	E. Tennessee	40	698	247	108	395	64	823	731	37	3	13	101	475			Knoxville	Tennessee
W. D. Rencher	Georgia	36	893	13	381	110	56	937	864	50	4	16	42	595			Augusta	Georgia.
T. H. Humpherys	N. Alabama	39	970	75	207	119	32	900	855	89	4	27	70	744			Memphis	Tennessee
C. G. Parker	Florida	41	1171	51	33	204	9	302	178	20	1	13	72	349			Lulu	Florida.
J. Urban Allred	Mid. Tenn	42	951	34	120	128	22	288	142	6	1	16	48	393			Smyrna	Tennessee.
J. M. Haws	N. Carolina	45	1142	44	211	331	20	389	241	36	3	18	113	797		3	Goldsboro	N. Carolina.
Sylvester Low, Jr	S Carolina	39	1072	323	13	288	12	203	137	3	2	6	50	506	1	1	Sharp	S. Carolina.
O. D. Flake	Mississippi	16	369	12	218	117	26	307	59	20	1	1	8	319	5		Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	33	604	28	307	204	30	469	316	28	1	22	53	555			Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	6	160	42	4	32	7	43	29	8		9	14	122			Shreveport	Louisiana.
W. H. Boyle	S. Alabama	18	538	65	25	106	33	99	23	5	1	4	22	203		1	Tuskegee	Alabama.
L. M. Terry	N. Kentucky	24	407	2	76	95	10	190	189	9	2	20	34	394		2	Bardad, Shelby Co	Kentucky.
Geo. E. Maycock	Ohio	23	353	399	459	55	35	644	219	18	2	11	6	334			713 W. 8th St., Cincinnati	Ohio.

word of God that comes through them, and wonder if it is not alloyed with something of their own.

What we all need is faith—faith in God, faith to believe that which He tells us. Here the brethren have been laboring for days to tell us what blessings will attend obedience to the law of tithing—how our storehouses will be filled, our fields be fertile, etc., in this way appealing to our selfishness. We seem to be able to reach the people better by appealing to their selfish instincts. If we can make them believe that they are going to get something in return for what they do, it seems to be more effective than any other way. It is true that these blessings will follow; but it shows, my brethren and sisters, how our hearts have to be reached. We do not have faith. If we had faith as we should have, it would not be necessary to use such arguments. We are like the children of Israel when they fled out of Egypt. They did not have faith. They were enveloped in the traditions of their fathers. They were an idolatrous people, and had lived among the Egyptians until they had imbibed many of their false notions. It took forty years wandering in the wilderness to get rid of the traditions they had imbibed, notwithstanding the mighty works which God did in their midst. We should endeavor to profit by the lessons of the past. Let us put away our hardness of heart. Let us be a distinct people. Let us try to realize that we should be born of God, that we should have new desires in our hearts; that we should put away everything that is offensive in the sight of God, and endeavor to live in strict conformity to the laws and commandments that He has given unto us. There is a class of people in our midst that probably will not be obedient. We shall have that to contend with as long as Satan is unbound; for he has power over the hearts of the children of men. But we should endeavor to lessen his power to the extent of our ability.

In this connection a great deal depends upon the parents. My parents were exceedingly strict in exacting obedience from their children. The lessons I learned in my boyhood I have never forgotten. They have been of service to me in my labors among the people and with the servants of God. I do not wish to say anything of a boastful nature, but I never have had the least difficulty thus far in my life in obeying the servants of God. This habit of obedience was formed in me when I was a child, and I have thanked God many times that my parents were so determined that their children should be obedient to them. As a result of their training, it has been no trouble to me to come or to go, to do this or that, at the request of the servants of God. Yet those who know me regard me, no doubt, as a man who likes his own way. That is my nature. It is a pleasure to me to have my own way. I am positive in my nature. But it has also been a pleasure to me to obey the servants of God. I say to my folks that that is the way we should raise our children. They should be made to do that which is required of them. If the Latter Day Saints as a people would enforce obedience in the home, our children would grow up and become men and women who would obey God, who would listen to His word, and be as strict in observing it as they had been to obey the word of their parents. But instead of that you see the rudeness of some of our children. The manner in which they conduct themselves at times is disgraceful. I feel mortified occasionally at the behavior of our children. There will be a meeting here tonight of the Sunday school workers, and we shall be under the necessity of having policemen, if we can obtain them, to maintain order outside the building and to prevent the meeting being disturbed by the boisterous conduct of a class of boys and girls. This is one of the things we should attend to.

I feel to say that all the evils we suffer from are due to our disobedience and hardness of heart. The persecutions that we have endured are traceable to this. Our future persecutions will be attributable to the same cause. Therefore how necessary it is that we should train our children to be obedient to authority. If we will do this, it will be an easy thing for them to obey when they are men and women. A girl thus trained makes a good wife. A boy thus trained makes a good husband. Send him on a mission, and the presiding authority there will see the difference between him and the one not trained in habits of obedience. I have noticed it in my experience in the world. We should think of the future of our children. We should not let them have their own way in everything. They should be taught that it is not right, but that they should submit to the judgment of those who are over them. And we should submit to the will of our Father in Heaven, whatever He requires at our hands. If it is to give our tithing, all right. If it is to consecrate, all right. We should have faith that the Lord has power to bless us according to our devotion and diligence in keeping His commandments.

I trust that what has been said at this conference will not be lost sight of and forgotten by us. I want to see Zion redeemed. I pray for the redemption of Zion. I labor for it. It will be brought about by peaceful methods. Nobody need be afraid of the designs of the Latter Day Saints. We have no designs, only to keep the commandments of God. We have no evil designs on anybody. We invite everybody to come and partake of liberty with us. We will defend men of every creed and of every denomination in their rights as quickly as we will our own people.

Joseph Smith taught us a lesson before he died in this respect, and it should never be forgotten. It will never be by those familiar with the circumstances. He invited men not of us to take part in certain things, as an example of what would be in days to come. They did not belong to our Church; I do not know that they belonged to any church. Some people have found fault with me because on one occasion I made a little distinction between the Kingdom of God and the Church of God. Now, there is a distinction, and Joseph Smith illustrated it. He showed us that when the Lord's kingdom should be established, people of every creed and of no creed should have perfect liberty and protection under it. It will not be for the Latter Day Saints alone; it will be for the protection of the Church of God and every other church. God does not deprive men of their agency. He lets them worship according to their consciences. If they want to be Methodists, or Episcopalians, or Catholics, or Agnostics, or anything else, all right. They can follow Confuscius, or they can believe as the Hindoos do, or anything else, so long as they do not trespass upon the rights of their neighbors. They cannot do that. They have no right to force their belief on other people, or to war on other people because of their belief. God never did that. He will bless everyone of every creed who will serve Him to the best of his ability, and especially those who seek to preserve the rights of their fellowmen. For God loves His children, and He wants them to have their full agency. Of course, if they rebel against Him and reject His laws and ordinances, they must meet the penalty. As a people, we ought to feel the utmost kindness and to grant the utmost liberty to everyone. We exhibited that feeling when we first came to this valley. In 1849, when the emigration came through here to California, I will remember how many preachers were invited to speak in our old Tabernacle on the corner of this block, because President Young said he wanted the people to hear these men and their views. For years this was done. Prominent ministers were invited to speak to us. I remember Methodist Bishops and others preaching to us in this Tabernacle. Why? Because we were willing to extend liberty to everybody. In return, we ask that they will not trespass upon us. We think we have a right to worship God in our own way, and we try to worship Him in that way which will be acceptable to Him.

My brethren and sisters, I ask God to bless you—bless you in your families and in everything pertaining to you. Let us labor continually for the redemption of Zion and for the time when the promises which God has made to Zion will be fulfilled; that we may build the center Stake of Zion, and rear the house of the Lord there. There are men standing in this generation that will see it accomplished; but we do not want it put off to the very last. Let us all strive to fit and qualify ourselves and our families, by obeying the comandments of God to the fullest extent, so that we and our families may be remembered among those who shall be counted worthy to take part in the glorious work of redeeming Zion, and enjoying the blessings thereof, which I humbly ask in the name of Jesus Christ, our Lord. Amen.

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

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THE HERO'S REWARD.

By Eliza R. Snow.

Well may the fire of glory blaze
Upon the warrior's tread,
And nations twine a wreath of praise
Around the hero's head.
His path is honor, and his name
Is written on the spire of fame.

His deeds are deeds of courage, for
He treads on gory ground,
Amid the pride and pomp of war,
When carnage sweeps around:
With sword unsheath'd he stands before
The foe, amid the cannon's roar.

If such, the meed the warrior's gains—
If such, the palm he bears—
If such insignia he obtains—
If such the crown he wears:
If laurels thus his head entwine
And stars of triumph round him shine;

How noble must be his reward,
Who, midst the crafts of men,
Clad in the armor of the Lord,
Goes forth to battle when
The angry pow'rs of darkness rage,
And men and devils warfare wage.

Who goes tradition's charm to bind,
That reason may go free—
And liberate the human mind
From cleric tyranny—
To sever superstition's rod,
And propagate the truth of God.

Who wars with prejudice, to break
Asunder error's chain;
And make the sandy pillars shake
Where human dogmas reign;
Who dares to be a man of God
And bear the spirit's sword abroad.

Who with his latest dying breath
Bears witness to the truth—
Who fearless meets the monster death,
To gain immortal youth;
And enters on a higher sphere,
Without a shudder or a fear.

Above all earthly, his shall be
An everlasting fame;
The archives of eternity
Will register his name—
With gems of endless honor rife,
His crown will be Eternal Life.

OUR CONFERENCE PRESIDENTS.

John M. Haws, President of the North Carolina Conference, was born March 24th, 1847, in Illinois. His father was of Kentucky birth and his mother first saw the light in North Carolina. His father settled in Illinois in 1820, where he resided until 1847. In 1846 Haws, Sr., joined the Church of Jesus Christ of Latter-day Saints and soon afterward started for the Rocky Mountains, where he arrived in 1849. The family settled on the Provo river, and were the victims of many Indian depredations and raids. Those familiar with the early history of the Chuch know the hardships incident to that time. Brother Haws underwent them manfully and returned "over the plains" to assist a company of Saints. These brief points suggest how Brother Haws was "made up." His sterling worth, excellent habits and persevering efforts are outcroppings of his early life.

Brother Haws has filled several offices of public trust with signal credit.

At present he is engaged in farming on a large scale.



ELDER JOHN M. HAWS.
President North Carolina Conference.

Jan. 23, 1899, he arrived at Chattanooga, where he had come in response to a call to fill a mission. He was assigned to the North Carolina Conference.

June 1, 1899, he was appointed counsellor to President Lewis Swensen, and filled this position with honor. Dec. 7, 1899, when President Swensen was released, Elder Haws was called to preside over the North Carolina Conference. With such a man at the head, we feel assured that the high standard of the North Carolina Conference will be maintained.

Money for Foreign Missions.

Churches of this country send abroad annually, to support and extend missions, about $5,000,000. Churches in Great Britain send about $7,000,000, and those of the continent of Europe, of Canada and Australia, about $3,000,000, or a total of $15,000,000 a year to make inroads on heathendom. It is those who perform the work, those who manage it and those who give this vast sum of money who are to hold the conference next April. This conference is not only to give a survey of the field, and try to increase enthusiasm for missions, but it is to undertake to find solutions for some very important problems. These problems are: ((1) How far secular education ought to be done by missionaries supported by money of the churches; ((2) self-support of missions, to the end that propagation may go on elsewhere, and a particular work be not a never-ending drain upon home sources of supply; (3) comity in missions.

The argument is put forth that the mission fields, as lately developed, and especially as coming forward in new territorial possessions, are likely to accomplish much for churches at home in the battering down of sectarian prejudices. Already the comity arrangement devised for Puerto Rico has had a good reflex influence at home. Churches are looking forward to the end of the British-Boer war in South Africa, and saying that religion on the heels of war in that vast continent will make of Africa a second Europe and North America. And the point of the argument being made now by Christian leaders here, is that the greatest benefit growing out of the labor of changing Africa from a savage to a Christian continent will be, not to Africa, but to Europe and America, on the theory that it is more blessed to give than to receive, and the greater benefit is generally to the giver. Interest in this forthcoming ecumenical conference steadily grows.

There is one virtue, attribute, or principle, which, if cherished and practiced by the Saints, would prove salvation to thousands upon thousands. I allude to charity, or love, from which proceed forgiveness, long suffering, kindness, and patience.—Brigham Young.

SKETCH OF THE LIFE OF THE PROPHET JOSEPH SMITH.

BY APOSTLE M. F. COWLEY.

Continued from page 51.

Conforming to Revelations already given, Joseph the Prophet, accompanied by several of the brethren, left Kirtland, June 19th, 1831, on his first visit to Missouri. He reached Independence, Mo., July 15th, meeting the Elders who had preceded him. Soon after Joseph's arrival at Independence the location of the city of Zion was made known to him by Revelation. Before his return to Kirtland in August 1831, the foundation of the new city of Zion had been laid and the sight dedicated for a Temple of the Lord, and a mighty stream of emigration started to the practically unexplored regions of the west.

Soon after his return to Kirtland, the Prophet Joseph and Sidney Rigdon retired to the quiet town of Hiram, Portage county, O., where they engaged in translating the Bible. Besides this important labor the Prophet was active in the ministry. He attended several conferences and was busy preaching the Gospel in public and in private. Meantime persecution did not abate, but was in active operation both in Missouri and Ohio. March 25th, 1832, Joseph Smith and Sidney Rigdon were taken by a mob and treated in a most brutal manner. The former was stripped, covered with tar and cruelly beaten, and an attempt made to force a bottle of aquafortis down his throat. Notwithstanding this, the next day found the Prophet declaring the Gospel to a public congregation. Sidney, however, was delirious for several days, as a result of the violent treatment received at the hands of the mob.

In April, 1832, Joseph paid a second visit to Missouri and was greatly pained to learn of the insults and injuries being heaped upon the Saints, as hostilities had already begun of such intensity and bitterness, as to soon result in their complete expulsion from Jackson county. After administering words of comfort and instructing the Saints, Joseph returned to Kirtland in June.

Nov. 3, 1832, the Prophet's oldest son, Joseph, was born.

Dec. 25th, 1832, Joseph Smith received the Revelation on war, pointing out the great rebellion, which occurred twenty-eight years later. During the winter of 1832-3 Joseph, by inspiration organized what is known as the school of the Prophets, in which the Elders of the Church are instructed and edified in the things of God.

February 2, 1833, the Prophet completed the translation of the New Testament.

July 23rd, 1833, under commandment from the Lord, the Prophet and his associates laid the foundation corner stones of a Temple of the Lord, the first in this Dispensation.

March 18, 1833, the presidency of the Church was first organized in this generation, consisting of Joseph Smith, president, Sidney Rigdon, first counselor, and Frederick G. Williams, second counselor.

On Feb. 17, 1834, the High Council was organized by the Prophet. It consisted of twelve High Priests, presided over by the Presidency of the High Priesthood. This High Council of the Church is a pattern of all High Councils in the Church, one of which exists in every Stake of Zion, presided over by the Presidency of the Stake. May 5th, 1834, Joseph Smith, with 100 men, started for Missouri. Their number was increased on the way to 205. This body of men is known in history as Zion's Camp. They were called by revelation. The purpose in their mission was to carry supplies and comfort to the grief-stricken, mob-ridden Saints in Missouri, and if possible influence the Governor to restore and protect them in their rights in the enjoyment of their hard-earned farms and homes. En route "Zion's Camp" encountered many hardships, and some of the brethren, like Israel of old, murmured against the Prophet of the Lord. Joseph reproved them for their evil conduct, and prophesied that a scourge would come upon the camp. June 22, 1834, cholera broke out in the camp; sixty-eight were attacked, thirteen died. This was the word of the Lord through Joseph literally fulfilled. Arriving in Missouri, they organized a Stake, and returned to Kirtland July 9th, 1834.

In 1835 Joseph, who had a strong desire for education, established a school in Kirtland and engaged Prof. Leixas to conduct a class in Greek. Though Joseph, like the ancient Prophets and Apostles, was unlearned when first called, at the age of thirty he had acquired a marked proficiency in language, philosophy and statesmanship. This desire for education and great efforts to promote the same have characterized the authorities of the Church from that day until the present time.

In 1835 the Prophet, having purchased a number of Egyptian mummies, brought from the catacombs of Egypt, translated from papyrus the Book of Abraham, in which the mummies were wrapped. This book contains many choice items of wisdom and knowledge written by the Patriarch Abraham while in Egypt, by the spirit of revelation from the Lord. On the return of Zion's Camp from Missouri, the work on the temple, which had been retarded, was now prosecuted with zeal and vigor until its completion. The building was constructed under very trying circumstances. Many were in poverty. Persecution was in progress. The building cost $70,000, and was supervised by the Prophet Joseph Smith, in addition to all his other duties in public and private at home and abroad. It was three years in course of construction. It was the first temple of the Lord built in this dispensation. Since then five others more expensive have been built by the Latter-day Saints, and others will be erected in these last days to the honor and glory of God.

The temple was dedicated March 27th, 1836. It was a veritable pentacostal feast. Many enjoyed the gifts of the Holy Ghost and prophesied of things to come. Subsequently the Savior appeared to Joseph Smith and Oliver Cowdery, and also Moses, Elijah and other ancient Prophets appeared unto them, as recorded in section 110 of the Doctrine and Covenants. The Apostles, as of old, were endued with power from on high, and went forth to the world with renewed strength, declaring the glad tidings of the restored Gospel. Following these remarkable manifestations, a wave of financial inflation swept over Kirtland, and many of the Saints ran wild in speculations. Many of the leaders became infatuated with this false spirit, and when the panic of 1837 engulfed the nation disaster came to Kirtland. Many leading men apostatized and attributed the very evils to the Prophet Joseph Smith which he had warned them against and sought by every means in his power to avoid.

The Kirtland Safety Society Bank had been organized by the Prophet Joseph, for the benefit of the Saints. This failed through the swindling operations of subordinate officers, and many of the people were financially ruined. Persecution became violent. Many of the leading men apostatized and became bitter enemies to the Prophet of the Lord. Jan. 12th, 1838, Joseph Smith and Sidney Rigdon were forced to flee from Kirtland, and an armed mob followed them for two hundred miles, thirsting for their blood. Joseph, with the body of the Church, was now established in Missouri, the Saints, on account of persecution, migrating thither from Ohio. The Saints in Missouri now numbered about 12,000 souls, and having been expelled from their homes in Jackson county by furious mobs, were now located in Caldwell, Davis and Carroll counties, chiefly in Caldwell. In the midst of such perilous times, and being continually harrassed by false brethren, the life of the Prophet must have been a trying one. Men only of unswerving integrity could stand the chastening fire of persecution, and many fell by the wayside and joined in the cry against the Prophet and the Saints. Joseph knew that the Church of which he had the honor to be the earthly head was the Church of God, that the Lord would preserve it to the end. He therefore had no need to pander to the whims of men in order to retain their friendship. This of itself is no small evidence that Joseph Smith was called of God. Had he been palming upon the world a fraud, he would have feared the exposure of those who became disaffected, and would have used politic methods to retain their good will for him, rather than apply the law of justice and cast them out of the Church. The example of Joseph Smith in dealing with apostates, no matter how high in church authority they stood, has been followed by his successors until the present, and ever will be, for "God is no respector of persons."

During this time Joseph received important revelations on various items; the building of a temple at Far West, the law of tithing, the mission of the Apostles abroad, also that America was the land where Adam dwelt, and that the Garden of Eden was where Jackson county, Missouri, now is. July 4th, 1838, the Prophet caused to be laid the foundation stones of a temple, which, however, has never been completed. About two days after the national celebration at Far West lightning struck the liberty pole and shivered it to pieces. This seemed to be a warning that their own liberties were about to be stricken down. It is said that on the occasion of the lightning striking the liberty pole, that Joseph prophesied that the day would come when the constitution of the United States would hang as if by a thread, and that the Latter-day Saints would be prominent in saving that instrument from utter destruction. Persecution soon reasserted itself. The Latter-day Saints had a right to vote. Twelve of them offered to cast their votes at a state election in Gallatin, Daviess county, Aug. 6th, 1838. A candidate for the legislature, William P. Penistion, made an inflaming speech against them and raised a tumult, in which several of the Latter-day Saints and their opponents were wounded. The report of this riot was greatly exaggerated and spread throughout the state. Mobocracy followed in various places. Oct. 25th, 1838, while defending themselves against a mob on Crooked river, Apostle David W. Patten and two other brethren, Gideon Carter and Patrick O'Banmon, were killed. The power of the Saints, even in a small degree, to defend themselves exasperated their enemies, and on Oct. 27th Maj.-Gen. Clark issued an order to the state militia to proceed with all haste against the Mormons and drive them from the state or consummate their extermination. Oct. 30th the frightful massacre of Haun's Mill occurred. About twenty of the Saints, men, women and children, were killed and thrown in a heap into a well and buried. About this time Col. Hinkle betrayed the Prophet and several of his associates into the hands of the enemy by forming a com-

pact with the latter to give up the arms of the Saints without the knowledge or consent of Joseph and his brethren. Oct. 31st Joseph Smith, Sidney Rigdon, Parley P. Pratt, Lyman Wight, George W. Robinson, Hyrum Smith and Amasa M. Lyman were taken and treated as prisoners of war. The city was given into the hands of mauraders, who pillaged the houses and grossly insulted defenseless women and children. Joseph and his brethren were courtmartialed to be shot, but Gen. Doniphan, of the state militia, protested against it as a cold-blooded murder. Notwithstanding Gen. Clark had told the Saints that they must never expect to see their leaders again, Joseph prophesied to his associates that their lives would be spared and they would return to the Saints, which prediction was literally fulfilled. They were paraded through the country with boasting glee on the part of their captors. On one occasion Joseph addressed a crowd of spectators, many of whom were melted to tears. It became a settled conviction with his enemies that if they allowed the Prophet to address the public he would never fail to make friends and impress the honest that he was innocent. So, to avoid this impression, the mob, or officers, who subsequently had him in custody would try to prevent him from speaking to the people. Joseph and some of the brethren were confined in Liberty jail, Clay county, the remainder in Richmond, Ray county. While in their dungeon cell they were subjected to the taunts and insults of guards and officers. One night, after bearing all he could possibly endure of their filthy conversation, he arose in chains, and with a voice of thunder rebuked the guards in the name of the Lord. They cowed before him and asked his pardon. So great was the power of God that they wilted before him as a blade of grass before a flame of fire. Parley P. Pratt thus describes the scene. (The words of the Prophet to the guards): "Silence, ye fiends of the infernal pit. In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk, or you or I die this instant!"

"He ceased to speak. He stood erect in terrible majesty. Chained and without a weapon, calm, unruffled and dignified as an angel, he looked upon the quailing guards, whose weapons were lowered or dropped on the ground; whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards. I have seen the ministers of justice, clothed in magisterial robes, and criminals arraigned before them, while life was suspended on a breath in the courts of England; I have witnessed a congress in solemn session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns, and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but once as it stood in chains, at midnight in a dungeon in an obscure village of Missouri."—Autob. P. P. Pratt, p. 229-30.

The brethren in prison were charged with murder, treason, arson and other crimes, from all of which they were acquitted. His enemies considered one evidence of treason was the belief the Prophet and his associates had. in the prophecy of Daniel that God in the last days would set up His kingdom, which should "subdue all others."

They were tried in the court of Judge A. A. King. Gen. Doniphan, the attorney for Joseph, told him to "offer no defense, for if a cohort of angels should declare your innocence it would be all the same. The judge is determined to throw you into prison."

While in prison Joseph received from the Lord the glorious revelations and instructions found in sections 121, 122 and 123 of the Doctrine and Covenants. Mobocracy continued. Gov. Boggs issued his exterminating order, to exterminate the "Mormons" or drive them from the state. Joseph cheered the Saints from his prison cell. He wrote: "Zion shall yet live though she seemeth to be dead." While Joseph was in prison, Brigham Young, President of the Twelve, planned and carried into effect the gathering of the Saints from Missouri to Illinois. Himself and brethren made a solemn covenant that they would never cease their efforts until the Saints were gathered from Missouri. They kept their pledge. It was a gigantic undertaking. Ten thousand Saints, homeless and almost penniless, compelled to sign away their property at the point of the bayonet, to be gathered, organized in suitable companies, with proper arrangements and pioneer to another state, where they hoped for better treatment. The exodus was carried out. Early in 1849 found the Saints in Iowa and Illinois. Thus was another prophetic utterance finding fulfillment. Joseph Smith once said that the Saints would have first a county, then a state, and finally a nation against them. The literal fulfillment of this prophecy is strikingly apparent to those who know anything of the history of the Church. The Saints were driven from Kirtland, Ohio, from county after county in Missouri, and then from the state of Missouri, in which Gov. Boggs, the chief executive officer, took part, by issuing the infamous "exterminating order," virtually licensing the wholesale pillaging and murder of hundreds of innocent men, women and children. Later we see the United States government sending an army against the Saints to crush an imaginary rebellion, and later still, as if to emphasize the words of the Prophet, we behold the great government under which we live confiscate the property of the Church and there appears on the supreme court calendar "United States of America vs. Church of Jesus Christ of Latter-day Saints." Surely no prophecy could more literally come true. Yea it has been doubly fulfilled.

April 22, 1839, Joseph and Hyrum Smith joined their families at Quincy, Ill., having escaped imprisonment a short time previous. Soon after Commerce, afterwards named by the Prophet Nauvoo, was selected as a location for the Saints. It was a beautiful site, being encircled on three sides by a curve of the Mississippi river. The place was sickly and many became prostrated with fever. It was on this occasion that miraculous cases of healing occurred through the administration of the Prophet. He went from house to house, commanded the sick to arise and walk, and his words were followed by instant healing.

The Twelve had been called on missions to Europe, and commanded to take their departure from the temple grounds in Far West. April 26, 1839, Capt. Bogart, a leading mobocrat, heard of the prophecy and swore that it should never be fulfilled. On the day named, however, at 1 a.m. the Twelve met at the place appointed, held a conference, ordained Wilford Woodruff and George A. Smith to the Apostleship, and departed on their mission, in fulfillment of the word of the Lord through the Prophet Joseph Smith. And here let it be said that no prediction of the Prophet Joseph Smith shall ever fall to the ground unfulfilled. Many converts were made in England, and in 1840 the first company of Saints from the shores of Europe came to Nauvoo. Joseph was diligent in helping the Saints to found themselves in the new city. Having a little respite from persecution, himself and Judge Elias Higbee went to Washington and laid before the President, Martin Van Buren, a detailed statement, with proof, of the outrages committed against the Saints in Missouri. At first the President was reverse to hearing them, then expressed sympathy, and listened, as well as inviting the Prophet to explain his views of the Gospel, which he did. At a later visit the President showed signs of political cowardice, and after listening impatiently to the recital of their sufferings, he made the reply: "Your cause is just, but I can do nothing for you; and if I take up for you I shall lose the vote of Missouri."

The Prophet concluded promptly that President Van Buren was "an office-seeker, that self-aggrandizement was his ruling passion, and that justice and righteousness were no part of his composition."

Joseph remained in the east during the winter, making the acquaintance of leading political men of the nation. He recited to several the sufferings of the Saints. To his recital John C. Calhoun said: "It involves a nice question—the question of state's rights; it will not do to agitate it." Henry Clay said: "You had better go to Oregon."

Such answers were too inconsistent and unreasonable, too cowardly to afford any hope of redress from the hands of the men who made them. The Prophet returned home to Nauvoo March 4, 1840. During his absence he preached the Gospel to large audiences in Washington and in Chester county, Pennsylvania. Nauvoo had been growing under the direction of Hyrum Smith, the ever-faithful brother to the Prophet. The population numbered near three thousand and contained three ecclesiastical wards. The Latter-day Saints again asserted their political rights, and with this came persecution as bitter as heretofore. Gov. Boggs, of Missouri, demanded of Gov. Carlin, of Illinois, the arrest of the Prophet on the grounds of his being a fugitive from justice. The demand was rejected, but this only exasperated the Missourians, who subsequently took an active part in persecuting the Prophet and his associates. In the winter of 1840-41 the Illinois Legislature granted a very liberal charter to the city of Nauvoo. Abraham Lincoln was a member of the Legislature which granted it. It included the establishment of the Nauvoo Legion, a military body, and the University of Nauvoo. Feb. 1, 1841. At the first election it went into effect, and shortly thereafter Joseph became the lieutenant-general of the Nauvoo Legion. On the 6th of April, 1841, the corner stones of the Nauvoo Temple were laid. Joseph called upon the Saints in the regions round about to gather into Nauvoo and assist in the erection of this sacred edifice. The Saints responded with great energy to this call and flocked into the city from all directions. The city of Nauvoo grew with almost magic speed. Brigham Young and the Twelve, on their return from England, greatly aided in its growth. The population before the Prophet's martyrdom increased to 20,000. In 1842 prosperity abounded in Nauvoo. This year the Prophet wrote for publication an account of the coming forth of this great work. This included the Articles of Faith now printed upon cards and distributed by the Elders among all nations whither the Gospel is being preached. The Church organ was edited by the Prophet, and was called the Times and Seasons. Through this medium he published many glorious truths which the Lord had revealed to him. Many embraced the Gospel. The population increased, and Nauvoo was rapidly becoming a city of importance. Notwithstanding this wonderful growth, and the peace enjoyed, the Spirit of Prophecy ever alive in this great Prophet gave him premonitions of the sore tribulations which were soon to follow. March 17th, 1842, Joseph organized the Relief Society, now so famed in the Church as the organization through which our devoted mothers administer so much comfort and help to the poor, the sick and the needy. At a funeral

(See Page 61.)

SOUTHERN STAR

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SATURDAY, JANUARY 20, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The latter part of December the Rev. J. Whitcomb Brougher, a prominent Baptist minister of this city, delivered a sermon on the subject of "Mormonism and Polygamy," which was simply a rehash of moldy falsehoods told by others before him. Through the courtesy of the Chattanooga News, an answer was published to this unwarranted attack, in the columns of that paper. In reply to this "open letter" by President Rich, Mr. Brougher, a week later, preached a second sermon, "Is Mormonism Anti-Christian?" which was much the same as the first. This second onslaught was met by another "open letter" in the News a few days later, and as many of our Elders have asked for the papers containing these articles and which are not now to be had, we contemplate publishing in the Star the open letters to Dr. Brougher for the benefit of our readers, in the near future.

A CONTRAST.

We reproduce the following from the London Times:

"The missionaries live in palatial concrete houses with all the luxuries their countries can afford and charge us for Bibles and prayer books, which we understand are sent as free offerings."

Malieton Tanus further charges missionaries with extracting all the money from them possible, in return for which they receive a Bible, a prayer book or a "Pilgrim's Progress." He instances the Wesleyan missionaries with collecting £27,000 at a single meeting at Tonga, adding:

"The missionaries aroused a great spirit of emulation, telling the natives that the largest givers would be the most acceptable in the sight of God, thus reversing the spirit of the widow's mite."

The Samoan chief concludes:

"These be thy Gods, O, Israel.

"Signed, Malieton,
Faalogoiai, Samoa."

In another part of this issue of the Star we have an article stating the amount sent abroad annually to support and extend missions. From these two reports it seems that modern missionaries are very different from what they were in early Christian days. The command in Christ's day was to go among the people and preach "without purse or scrip." "Freely ye have received, freely ye give," was the prevailing sentiment among Christ's disciples. How many of these Christian missionaries would go to heathendom and preach if it were not for the money they received? Who is getting the benefit, the natives or the missionaries? Is it the love of God or the love of money which induces these missionaries to go among a benighted people, sell them a prayer book, or Bible, and take all their money? When the Latter-day Saint Elder comes in the midst of the people, bearing a message of peace and good will, but never taking their money, these same people, who are supporting men in luxury and ease, will turn them from their door, and refuse them even the necessities of life.

Here is a contrast between sects; one loved and supported in regal splendor, the other despised and cast out. One loved by the world, the other hated of all men. One collecting all the money he can, the other giving what he hath. Who of these two come more nearly filling the Scriptural prophecy, "If ye were of the world the world would love his own?" The "Mormon" Elder leaves home, friends and all for the Gospel. He receives no pay, is cast out, but happy in the knowledge that he is giving freely words of life everlasting. The other receives his $135,000 in collections, $15,000,000 from friends, and crying for more. Where will it end?

ADMINISTERING ORDINANCES.

The following editorial from the Juvenile Instructor may be of interest and benefit to many of the Elders in the missionary field:

We have been asked, in substance, "If, where the Lord has revealed the exact words to be used in the performance of an ordinance, the Elder or Priest officiating departs therefrom, either from ignorance, a slip of the tongue, or other cause, does not such departure invalidate the ordinance?"

We answer, as a rule, certainly not: that is, when the spirit and meaning of the words are not palpably departed from. If awkwardness of expression would invalidate an ordinance administered by a man of God then inextricable confusion would be wrought in the Church. No man's standing would be safe; for possibly every one of us has received ordinances—baptisms, confirmations or ordinations—under the hands of men who have not strictly adhered to the given form. Or, if no such mistake happened in our individual cases, who can say it did not previously occur in the confirmation or ordination of some one or more of those who have been mouth over our heads? In either case we should not receive the blessing or the authority that was supposedly conferred upon us. Again, how many of our brethren perform ordinances in the Church in languages with which they are far from thoroughly familiar—Elders who have gathered to Zion from continental Europe and the islands of the sea, who do not understand English; missionaries to lands where other tongues are spoken, into many of which, indeed, the exact formula of these ordinances have never been translated. Shall the Elders not administer until they are perfect in a tongue? Will the Lord ignore their ministrations because they speak in faltering tones, in ungrammatical phrases or in confused rhetoric? It were folly to so imagine. It would place in many regions almost insurmountable barriers to the progress of the work of the Lord. Our Heavenly Father is aware of our insufficiency; that we are finite, that we cannot reach everything at once, and accepts us as we are when we do our best. But this best should be constantly improving, we should all the time be drawing nearer to the perfect, making fewer mistakes and more completely observing the requirements of the Lord.

None of the foregoing thoughts are intended to encourage slovenliness in the performance of any ordinance. When we set out to do a thing we should make sure that we do it; and do it as it should be done. If it be our intention to ordain a man to an office in the Priesthood, let us be sure that we ordain him, and always in the name of the Lord Jesus Christ. Let that holy and all-saving name never be forgotten. It is a far more serious matter to omit the name of our Savior in the performance of the ordinances of His Church, than to insert sentences that do not appear in the form the Lord has given us, or to say, as is too often done, "I lay my hands upon your head to confirm or ordain you," and then only by indirection do it.

While it should be the aim of the Elders to conform strictly to the revealed word in the administration of ordinances, they should not permit themselves to become too technical, and to look so carefully at the word that the spirit is lost sight of.

That a man is willing to die for his religion is no proof of its being true; neither is it proof that a religion is false when one of its votaries apostatizes from it.—Brigham Young

LIFE OF THE PROPHET JOSEPH SMITH

(From Page 59.)

sermon preached by the Prophet April 9th, 1842, Joseph foreshadowed his own death by saying that he had now no promise of life and was subject to death. He said the Lord had promised him life at different times until certain things should be accomplished. "But having now done these things, I have no longer any lease of my life. I am as liable to die as other men." In 1842 Joseph uttered the following remarkable prophecy in Montrose, Iowa. He recorded the event as follows:

"I prophesied that the Saints would continue to suffer much affliction, and would be driven to the Rocky Mountains. Many would apostasize, others would be put to death by our persecutors, or lose their lives in consequence of exposure and disease; and some would live to go and assist in making settlements and building cities, and see the Saints become a mighty people in the midst of the Rocky Mountains." Every provision of this prophecy has been remarkably fulfilled. Apostates now began to plot the destruction of Joseph's life. John C. Bennett, a vile man, possessing ability without character, but whose perfidy was not detected until he had been crowned with honor among the Saints, had rendered valuable service in obtaining the Nauvoo charter. He was elected Mayor of Nauvoo, chosen Chancellor of the University and major-general of the Legion. He planned to have the Prophet killed in a sham battle of the Nauvoo Legion, but failed. He uttered many falsehoods against the Prophet, both to shield his own iniquity and encompass the death of the Prophet. He wrote a vile book against Joseph and the Saints, made up of gross falsehoods. This greatly increased the prejudices against the Prophet among the thousands who did not wish to investigate and know the truth.

Elders were sent out to refute these slanders, and accomplished much good among the honest in heart. The old Missouri hatred was still kept burning in that state. Some one had attempted, it was claimed, to assassinate Gov. Boggs in Independence. It was falsely laid to the "Mormons." Gov. Boggs demanded of the Governor of Illinois the person of Joseph Smith on the charge of his being an accessory to the attempted murder before the crime. He and O. P. Rockwell were arrested Aug. 8th, 1842, but discharged after a hearing before the municipal court of Nauvoo. Other attempts were made to arrest him under false pretenses. He concluded to go into hiding for a short time. While hidden he wrote the important letters to the Saints on the Redemption of the Dead, found in sections 127 and 128 of the Doctrine and Covenants. Thomas Ford became Governor of Illinois in December, 1842. Joseph applied to him for a withdrawal of the writs issued against him by Gov. Carlin. After a judicial investigation this was done. In February, 1843, the population of Nauvoo was again augmented by a company of Saints from Europe, under the leadership of Elders P. P. Pratt, Lorenzo Snow and Levi Richards. In June, 1843, other attempts were made to drag the Prophet back to Missouri. Dr. Bennett was the chief instigator of this scheme. Politicians now stirred up strife against the Saints, and recommended the repeal or restriction of the Nauvoo charter. They pretended to be alarmed at the increase of Mormon power. Yet, strange to say, Mormon power, in politics or religion, has never been wielded to deprive or restrict any human being of their rights in the least degree. Mormons elected to office were threatened with mobocracy when attempting to qualify at the county seat, Carthage. The anti-Mormon party renewed their pledges to fight the Mormons. The mob began to burn the homes and property of the Saints in outlying districts of Nauvoo. When the Governor was appealed to for protection, his answer was an indication of his cowardice or his sympathy with the mob element. He simply told the Saints they must protect themselves. During these times of trouble Joseph addressed letters to several prominent men in the nation who had Presidential aspirations. He propounded to them this question: "What will be your rule of action relative to us as a people, should fortune favor your ascension to the chief magistracy?"

Only two answered, Henry Clay and John C. Calhoun, and their answers were so non-committal or evasive that Joseph considered the writers cowardly or lacking in moral force. Soon after, strange and startling as it sounded then, Joseph Smith announced himself a candidate for the Presidency of the United States. He was nominated Jan. 29th, 1844, and duly sustained at a state convention on the 17th of the following May. Soon after this he published his views in plain terms, on the "Powers and Policy of the Government of the United States." In this document he defined his position on the live political questions of the day. He favored the abolition of slavery, the slave holders to be paid for their slaves by the general government, the money to be raised by reducing the salary of congressmen and by the sale of public lands; the abolition of imprisonment for debt and for all crimes but murder, work on public enterprises to be the penalty for other crimes, and to make the prisons schools of learning. The investment of power in the President of the United States to furnish troops for the suppression of mobs. The extension of the United States from sea to sea, with the consent of the Indians. Many other excellent features appeared in his platform. Had his proposition on the slave question been carried out, it would have saved the nation a million lives, preserved other thousands from being crippled, and protected the happy homes of a million people from widowhood, and the cries of more than a million fatherless children, and saved to the nation many millions of treasure and property less valuable than human life. Joseph prophesied of the war twenty-eight years before it came. That it should result in the death and misery of many souls. That Joseph Smith was a Prophet of God is written in letters of blood and by the tears of millions who suffered from that fratricidal war. The Twelve and other leading Elders went to the eastern states to promulgate his views. It is not probable for a moment that the Prophet had any faith in winning the Presidential election. Neither had he aspirations for the honors of men. Other considerations were in view. His people had been traduced and misrepresented. His candidacy furnished an opportunity to explain his views, to enlighten the public mind respecting the Latter-day Saints, and to leave on record propositions to the nation which if accepted would have saved the nation, life and treasure.

He wrote himself: "I feel it to be my right and privilege to obtain what influence and power I can lawfully in the United States for the protection of injured innocence: and if I lose my life in a good cause, I am willing to be sacrificed on the altar of virtue, righteousness and truth, in maintaining the laws and constitution of the United States, if need be for the general good of mankind."—Joseph Smith.

Joseph, with a little band of pioneers, started on an expedition to explore the Rock Mountains to find a resting place for the Saints, but was turned back. He was destined to seal his testimony with his blood. On July 12th, 1843, Joseph had recorded the revelation on celestial marriage found in section 132, Doctrine and Covenants. In the spring of 1844 the situation in Nauvoo became very bitter. The Laws, Higbees and Fosters plotted the overthrow of the Prophet. William Law was his counsellor, and of course knew of Joseph receiving and privately teaching the doctrine of plural marriage. He had Joseph arrested on a charge of polygamy. The latter was discharged. The apostates then started a newspaper called the Expositor, through which they circulated the basest falsehoods imaginable, and thus inflamed still more intensely the public mind. The city was shocked at the publication. The city council was called together. Joseph Smith was the mayor. The Expositor was declared a nuisance and was utterly destroyed June 11th, 1844, by order of the mayor. The proprietors left the city and immediately planned the arrest of the Prophet and others on a charge of riot. They had a hearing and were acquitted. The mob was furious and gathered in large numbers around Nauvoo, swearing vengeance on the people and their leaders. Joseph, as mayor, declared the city under martial law, and called out the Legion to defend it. The Governor, hearing of this and being weak and vascillating, went at the head of the militia to Nauvoo, and demanded that the Prophet come to Carthage for trial for the destruction of the Expositor, and that martial law be abolished in Nauvoo. His orders were strictly obeyed. The Governor pledged in a most solemn manner his honor and the faith of the state that the prisoners should be defended against mob violence and should have a fair and impartial trial. This pledge was repeated but never kept. Undoubtedly the Prophet felt that his withdrawal from Nauvoo would be a safeguard for the Saints, and he loved them more than life itself. He remarked just before leaving Nauvoo: "I am going like a lamb to the slaughter, but I am calm as a summer morning. I have a conscience void of offense toward God and toward all men. If they take my life I shall die an innocent man and my blood shall cry from the ground for vengeance, and it shall yet be said of me, 'he was murdered in cold blood.'" His prophecy in every particular has been literally fulfilled. The Nauvoo Legion gave up their arms by command of Gov. Ford, who again promised them protection. Joseph Smith, Hyrum Smith, John Taylor and Williard Richards were confined in Carthage jail, and on the fatal 27th day of June, 1844, were placed in an upper room of that building. About 5 o'clock in the afternoon an armed mob of the state militia, assisted by other murderous fiends in human shape, in all about 200 strong, burst in fury upon the jail and murdered in cold blood the Prophet and his brother Hyrum. Elder Taylor was cruelly wounded with four bullets, while Elder Richards escaped unharmed. While this inhuman tragedy was being enacted Gov. Ford was in Nauvoo haranging the peaceful unarmed Saints on the enormity of destroying the printing press of the Expositor. The Governor undoubtedly knew the intention of the mob, for he had heard their threats that the Prophet should never escape alive. A day or two before his martyrdom, while being exhibited among the militia, as if he were something monstrous, the Prophet asked one of the officers if he could see anything bad in his countenance. The officer answered: "No, Gen. Smith, but I cannot see what is in your heart." The Prophet promptly retorted: "But I can see what is in your heart, and if you are suffered to shed my blood you will see bloodshed prevail in this land to your heart's content." Thus was the testament of this great and last dispensation sealed by the blood of the testator, and is in force upon all the world. When we review the life of Joseph Smith, we are compelled to exclaim: In the hands of God he was a mighty man. Next to the Savior, Jo-

seph Smith was as great a Prophet as ever lived. At the age of 15 he saw God the Father and our Savior Jesus Christ. He beheld them face to face, and he heard the voice of each. At the age of 18 he saw an angel of the Lord on four different occasions. He saw the ancient records of the people of God on the western hemisphere. When 22 years old he had been visited by the same angel-Prophet eight different times, and on each occasion instructed by him. At this age also he received the Golden Plates. In his 24th year he published this record to the world, received a visitation from John the Baptist, and obtained the Aaronic Priesthood under his hands. At the same age Peter, James and John came and laid their hands upon his head, bestowing the keys of the kingdom of God, which they had received from the Savior over 1800 years before. He also heard the voice of Michael. In his 25th year he organized the Church of Jesus Christ of Latter-day Saints, and thus laid the foundation of a work so great that it will yet fill the earth. When 31 years old he had founded and builded a temple to the Lord, and in it had seen the Savior, Moses, Elias, Elijah and other ancient Prophets of the living God. He selected the Temple of four Temples of the Lord, saw one completed and another well on its way before his martyrdom. Before he was 35 years of age he had been the prime mover in laying the foundation and helping to build several important towns in the travels of the Saints. At 37 he organized a militia, was in it as lieutenant-general, established a university of learning, set on foot the gathering of Israel previous to this and before his assassination, saw thousands gathered from various states of the Union, Canada and Great Britain. He died a martyr at 39, having received in his lifetime over one hundred and twenty-five revelations from God, which he caused to be written, besides the volumes of unwritten inspiration which found their expression in prophecy, healing the sick, casting out devils, interpreting tongues and translating the Scriptures of Divine Truth. His prophecies are many, both written and unwritten. Many have been filled, none have failed, and when the wheels of time shall bring the remainder due, every jot and tittle shall be fulfilled, for it was God who spake through the Prophet Joseph Smith. He loved his God, his religion, his country, and all mankind. For them he lived and suffered. For them he died, and future generations, when the cobwebs of sectarian ignorance, bigotry and prejudice with "the refuse of lies shall have been swept away," will do him justice, and acknowledge him under God as being a statesman, a philosopher, a philanthropist, a colonizer, an educator, a pioneer, and indeed a mighty Prophet of the living God. Well did Josiah Quincy, the historian, a non-Mormon, say of the Prophet Joseph Smith, whom he visited at Nauvoo May 15th, 1844: "It is by no means improbable that some future text book, for the use of generations yet unborn, will contain a question something like this: 'What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen?' and it is by no means impossible that the answer to that interrogatory may be thus written: 'Joseph Smith, the Mormon Prophet.'" —Josiah Quincy's Figures of the Past.

It is folly in the extreme for persons to say that they love God, when they do not love their brethren.—Brigham Young.

Small tanks of pure oxygen, to be used for resuscitating persons overcome by smoke or gas, have been suggested as part of the desirable equipment of hook and ladder trucks going to fires.

Father—History repeats itself.
Son—It don't in our school. They make us kids do it.—Judge.

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 42.)

THE SIXTH CENTURY dawned upon the world, filled with ecclesiastical error; the priesthood that God had used in the establishment of His work was taken from the earth in this century; the year 570 saw the remnant driven off the earth; they had been lingering in a dying condition hidden in the catacombs of Rome for many years. When the Pontiff of Rome sat in regal splendor in the temple of God, and exalted himself above all that is called God, or that is worshipped; so that he as God showed himself that he was God, it looked as if the man of sin was fully manifest in the flesh, and that Lucifer governed the children of men; and it was high time for the Lord to remove His government, as the world did not want it; and the prophecies of the Ancients needed fulfillment, as not one jot nor tittle of God's word shall pass unfulfilled, and the Age of Darkness had to come, which would extend until time, times, and a half of time, or 1260 years had passed.

The system extant in this century was but a form of godliness, without the power and inspiring influence characteristic of the primitive Saints in the days of the Apostles; and the world was following after delusive spirits, adopting error on every hand, manufacturing religious rites based on the fabrications of a corrupt and degentrate priesthood. Disputes continued as to the supremacy of the Bishops of Rome and Constantinople, and in their various discussions, one, Gelasius, declared the Bishop of Rome a judge in the place of God; which he filled as the vicegerent of the Most High. And from this has grown a system of man worship and reverence for departed Saints, that can only be compared to the grossest idolatry.

The Pope of Rome today is looked upon as an infallible being, an encyclical being issued to that effect; and as for the worship and reverence he receives, one only need look at the Catholic world today, who bow with awe to their honored Pontiff. One of the greatest dignitaries in England, a Roman Catholic, a royal duke (this is generally accepted as true), has spent thousands of dollars for the privilege of kissing the feet of the present Pope, also that his children may be born physically perfect, and honored heirs to his dukedom; (strange to say, these children are all deformed, blind and idiotic.)

In this century remission of sins could be obtained by purchase, and it was but necessary to be liberal to the churches and monasteries to get the prayers of departed Saints. Monasteries had grown and increased until they overran the whole east and west of the empire, and the world was full of profligate monks, who were too lazy to work. At this time men were considered Saints, who bore the useless hardships of hunger, thirst and inclement seasons, starving themselves with the greatest steadfastness and perseverance, and many ran about the country like madmen, in tattered garments, and sometimes half naked; others shut themselves up in a narrow space, where they would continue motionless, standing for a long time in certain postures, with their eyes closed, with the enthusiastic expectation of divine light. All the above was considered saintlike and glorious at this time, and the more a man departed from the dictates of reason and common sense, and counterfeited the wild gestures and the incoherent conduct of an idiot or lunatic, the more sure was his prospect of obtaining an eminent rank among the heroes and demi-gods of a corrupt and degenerate church.

Britain, which today is one of the centers of civilization, was in a degraded and barbaric condition at this time, exhibiting a very low state of civilization prior to its occupancy by the Roman soldier, and its religion had been a mixture of idolaterous rites and superstitions, which the Romans cared nothing about, and the Britains remained unmolested in their worship up to this century. The Romans had built up the country, and introduced a variety of civilization, making roads, building cities, until the ancient Britain assumed an air of semi-civilization.

In the year 596 Gregory the great, the Pontiff of Rome, who was certainly great in his sphere, sent Augustine, with forty monks, into Britain, where they were received with open arms by Ethelbert, the king, who favored the new religion, and became Christian; in consequence the Church became popular and strong in England.

All that Christianity demanded of her converts at this time was to refrain from paying homage to their statues; and in return pay the same honor and esteem to the statues of Christ and the Saints; which was but a new form of idolatry. It was an easy thing for those savages to transfer their affection from one idol to another, therefore their easy adoption of the absurdities introduced by the Priesthood of Rome.

I would like to digress here, and say for the benefit of my readers, who I hope are full of charity for their brethren, the Roman Catholics, that the forms, ceremonies, incense, gorgeous robes, mitres, wax tapers, processions, lustrations, images, and so forth, that are seen today, have been handed down from Paganism; and we are not fighting Catholicism, but error, in every form, and it is necessary to know from whence these errors came; but we must not think that these crosses and images which are so revered are worshipped. The devout Catholic but uses these things as symbols, and there are many noble men and women in that great church who would sacrifice their all and seek seclusion from a sinful world, in the monastery and nunnery, devoting money, time and talents, fasting and praying for the benefit of the children of men, firmly believing they are serving God in so doing; and although we may consider them fanatical and wrong, we must beware, and not overlook the fact that they are brethren, who have a right to worship, who, where or what they please. And undoubtedly there have been many thousands of good, honest, faithful Roman Catholics, who have been just as honest in their views as was Paul, before his conversion; and we must have charity. We cannot overlook the fact that the condition of the Christian church through all the Dark Ages has remained unchanged; the rites and ceremonies of the sixth century are identical with the church today; and it is considered one of the strongest arguments put forth by that church, that it has passed through these many centuries, unchanged, intact, with an unbroken succession of Popes who claimed authority from Peter (who they say was the first Bishop of Rome.

This article, which is largely drawn

from Mosheim, who is considered the most reliable and unbiased historian, shows in part how these various innovations crept into the Christian church, and was adopted at an early day, and how finally the pure and unadulterated religion of Jesus was overthrown entirely by the great Beast, which is termed by John as the Mother of Harlots, who controlled the whole earth; whose inhabitants were made to drink of the wrath of her fornications.

This digression I think excusable, in view of the fact that from this time until the sixteenth century, when Luther rebelled, we deal entirely with a meager history of that great power, the Roman Catholic Church. And it is with a desire to state nothing but incontravertible historical facts that I enter into this work; to be charitable and fair, realizing that wrong impressions have gone out, and erroneous reports circulated about all religions; also that many persecutions have been heaped upon the Catholics as well as Protestants, believing that many martyrs have been identified with every faith, bravely withstanding the rack, the fire, and the variety of torments, with a fervent and zealous belief that they were serving God. Noble men and women, armies of martyrs, have had their blood shed for their religious convictions; and however wrong the cause represented, they have been honest and sincere, and God will honor them for their integrity, as they have manifested to the utmost the light and talent they possessed.

I have lived in Catholic Ireland, in the town of Athlone, and became well acquainted with Catholicism, as it was brought to my notice. And after much travel and study, I am obliged to confess that I have never met purer and more virtuous people than the devout Catholic from a moral standpoint; their honor, reverence and devotion to their Priesthood are truly commendable; and amid all the ignorance, and gross darkness and error that fill their minds, we can find many beautiful traits of character; and we are compelled to say with Shakespeare, that "There is good in all things evil, could men but observingly distil it out." In the sixth century lived Dionysius Exiguus, who, in the year 530, gave us the vulgar era, or helped to change times and laws; our reckoning today is based on the knowledge of Dionysius, who was a renowned and learned man.

The Sacrament was changed by Gregory the great into a grand ceremony, and it was elevated so that the populace might gaze upon it with adoration; it was also changed in its administration, and held in great awe by superstitious people, who believed in trans-substantiation, that the emblems of the body of Christ were actually transformed into His flesh and blood by the ungodly ritual.

(To be continued.)

J. J. Christian, author of "Immersion the Act of Christian Baptism," says: "Dr. W. D. Powell, of Mexico, recently wrote from Athens, Greece, as follows: I found that all churches in Greece, Presbyterian included, are compelled to immerse candidates for baptism, for, as one of the professors remarked, the commonest day laborer understands nothing else for baptism but immersion. I visited the university and saw the magnificent library and museum. I asked the professor what baptism meant, and he said: It has but one meaning, to submerge, to immerse. Why do you ask?—Register-Review, Oct. 8, 1898.

History of the Southern States Mission.

(Continued from page 53.)

Aug. 1, 1894.

From North Carolina President Kimball went to South Carolina, where a very successful conference was held. Before leaving the state he and Elder W. G. Patrick visited Gov. Tillman and were assured by him that all should enjoy their rights as American citizens in the state of South Carolina. Wonderful development is being made by the Elders in following the instructions given by J. Golden Kimball just prior to his release from the Presidency of the Southern States Mission.

Several of the conferences report sickness among the Elders.

September—

President Kimball left Chattanooga on the morning train to attend the Middle Tennessee and Kentucky Conferences. He was attacked with a very distressing ailment, also with the chills and fever, and only with much difficulty and exertion was he enabled to attend the Conference. The Middle Tennessee Conference was held at Spencer, Van Buren county, in the Methodist church, which was kindly offered by J. R. Baldwin, the head Elder of that church in that district.

A very intelligent congregation, including the President and professors of the college located at Spencer, assembled to hear "Mormonism" discussed. All were deeply impressed with the discourses delivered, and agreed that the "despised creed" had been much misrepresented.

Mrs. Hill, a grand niece of Sidney Rigdon, a very intelligent and well informed lady, attended the meetings. She was very entertaining and kind to the Elders. At the conclusion of the conference the Elders presented her with a beautifully bound copy of the Book of Mormon, which she accepted as a "choice gift." Elders Heber C. Iverson and W. W. Bean were invited to participate in the commencement exercises of the college. Such hospitality is so seldom manifest toward the "Mormon" Elders that this particular demonstration is doubly appreciated.

The Kentucky conference was held Sept. 15 and 16. A splendid conference was held and much appreciated both by Elders and Saints.

East Tennessee Conference was held Sept. 22d and 23d near Jonesboro. All enjoyed themselves very much. An interesting incident connected with the conference was in the act of a lady and her son-in-law, who walked twenty miles, carrying a 5-year-old child, that they might be present at the meeting and be baptized.

The North Alabama Conference was not so peaceful as other Conferences attended thus far. It was apparent that some of the people in this locality were very bitter, as was later demonstrated by their actions. The warehouse in which the meetings were to be held was burned, and the hatred of the people was otherwise manifested before the Elders left. Sunday evening a gentleman came and informed President Kimball that a mob of one hundred men had formed to drive the Elders out. He was informed, as was the people, that Gov. Jones and the district judge had assured President Kimball that they would put down mob violence and punish the guilty parties. Whether or not this quieted the mob we do not know; however, they did not come to do any harm. Some sickness is reported among the Elders.

October—

Conference in Mississippi was held at China Grove, Pike county. About seventy-five, including Elders, attended. The subject of tithing was explained at this conference.

The South Alabama conference was the next to be held. It convened near Westville, Holmes county, and was well attended.

About 2 o'clock p.m. on the 21st a telegram was received at the office from Elder Adelbert Key, stating that Elder Hyrum Carter was very ill. President Kimball wired to him to take Brother Carter to Seneca, S. C., and he would meet them there. Pres. Kimball left at once for Seneca. Upon arriving there he received another telegram to the effect that Elder Carter was dying. Brother Stokes was awaiting the arrival of President Kimball. He informed President Kimball that Elder Carter had died at 12:30 a.m. on the 22d. He died at Brother Tolits', eight miles south of Foreston, at a place called Jordan. According to Dr. Wilson, who attended Brother Carter, death resulted from malarial chills. Preparations were made and the body removed to Columbia, where it was embalmed and placed in a casket preparatory to being shipped west. President Kimball accompanied the body as far as Salt Lake City, where J. Golden Kimball took charge and accompanied the corpse to Morgan City, where it was interred.

Of Elder Carter it can be truly said that he passed from this sphere of action leaving behind him the record of a life well spent in the Master's work.

November—

This month opens with fine prospects for a continuation of conversions and baptisms, which have been particularly noticeable the last two months.

The only evidence of the mob spirit since the affair at Colfax, N. C., occurred in the North Alabama Conference. A mob of fifteen men visited Elders Brinkerhoff and Stephen A. Smith and warned them to leave the country, as they did not want to hear them. The mob became so demonstrative that the Elders finally left the neighborhood.

The promise made by President Woodruff, at the dedication of the Salt Lake Temple, is being realized throughout the Mission. Elders are receiving but very little persecution.

The Elders in Kentucky were challenged by a Christian preacher to debate. Elder F. C. Johnson was chosen to champion "Mormonism." He did it so ably that the preacher, smarting under the burden of defeat, canvassed the surrounding country, preaching wherever he could against the "Mormons." This case vindicates the value of the instructions received, not to debate, because no good comes from it.

(To be Continued.)

DIED,

At Bozarth, DeKalb county, Tenn., Jan. 11, 1900, Sister Amanda Kilgrow.

Deceased was 50 years of age, and had been a faithful member of the Church of Jesus Christ of Latter-day Saints since 1894.

She had been a patient sufferer from some kind of lung trouble for the past year.

Sister Kilgrow leaves a husband, six children and a host of friends to mourn her loss, among the latter many "Mormon" Elders, to whom she has especialy endeared herself by her many acts of kindness. Elder Emery Berrus.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING DEC. 30, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainm't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	11	195		34	44	1	36	36	7		5	13	124		1	Chattanooga	Tennessee.
Heber S. Olson	Virginia	38	888	57	77	254	51	670	590	58	1	7	51	471			Box 388, Richmond	Virginia.
B. F. Price	Kentucky	27	556	7	27	119	4	103	75	11	2	6	39	256			Battletown	Kentucky
John Peterson	E. Tennessee	38	564	34	58	196	13	427	419	33	2	13	95	429			Dayton	Tennessee.
W. D. Rencher	Georgia	38	650	9	104	108	20	181	142	20	5	16	43	445			Augusta	Georgia.
T. H. Humpherys	N. Alabama	40	882	119	149	111	12	367	353	67	6	22	81	622	1		Memphis	Tennessee
C. G. Parker	Florida	42	931	92	34	163	4	201	97	14	1	10	66	375		4	Lulu	Florida.
J. Urban Allred	Mid. Tenn	42	672	80	65	115	16	168	74	19		18	64	381	1	1	Smyrna	Tennessee.
J. M. Haws	N. Carolina	44	851	84	81	247	20	127	121	14		4	96	659		3	Goldsboro	N. Carolina.
Sylvester Low, Jr	S. Carolina	38	707	215	4	228	1	76	59	6		5	78	462			Sharp	S. Carolina.
O. D. Flake	Mississippi	16	341		75	146	13	169	67	20	3	2	11	222			Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	33	485	40	96	144	8	285	158	10	2	9	42	577		1	Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	8	167	15	6	27	3	31	31	4	1	8	14	133	2		Shreveport	Louisiana.
W. H. Boyle	S. Alabama	17	504	7	2	87	12	30	17	11	2	4	22	203	3		Bridge Creek	Florida.
L. M. Terry	N. Kentucky	27	503	279	133	94	5	165	65	24	2	14	37	413			Bagdad, Shelby Co	Kentucky.
Geo. E. Maycock	Ohio	23	287	252	83	45	17	167	91	2		13	4	196			713 W. 8th St., Cincinnati	Ohio.

ABSTRACTS FROM CORRESPONDENCE

Sister Martha Crutcher writes to us from Kentucky, relating a case of healing. Her nephew had for a long time been afflicted with what the doctors called cancer. For four months they attended the child, applying every known remedy to them for this particular disease. At the end of this time they informed the father of the child that the cancer was uncurable. At the earnest solicitation of Sister Crutcher, her brother requested Elders Thurber and Davies to annoint the child and pray for his recovery. They did so, and to quote the words of Sister Crutcher, "The child is entirely well; I saw him Sunday." Every week we have many such letters relating how the power of God has been manifest, and yet people (Christians?) say "Signs are done away."

Elder R. L. Shepherd informs us that, as in the days of Jesus the " chief Priests" put them out of their synagogues because they dared to preach the pure Gospel of Jesus Christ. He and Elder Joseph A. Wright attended church at Brookfield, Ohio, and requested the gentlemen in charge of the church to allow them the privilege to preach in their church. The Elders were requested to step out while the question was discussed. They did not get the church and were answered in a manner that indicated the contempt in which these gentlemen held the Elders. The next day Brothers Wright and Shepherd were allowed the use of the town hall, where they held two meetings to very appreciative audiences.

Elder O. M. Sanderson, who presided in the Middle Tennessee Conference in 1895 and 1896, now attending the Brigham Young Academy at Provo, Utah, writes of his pleasant experience with the people while in the missionary field, and says: "I often sit in solitary reflection before my fireside and think of their goodness, of their kindness and charity. Kindly indeed is my esteem for them, and I trust that the friendship formed will bud, blossom and bear fruit through time and eternity.

RELEASES.

The following brethren have been honorably released to return home:

H. Baird.
J. T. Heninger.
J. Farr.

Do not save the loving speeches
For your friends 'till they are dead;
Do not write them on the tombstone
Speak them rather now, instead.

Where He Stands.

Deseret Evening News.

from Thatcher, Arizona. It was writ-

We have received the following letter ten to Elder Andrew Kimball by Hon. J. F. Wilson, delegate in congress from Arizona. The views he expresses are those of the most prominent men of the country. It is unfortunate, of course, that they are not in harmony with those of the organ of the anti-Mormon crusade in this city, but then, even great minds sometimes differ on important subjects. The people of Arizona will, doubtless, be pleased to know where their delegate stands on a weighty constitutional question:

"House of Representatives,
Washington D. C., Dec. 7th, 1899.

Rev. Andrew Kimball, Thatcher, Arizona:

"My Dear Sir—Yours of November 30th, replying to my inquiry of the 26th ult. in the Roberts matter, came to hand yesterday.

"In reply I desire to say to you, that I had made up my mind to stand by the constitutional provision, which I think regulates the subject in hand, and, if carried out would have admitted Mr. Roberts to the floor as a member.

"After looking into the matter, I became thoroughly convinced that if Roberts was not admitted to be sworn in, the constitution would be walked over, and a precedent made that would be freighted with dangers to such degree that we will never be out of its reach.

"I did what I could to prevent what I deem an outrage upon constitutional regulation, that is, to stop; if I could in any way, the crusade or the effect of the crusade, in preventing Roberts from being sworn as a member, but it was of no avail.

"They will not permit him to be sworn in, and therefore will not permit the sovereign state of Utah to be represented upon the floor until they have tried the case, so to speak, or at least tried the question of fact involved in the allegations of Tayler of Ohio.

"My life-long friend, Dinsmore of Arkansas, and an old member here, took my view of it. He advocated it upon the floor. Richardson of Tennessee, the leader of the democrats in the house, made an able defense of the position, but it was all like pouring water on a duck's back. It was unheeded. Members on our side voted against the swearing of Roberts through fear of their constituency. Petitions, seven million strong, teemed in, and fanaticism has prevailed.

"I look upon the result with the deepest of solicitude and grave alarm. I feel that the rights of the sovereign state of Utah have been trampled under foot by the flaming, fanatical passion of the hour.

"I say now, as I have said to members in as strong language as I could control, that before I would surrender my own convictions upon the legal questions involved, and as it follows the constitution and the law, and to the sovereign rights of a state, I would surrender my commission, resign my position, and go home tomorrow. And this is putting it mild when compared to the feelings I bear on the subject just passed over.

"What is to come and be reported as a finding of fact by the committee appointed for investigation, can hardly be foretold, but if the crusade that is now on, has anything like the influence on that proceeding that it has had upon the proceedings just passed, it may well be imagined. To this, I protest always and everywhere. It is all I may be able to do, but it shall be done with all the earnestness I can command.

"Wishing for the best, and fearing the worst, I am

Your Obedient Servant,
J. F. WILSON."

Polygamy and Unlawful Cohabitation.

The following statements, made by President Lorenzo Snow, we hope, will suffice to explain the attitude of the Church on the much discussed subject of polygamy and unlawful cohabitation:

"From the reading of the various editorials and articles of the public press it is evident that there is much misconstruction and misunderstanding as to the present attitude of the Church respecting the subjects of polygamy and that many good and conscientious people have been misled and much adverse criticism occasioned thereby, I feel it but just to both 'Mormons' and non-'Mormons' to state that, in accordance with the manifesto of the late President Wilford Woodruff, dated September 25th, 1890, which was presented to and unanimously accepted by our general conference on the 6th of October, 1890, the Church has positively abandoned the practice of polygamy, or the solemnization of plural marriages, in this and every other state, and that no member or officer thereof has any authority whatever to perform a plural marriage or enter into such a relation. Nor does the Church advise or encourage unlawful cohabitation on the part of any of its members. If, therefore, any member disobeys the law, either as to polygamy or unlawful cohabitation, he must bear his own burden; or in other words, be answerable to the tribunals of the land for his own action pertaining thereto.

"With a sincere desire that the position of our Church as to polygamy and unlawful cohabitation may be better understood, and with best wishes for the welfare and happiness of all, this statement is made, and is respectively commended to the careful consideration of the public generally.

"LORENZO SNOW.
"President of the Church of Jesus Christ of Latter Day Saints.

"The drying up a single tear has more
Of honest fame than shedding seas of gore."

—Byron.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JANUARY 27, 1900. NO. 9.

RESOLVE.

Ella Wheeler Wilcox.

Build on resolve, and not upon regret,
The structure of thy future. Do not grope
Among the shadows of old sins, but let
Thine own soul's light shine on the path of hope
And dissipate the darkness. Waste no tears
Upon the blotted record of the years,
But turn the leaf, and smile, oh, smile, to see
The fair white pages that remain for thee.

Prate not of thy repentance. But believe
The spark divine dwells in thee; let it grow,
That which the unreaching spirit can achieve
The grand and all creative forces know;
They will assist and strengthen as the light
Lifts up the acorn to the oak tree's height.
Thou hast but to resolve, and lo! God's whole
Great universe shall fortify thy soul.

OUR CONFERENCE PRESIDENTS.

The subject of this sketch—Elder David H. Elton—was born at Worcester, England, Jan. 12th, 1877. He is the seventh son and tenth child of John and Isabella Elton. His father was converted and baptized by the late President Wilford Woodruff upon the occasion of his wonderful mission among, and his universal conversion of John Benbowand the United Brethren at Herefordshire, England, in the year 1840.

In May, 1880, the good parent died, leaving the mother a widow with twelve children. She struggled on, faithful and true to the Gospel, amid the adverse powers of a scornful, frowning world. Her honesty and stability in the van of truth won for her the respect and confidence of all her associates; and oftentimes, when asked why she did not relinquish her faith in what the world erroneously calls "Mormonism," she would invariably reply with emphasis and earnestness: "Do you think I would give up the light of the sun for the dwindling of the rushlight? or the cream of religion for the skim-milk of sectarianism?" The spirit of gathering with the Saints had long rested upon her, and she was exceedingly desirous of joining the body of the Church in the vales of the far west. Having sent three sons ahead, the good mother, with the two youngest boys (the junior being the subject of our sketch), left Liverpool on the 2d of August, 1890, for Salt Lake City, arriving at their destination on the 20th of the same month. Here our brother engaged his services, first as a cash boy, second as a water carrier upon the joint city and county building, and lastly as an apprentice to learn the trade of stone cutting.

He graduated from the public schools of Salt Lake City and attended the High School for about six months. This brief sojourn in the class room constitutes the whole of his scholastic education.

In December of 1897 Elder Elton received a call from the Prophet of God to perform a mission unto the Lord, and



ELDER DAVID H. ELTON
President of the Chattanooga Conference.

on the 21st of March of the following year he reported at Chattanooga for duty, was assigned to labor in the Florida Conference, where he remained for only five months, at the expiration of which time he was transferred to North Carolina on account of a severe attack of typhoid malaria fever.

In April, 1899, at the North Carolina Conference, Elder Elton was informed by President Rich that his services were required in the Chattanooga Conference, then temporarily organized with President L. R. Anderson at the head. He obeyed and arrived at Chattanooga on April 22d. When the Conference was duly organized in May, and Elder Christo Hyldahl appointed to preside, Elder Elton was chosen to act as his first counsellor. He held this position until Conference convened in Chattanooga on Dec. 16th and 17th, 1899, when President Hyldahl was honorably released to engage in other duties, and Elder Elton chosen to succeed him in presiding over the Conference. At a later date he called to his assistance as counsellors Elders Jeddie Stokes and R. W. Smith. The appointment of Elder Elton as President of the Chattanooga Conference was in fulfillment of a prediction made concerning him before he left Salt Lake City, and it will be seen from a perusal of the above that he has traversed over a large tract of territory, and in many states, in order that this prediction might come to pass.

Elder Elton is a ready thinker, apt and most interesting in conversation, a fluent speaker, and an energetic worker. His clear and simple way of explaining the Gospel makes him a very successful worker. He commands the respect of all his acquaintances and the love and confidence of his companions—those who know him best love him most.

He has the assurance of the united efforts of his co-laborers in this Conference, and surrounded as he is with men who love and respect him, both as a man and also as a faithful servant of God, it is expected that the work over which he is called to preside will maintain the high standing it gained under the management of his predecessors.

History of the Southern States Mission.

(Continued from page 57.)

December, 1894—

This month begins under favorable auspices. Generally speaking, the Elders are being courteously received. What opposition they are encountering is of a "wordy" rather than a violent nature. A company of Elders arrived on the 9th from Utah and Colorado and were assigned to various Conferences in the Mission. On the 30th President Elias S. Kimball returned from Salt Lake with his family and has resumed his vigorous efforts in the missionary work.

Thus closes the year 1894, which will hereafter be memorable in missionary annals as marking a notable transition in public sentiment favorable to the Latter-day Saints and principles and truths of "Mormonism."

January, 1895—

This month and year opens under very favorable conditions. Elders are entirely free from sickness outside of slight colds. Owing to the extremely cold and inclement weather, Elders are not able to get out among the people to any great extent, but they are holding many meetings.

Freedom of access is accorded the Elders in many instances where heretofore they were excluded. The city of Nashvilel is now being canvassed by Elders H. C. Iverson and O. M. Sanderson, who are meeting with gratifying success. Pensacola, Fla., Mobile, Ala., Knoxville, Tenn., Owensboro and Paducah, Ky., are all being successfully worked.

Commendable zeal and faith has been exhibited by the Elders in entering and laboring in cities. On the 10th eight Elders arrived from the west and were assigned to various Conferences in the Mission. Jan. 30th another company were disposed of in the above mentioned way.

Elder Joseph S. Geddes was appointed President of the South Alabama Conference, to succeed Elder Ridges, lately released.

The Presidency of the Church have written the office that they have called upon Elder Benjamin W. Scott, now in Florida, to surrender his letter of appointment, because it is rumored that he is preaching Methodism—not "Mormonism"—in his brother's pulpit. He has never reported to the office, though he has been in the field since June, 1894.

February—

Elder Hugh W. Dougall, who has been laboring in West Virginia, was called into North Carolina to succeed Elder E. A. Griffin as President of that Conference.

Extremely cold weather has prevailed in the south during this winter, yet the Elders have not suffered.

The results following the house to house canvass are fruitful. Many communications are being received from investigators soliciting further information on the Gospel.

The annual report of the Sunday Schools of the Southern States Mission gives a total of 409 officers, teachers and pupils.

The result of the instructions given by President Elias S. Kimball during his visit among the Conferences, pertaining to tithing, is now beginning to bear fruit. From all parts of the Mission some tithing is being received.

A mobocratic incident occurred recently in North Carolina. Elders Isaiah Cox and Charles H. Blake entered Ashboro, where they took apartments at one of the hotels. About midnight they were visited by a mob of fifteen men, who escorted them "out of town" and warned them never to return. The rain was falling in torrents, and no shelter could be found by the Elders. As a result of this exposure Elder Cox contracted a severe cold and has since been unwell.

Elders Alma Andrus and Thomas Cooke, Jr., had a thrilling experience on the 17th of this month, while canvassing near Clinton, Hickman county, Ky. They approached a man named Kendale, who invited them to his home. They had conversed but a few minutes when Kendale began to abuse and slander the "Mormon" people in a very profane manner. The Elders began to explain to him the real condition of affairs. With an oath he jumped up and secured his shotgun, then told the Elders to "git out." They obeyed in haste, and as they were leaving he warned them that if they turned around he would "blow their brains out." They were kindly received by a constable, who lived a little further down the road, who promised to protect them. Nothing more was heard of Kendale and the Elders went happily on their way.

On the 27th a company of seventeen Elders arrived in Chattanooga from Utah. After spending two days in Chattanooga they were sent to various Conferences of the Mission.

(To be continued.)

THE DARK AGES.

BY ELDER A. ARROWSMITH.

(Continued from page 63.)

THE SEVENTH CENTURY brought a great and prominent character from the abode of spirits; a mighty reformer, who had, or appeared to have, a mission of blood and extermination; his name was Mahomet; he came on his mission the beginning of the century in the year 612; his youth was spent in peace and serenity. He operated caravans on the deserts of Arabia, in traffic with the East Indian market from Bagdad, and engaged in peaceful pursuits; but he had a mission to fill, and stood at the head of an organization now counted by the hundreds of millions, and which was a scourge to Europe for over six hundred years, holding in check the growing influence of the enormities that were practiced in the name of Christianity.

The fiery genius of Mahomet aroused the dormant spirit of the Arab, who was a descendant of Ishmael. Many Bedouin tribes were united in defense of the new faith. A succession of unparalleled victories ensued; and within a few generations the Mahometans were established from Central Asia and the frontiers of India, to the shores of the Atlantic, in Morocco and Spain.

Mecca, the beloved city of the followers of Mahomet, his birthplace, is visited annually by thousands of pilgrims. When praying, the worshiper of Allah invariably turns his face towards Mecca. They are the most devout and religious people extant, and their charity and hospitality is truly commendable. An acquaintance of mine who labored among the Turks and Arabs, as a missionary, was almost won over to the Moslem faith by seeing such zeal and fervency manifest among them; he thought they were really a better people than the Christians, from a moral and religious standpoint. They accept Jesus as a Prophet, and have adopted many of His beautiful truths; the following in the Koran, the Mahometan Bible, is attributed to Jesus, and which are silent truths. "Never be joyful except when you look on your brother in love." "He who longs to be rich is like a man who drinks sea water: the more he drinks the more thirsty he becomes, and never leaves off drinking till he perishes."

So much for Mahomet, the founder of this sect, who personally appears to have been a good man, lovable and kind in his family, and especially devoted to his wife (who was the widow of his master). She it was who gave him money and influence. His spiritual nature (like Moses and other Prophets) appears to have been developed in the desert; in seclusion, away from the haunts of men; and he had a high sensitive nature, good ability, and has left in the Koran many grand truths.

Mahometans, Moslems, Mussulmans, Sarecens, are the names for the same class of people, and the faith of Mahomet is chiefly among the inhabitants of Turkey, Arabia and the northern portion of Africa, bordering on the Mediterranean Sea. Morocco and that portion of the world in this century was thickly populated by a class of people called the Moors, a warlike race that withstood the chivalry of Europe for years.

In this age of ignorance and barbarism, when nations were compelled by force of arms to adopt Christianity, was it not high time for the Almighty to send this decimating scourge, as multitudes of His people, the Jews, were compelled by violence and force to accept the doctrines taught by Christianity, which were naturally obnoxious and repugnant to them; nevertheless they were taken forcibly, and baptized wholly against their will; this same method of converting was common in Spain and Gaul, and appeared quite successful. The whole world was in a darkened ignorant state, and there seemed to be no exercise of the individual manhood which education brings, but the masses were in total subjection to the Priest.

The monasteries were full of corruption and deceit, so says the historian: superinduced by sordid ambition and worldly emoluments; and they were principally supported by men who had lived reprobate lives before God. Profligate sinners sought forgiveness of sins, by leaving their fortunes and all their earthly possessions to the monks, who did their praying for them. Thus the way was left open for men of vile intent to commit all manner of abominations, and in the end of their career to get the prayers and absolution of an abominable priesthood, by paying a stipulated fee. Such became the custom in the sixth century, and continued to an alarming extent during the crusades. Thus the coffers of the church were filled and enriched, while the clergy revelled in luxury and voluptuousness by their extortion and greed. Is there any wonder that the Saracen overran Europe, considering it part of his mission to exterminate the Christian; believing that if he died while engaged in such glorious (?) work his inheritance and bliss was secure in Paradise. This warlike and fanatical race were not subdued and conquered until the overthrow of Granada in the year 1492; and in that time (six centuries) millions of lives had been lost, sacrificed in a great religious war between two powerful factions, Christianity and Mahometanism.

Europe was a veritable military camp during this time, and the country was filled with religious fanatics of all classes, rich and poor, high and low, all pretended followers of that meek and lowly Man of Nazareth, who said, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you." These fanatics would gird on their swords and murder their fellow-men in the name of religion. What crimes have not been committed in the name of religion? But the gross superstitions that beclouded the earth during the Dark Ages almost called for the vengeance of a just God, that He might eradicate and totally exterminate the whole human family because they had become a vile blot on the earth and

a stench in His nostrils, and cause him to say (as He did before the deluge when He destroyed the antideluvians) that it repented Him that He had made man upon the earth. However, God is merciful and full of charity and long suffering, and because of this magnanimity, often the wrath of men is turned to praise.

How many have passed judgment upon Mahomet, and other great men, and how ready we poor weak mortals are to adjudicate matters that God alone should determine. Our Father, as He sits enthroned in the heavens, is in possession of the white stone that constitutes Him a seer, and dwelling upon a planet of purity, like unto a vast Urim, He knows all things, even from the beginning, and He determined the times before appointed, and set the bounds of the habitations of the children of men. He knows the various qualification of every spirit that dwelt with Him; as in its primeval state it was subjected to a variety of tests, and comes here to be yet further tried.

He saw the noble and the great, as they stood and shouted for joy, in the contemplation of His glorious designs. Jesus, Adam, Enoch, Noah, Abraham, Moses and all the Prophets He foreknew, and duly appointed them in their times and their seasons, to come on this planet, with the fullness of His Priesthood; with authority to administer His everlasting Gospel and play their parts as described in Holy Writ.

He also foreknew and duly appointed the great reformers, Confucius, Brahma and Buddha, to enlighten His children in the far east; also a Socrates and Plato to enlighten the spiritually degenerate Greek; likewise a Mahomet to preserve a degree of intelligence and enlightenment during the age of spiritual darkness, and that His children might have that degree of spiritual light, that they alone could comprehend, just as He gave the carnal laws to Israel, when they were unable to grasp the higher laws of the Melchisedek priesthood, as given through His servant Moses; He sent them the carnal laws, which would school them into the acceptance of greater truths in their advancement as progressive beings.

Thus Pharoah, Nebuchadnezzar, Cyrus, Alexander, Caesar, Tamerlane, Napoleon and other great warriors were foreordained to their special missions, to play their part in the world's drama. All the statesmen and poets were known in the spirit world, and their various qualifications passed upon, and they come here in their times and seasons and reap that which they have sown. So our future will be largely determined by our present acts.

Thus God has been ever merciful throughout all ages; and we can see His handicraft exhibited among all His children, be he black, white, yellow or red, and the child's life in his primeval walk has undoubtedly determined his appointment in the flesh; thus we see the great variety of spirits. God desires all His children to come unto perfection and be like Him.

(To be continued.)

It is foolish to lay out money in the purchase of repentance.

A life of leisure and a life of laziness are two different things.

Silks and satins, scarlets and velvets, put out the kitchen fire.

If you would know the value of money, go and try to borrow some.

RABBI WEISS ON "MORMONISM."

Text: Psalm 15:3.

At the earliest infancy of religion, as at the present day, there seems to have been a tendency of people to regard themselves better than others, when they performed an ostentatious function of ceremonies, praying louder and more than others, putting on a sanctimonious appearance, while their modus vivendi was not altogether in harmony with their functions. This must have been the case at the time David lived, for in his fifteenth Psalm the question is raised:

"Oh, Lord, who shall tarry in Thy tent? Who shall dwell in Thy holy hill?" In other words, briefly stated, Who shall be considered truly religious? That is what it means. Whether it is the Lord that answers, or whether the questioner puts down the reply himself, we cannot state, but sure it is that the answer is the quintescence of religion, pure and holy, as it says:

"He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart; that hath no slander upon his tongue; that doeth his neighbor no evil, nor beareth reproach against his fellow-man."

Let us understand here, for once and forever, that Bible character is no criterion to go by. It is nowhere said in the Bible that we must copy the life of Abraham, Isaac and Jacob, Saul, David or Solomon; even Moses and the Prophets all lived in ages when the requirements of conduct and mode of life were different from the requirements of today. The life of any Bible character would not suit today; but the ordinances, laws and precepts laid down for our moral guidance are as valid today as they were when given. There may be some trivial matters that could perhaps stand a little amendation, but integrally they are good and a safe method to govern by our moral virtues. Take our text, that asks, who is considered truly religious, and the defining answer, could we make an improvement on it? Methinks not. Let us then see the various denominations, all calling themselves Christian, how they antagonize and oppose each other. Each holding pre-eminence over the others, qualifying itself the true religion, with the others, if not exactly false, yet not altogether as divine and God-accepted. Not being a Christian myself, I consider them all right and all wrong; all right in so far as honesty and earnestness is concerned. They follow the dictates of their conscience, the convictions of their hearts, and the truth as they can see it—as it was educated into them. The Catholic is as right as I am; the Protestant is as right as the Catholic; the Episcopalian as the Methodist, etc.; but they are all wrong when they impugn the motives of others and derogate the religion of others. Any person that carries in his bosom ill-will, that harbors in his breast maleficence for his fellow-man of another religion, has the false religion, which becomes a thousand times worse when he maligns and traduces another religion of which he is ignorant. I don't care what religion one confesses, it is the true one, as long as he walks uprightly and works righteousness, speaking the truth in his heart, slandering nobody, doing his neighbor no evil and bearing no reproach against him; but he must not speak the truth with his mouth while his heart is bent in slandering and evil doing and reproaching of others. They may be the most ardent supporters of a church and the most devout adherents to a religion, they have not the remotest conception of truth if they oppose and antagonize another religion. It is really irreligious, and un-American in principle that recognizes not the rights of all, in religion as in politics.

That spirit that cried in ages past: "Oh, that's nothing, the Jew must be burned!" as per Lessing's illustration in his Nathan the Wise, is alive yet to a certain degree. That spirit that led a Bruno, a Huss, a Jerome, a Servetus, and many, many other good and noble men to the stakes, is still nestled in the bosom of some men, if not in quite a virulous form, malignant enough to prepare a very bitter cup for people of other religions.

Again and again we read of some outrages that were perpetrated on some Mormon Elders that go about preaching and teaching their religion. Why they are not as entitled to their mode of faith as the other Christian denominations I cannot see. In my estimation the Mormon religion is not better nor worse than the other Christian denominations, but I discover a luminous reason that pleads their cause when the President of their organization, located here, invites honest criticism, stating that he is willing to correct any errors that may be pointed out to him in his faith and accept any truth that may be brought to his conviction. Now, that is honest and right. But it is claimed that Mormons are polygamous. That I do not know, but I do know that it is by law prohibited and punished if apprehended. Still, it is claimed, they practice it on the sly. Perhaps some do, but is it not forbidden not to steal, yet hundreds of thieves are caught yearly. Will you blame Christianity for it because the thieves are Christians? It is a crime to murder, yet murders are committed. Should Christianity be persecuted because the murderers belong to them? And the same reason should stand for Mormonism. If some Mormons commit crime will you hold all Mormons accountable for it? We have no right to treat Mormons worse than anybody else, especially when I have the reliable fact for my authority that in their state, Utah, every religion can hold forth with perfect freedom and safety. Who is the more magnanimous, they or the other Christians?

There is another class of religious people that are unjustly dealt with. That is the Seventh Day Adventists. They hold that Saturday is the seventh day of the week, the day the Lord hath hallowed to be the Sabbath, and since there is no evidence found in the New Testament that this Sabbath was ever revoked, they keep that Sabbath holy. They interfere with nobody's religion, yet they are arrested and punished. They generally work in the field, where their noise disturbs nobody and their work hurts and harms nobody. Why should they be molested? Since we cannot make the world think alike, how can we expect to bring people to the Christian religion that all believe alike in the Sunday Sabbath? And forced religion is no religion. If we can bring others to our way of believing with argument and persuasion, well and good; if not, harshness and ill-treatment is not according to divine ordinance and human justice. Thus we protest against any unjust treatment of any persons, and the Mormons and the Seventh Day Adventists, who are not less Christians than any of the other denominations, should be regarded the

(See page 72.)

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SATURDAY, JANUARY 27, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Sympathy soon forgets, but envy has a good memory.

The turn in the lane always comes when we least expect it.

Fame is given to a man that others may discover his weakness.

Nothing extinguishes ambition so perfectly as the absence of obstacles.

Deseret News.

"Phillips Congregational Church has issued a call to the Rev. B. M. Hogan, the present pastor of the Congregational Church of Park City. The Park City people are very loath to loose him, and it is not known whether he will accept the call from Phillips. The reverend gentleman has been in Park City for two years, coming there directly from the theological seminary at Chicago."

Wonder where the Lord comes in.

MISSIONARY LABORS.

The Apostle Paul in speaking of the ancient servants of God, declared that the world was not worthy of them. His words are equally applicable to the Elders of Israel in these latter days. Called of God to preach the fulness of the everlasting Gospel, they go forth to the world "as sheep among wolves," trusting in the Lord for sustenance and protection. Private interests and family affections—the most potent influences that sway the world, have no power to hold them back when the voice of duty bids them depart. Throwing down the hammer and the axe, the spade and the plough, the palette and the pen, after a hurried preparation of a few days or hours, they bid farewell to their loved ones, and start for distant lands.

Bearing their own expenses, or depending on the bounty of hearts the Lord may soften, they travel among strangers to preach an unwelcome faith. No difference to them if they understand not the language of the people where they labor, the certainty that God has sent them supports them in their trials, and the Spirit of the Holy One helps them to gain the knowledge they lack. They visit the poor and the lonely, comfort the broken hearted, and bring liberty to the oppressed.

How different from the hirelings among the Christian sects! Salaried and pampered, they preach for the praise of men, bow down to the rich and the proud, and tickle the itching ears of a corrupt generation with soft and flattering speeches. The world applauds them, and receives their man-made creeds with gladness, while the messengers of heaven wander in their midst unnoticed or despised, except by a few to whom the truth is precious. The world, indeed, is "not worthy" of them.

But is their mission properly appreciated by the Saints? Do they fully realize that those who come from Zion for their benefit, although laboring, perhaps, in weakness, bear upon them the holy anointing? Do they receive their teachings with thankfulness? Do they administer to them in carnal things, as they are administered to in spiritual things? These are questions that the Saints will do well to think upon.

There is, however, another view of this subject. Although the missionaries from Zion are often placed in trying positions, yet, after all, in their efforts to do good, they are the persons who receive the greatest benefit. Opportunities are afforded them to improve their minds, to obtain a knowledge of the world, of manners and customs, of countries, kingdoms, languages, laws, and principles, such as many of them have never had before in their lives. They are brought in contact with all kinds of people, and may thus obtain a better knowledge of human nature than, perhaps, could be gained under any other circumstances; above all this, they are compelled, if they desire to magnify their callings, to draw near unto the Lord for continual help and guidance, and in the blessings thus obtained, they may gain a clearer comprehension of their holy religion, a more lively faith in God, and a testimony of the truth, certain, immovable, and everlasting.

And when their mission is fulfilled, if accomplished honorably, what joyful feelings fill their hearts on their return to the Prophets of God and their families and friends in Zion! The consciousness of having kept themselves pure and undefiled in the midst of a wicked and adulterous generation, will endow them with a holy boldness, and stamp them with an evidence of faithfulness, which will increase unto them the confidence and esteem of their leaders. But how miserable must be their condition, and how sad and desponding their feelings, if they should go home knowing that their garments are spotted, their sacred covenant violated, and the glory of their Priesthood dimmed and tarnished. Shades of darkness would rest upon their brow, and the misery of hell upon their hearts!

Elders of Israel! strive to make your missions profitable and honorable! Not profitable in dollars and cents, but in the enduring riches of eternity, in the rich faith. Not honorable in the estimation of the wicked, but in having the favor of God, the confidence and esteem of your leaders, and the blessings of the honest in heart. Then your glory shall be as an eternal sun, and your light shall shine forever and ever.

Let the Saints in these lands give diligent heed to the instructions which the servants of God have to deliver to them, and esteem it as a privilege to be permitted to assist them in their labors; for by so doing they will be walking in a safe path, and will be entitled to share in the glory of the work that is accomplished. And let all the world hearken unto the voice of these men of God, who are foregoing the joys of home and its sweet companionships for their enlightenment. Receive them into your houses, open your halls and meeting places, that they may preach unto you the words of eternal life, and you may learn how to escape the overwhelming scourge that is about to come forth upon all the earth, and to obtain salvation in the kingdom of our God.—Millenial Star, Vol. 20.

Leo Appoints His Successor.

It is asserted that the Pope, after the recent ceremony of opening the holy door at St. Peter's cathedral, addressed his intimate entourage and said:

"I thank divine Providence for granting me the grace of being able to celebrate this great function, and I wish for my successor grandeur and long reign, to the greater glory of God.

"My successor will be young, as compared with my own age, and will have time to see many glories of the papacy and the church."

Later, Leo clearly designated Cardinal Cirolemano Maria Gotti, prefect of the congregation of indulgences and sacred relics, as his successor. Cardinal Gotti, the famous Genoese monk, is a man of great piety and modesty. Now about 64 years of age, he always lived the life of an ascetic, and despite the dignity of a prince of the church, he always sleeps in a cell and on a hard mattress.

Have patience awhile; slanders are not long-lived. Truth is the child of time; ere long she shall appear to vindicate thee.

—Kant.

PRESIDENT RICH REPLIES TO DR. BROUGHER'S TIRADE.

The following letter was written by President Rich in reply to an unjust attack on "Mormonism" made by Dr. Brougher, of the First Baptist church, of this city (Chattanooga):

Chattanooga, Dec. 25.

Rev. J. Whitcomb Brougher, Chattanooga, Tenn.

My Dear Sir—Upon my return from Chicago Friday evening my attention was called to an article in the Chattanooga News of Dec. 18, 1899, purporting to be a partial report of a sermon delivered by you, in your church, the First Baptist, on the subject of "Mormonism and Polygamy." I take it from what parties who were present have told me that the report is substantially correct. I am an Elder in the Church of Jesus Christ of Latter-day Saints, in charge of the "Mormon" missionary work in the south, headquarters in this city and as a representative of the people whom you have without foundation so unjustly charged with being all that is unholy, I feel it a duty, so far as possible, in a short letter, to disprove your unwarranted attack. With a desire to be fair I hope, as a matter of justice, that you will deign to read and consider what follows as a reply to the very unkind things you have said about an honest, God-fearing people. There are two sides to every question, and the good book, which you claim to take for your "rule of faith and practice," says he that judgeth a matter before he heareth it is not wise.

It is apparent, from the newspaper report, that you are either woefully ignorant of what the world is pleased to nick-name Mormonism, or else you are filled with prejudice and prompted by sinister motives. Certainly no intelligent, fair-minded person would make the statements attributed to you on that Sunday evening, in this enlightened age, if only a casual investigation, of the subject in hand, had been made. We admit that, like the Saints 1800 years ago, we are everywhere spoken evil against, and your sermon has the appearance of being conceived in the gall of bitterness, and contains all the earmarks of certain tracts that have been written and widely distributed by our enemies. The News stated you handled the subject without gloves, and I trust that if occasionally, in the course of this letter, I exhibit the bare knuckles, you will not be offended. I assure you that my only desire in writing this is to set you right, if you are after truth, on the question of salvation; and to correct the general impression "can any good come out of Nazareth" created against my people by the many falsehoods circulated about them.

Your first misstatement is that "Mormonism is based on a tissue of lies." Did you have the Bible in view when you said this, or where did you obtain the information? Had you, before delivering your sermon, ever conversed with a "Mormon?" Have you ever read any of our works, treating on the founding and the fundamental principles of the religion you are seeking to belittle and trample in the mire? You failed to quote any authority for this extraordinary assertion, and surely you would not go to the writings of a Methodist minister, or the writings of some enemy of Mormonism as authority on our belief. If you wished to learn of the Catholic faith would it be fair to obtain your information from a Presbyterian clergyman? In all fairness should not the rule you apply to others apply to us? You have simply quoted from our enemies. By using that rule of reasoning we can even do away with the resurrection of the Master, for did not the Roman soldiers say that Christ was not resurrected, but that while they slept the friends of the Redeemer came and stole the body away? Only the friends of Christ said He was risen, and you build your faith on what our Savior and His friends said. In handling this question why did you not take the Bible, "the rule of your faith and practice," and expose "Mormonism" principle by principle? Perhaps you have profited by the experience of others before you and are too wise to undertake such a large contract? Our faith would be popular today if it had only a form of godliness, and we defy you or any other man, to prove from the Bible, or the great book of reason, that "Mormonism is based on a tissue of lies."

You say that Joseph Smith was an idle, vicious, disreputable young man, etc. Again, we ask from what source did you receive your information? Again the answer comes back, from our enemies. Joseph Smith was an honest, sober, industrious young man, and we can furnish just as many reputable witnesses to this effect as you can furnish that he was the embodiment of all that was bad. Why, the enemies of our Savior said He was a winebibber, a blasphemer, etc. Did that prove Him such? In the case of Christ you would answer no, but in the case of Joseph Smith we presume you would say yes. According to a brass tablet, found in the year 1280 among a quantity of records of the Kingdom of Naples, in the city of Aguilla, Pontius Pilate sentenced Jesus to be nailed to the cross for six reasons, as follows:

"1. Jesus is a disturber of the peace.

"2. Jesus has taught the people sedition.

"3. Jesus is an enemy of the laws.

"4. Jesus calls Himself the Son of God.

"5. Jesus calls Himself the King of Israel.

"6. Jesus disturbed the worship of the temple by leading a mob of people with palms in their hands."

This sounds very much like the usual charges made against Joseph Smith and the Mormon Elders, at the present time, does it not? Joseph Smith sealed his testimony with his blood. He was dragged before the courts of the land, by his enemies, some forty-eight times, and the courts always pronounced him not guilty. Go to the court records and see. His enemies admitted they could not reach him through the law, and declared that powder and ball should.

Evidently you have heard of the Book of Mormon, for you mention it. Get one and read it, and then you will be better able to tell what the Latter-day Saints claim for that sacred book. You claim the Book of Mormon found its origin in the old Solomon Spaulding MSS. Your reference to this long since exploded theory as accounting for this book gives one who is the least bit informed a key to the ancientness of the falsehoods from which you preached your sermon. After you have read the Book of Mormon go to Oberlin college, Oberlin, O., and there examine the old Spaulding MSS., and compare the two; then, if you are wise, you will never rehash that old dried up argument again. The Book of Mormon does not conflict in points of doctrine with the Bible, and it gives a history of the people who once inhabited this continent, accounting for the origin of the American Indians.

You again display your ignorance of the subject in hand when you say that we place Joseph Smith above Jesus Christ. A greater falsehood never was told, but we are pleased to inform you that we believe Joseph Smith to be a Prophet of God, and that he was the instrument in the hand of God in restoring again the Gospel to earth. Is this a crime? If we believed more in Joseph Smith than in Jesus, would we not have named the church after him, as some of our enemies have named theirs after their founders, instead of calling it the Church of Jesus Christ of Latter-day Saints? You know on one occasion the Saints were asking Paul about the second coming of our Savior, and Paul, in second Thes. 2:3-4, said that He (Jesus) was not to come until or except there should be a falling away first, showing that there was to be an apostacy from the Gospel. Space will not permit me to quote the many other passages in the Bible proving that there was to be an apostacy, and that in the latter days a restoration was to take place, as per the dream of Nebuchadnezzar, interpreted by Daniel, and according to Revelations, 14th chapter, 6th verse, the restoration was to be made by an angel. Now, if that restoration has not been made, it is yet to be made, and believers in the Bible at least should be looking for that angel which was to fly through the midst of heaven. No doubt you believe that we are living in the latter days, and we ask, is there anything unreasonable, especially if we consider Holy Writ, in our claiming that the angel seen by John has flown, appeared to Joseph Smith, and thus fulfilled the prophecy that the Gospel was to be restored? We can give you an abundance of Scripture to prove our point, and if you would read our literature you would have a much more intelligent conception of "Mormonism and Polygamy." To truth seekers, those who are willing to lay aside hatred, prejudice, and investigate, we say we are prepared to give reason and Scripture to prove every doctrine we advocate. Robert Ingersol says, in his "Best Argument Against Christianity," that there is more proof for the miracles of Joseph Smith than there is for those performed by Christ.

Another proposition laid down by you is "its doctrines are likewise

Pernicious and Blasphemous."

Then you quote from the Journal of Discourses and dilate upon our belief in the materiality of God, etc. We are very sorry to know that you deny the existence of a God that is to some extent comprehensible, and you again make yourself ridiculous in the eyes of those who know something of both sides of the question. You put it down as blasphemy to believe it possible that we, the children (remember children) of God, can become like unto our Father. Did you ever analyze "Our Father which art in heaven?" Your "rule of faith and

practice" says man was created in the image of God. It further says that Jesus, our elder brother, was in the image of God, so much so that He said "he that hath seen me hath seen the Father." Why did He say this? Because Jesus was in the "express image" of the Father, and in seeing one, we would virtually see the other. Jesus had flesh and bones, a body like ours, and the Bible informs us that He ascended into heaven after His resurrection, having the same body that He had at the time of His crucifixion. Jesus was so much like other men that He was called the carpenter's son, and for daring to say He was the Son of God His enemies hanged Him on the cross. Now, as Jesus was like we are, and is like we are, having a body of flesh and bones, and is in the express image of the Father, must not God have a body of flesh and bones? How will you twist the Scripture to make Him out otherwise? What do you think of Jesus becoming so corrupt as to eat fish after His resurrection? Are you prepared to say He did not? Do you remember that the angel said (Acts 1:11), "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven?" Jesus went away into heaven with a body of flesh and bones. Do you think He will return, as promised, with a body of flesh and bones, or do you think He will be just a shadow? Now, is it blasphemy, according to Scripture, to believe God to be a tangible being, with body, parts and passions? Are we criminals, and to be ostracized from society, for believing in the Bible? We refer to a living, practical belief. In your researches of the Bible perhaps you have relied too much on "Commentries" (private interpretations of the Scripture), and if you will call at our office we will be pleased to point out to you many essential truths which apparently have escaped your notice, and which space will not permit giving in this short communication.

You will remember that the "wise men" took issue with Jesus, and that He chose the illiterate fisherman to be His chief Apostle. Is it not possible that the "wise men" of today might learn wisdom pertaining to salvation from the humble "Mormon" Elder? Pardon the digression. I said that you denied

The Existence of a God,

and if the above is not sufficient I will now prove it to you. You are in a worse condition than the infidel, because the infidel says "I don't know," while a definition of your God implies a pure and simple "nothing," an "immaterial" being. You charge us of believing in a material God—"gross materiality" you call it, a God with body, parts and passions, etc., which from what you have read above, you will see we are pleased to acknowledge. From your charge we can take it in no other way, and arrive at no other conclusion than that you believe in a God without body, parts and passion, and as the definition goes, nowhere present yet everywhere present, etc. The definition of your God

Reminds Me of a Story.

At a circus one clown asked a brother clown if he had ever seen "nothing." The answer was in the negative. Well, says the first, I will show it to you; shut your eyes. The second shut his eyes and the first said: "What do you see?" The answer came "nothing." Just as I expected," said the first, "you have seen it, open your eyes." Now, Brother Brougher, shut your eyes and what do you see? "Nothing," of course; well, that's him. The mysterious Santa Claus is "not in it" with such a being. Let me ask now seriously, can you conceive of anything "immaterial?" Pray how are we to know a being without a body, parts, or passions? John says it is life eternal to know God, but it is a puzzler to figure out how we can know a being that is everywhere present and yet nowhere present. Are you not mistaken? Of course the things of God are understood by the Spirit of God, but it surely would take a very strong pair of spiritual spectacles to see a being that is nowhere present, without parts, or body to see. Perhaps you will turn away from this in disgust, and impatiently say that I don't understand the beauty of your god, but how can I understand the beauty if it has none? Can you figure anything but zero out of it? Come, be honest (if you can't be decent) and forsake your idol.

There are many passages in the Bible to prove that

God Has a Body, Parts and Passions,

flesh and bones, just as have His children. For instance, Adam heard the voice of the Lord, Gen. 3:9-10. He must have a voice. God talked with Noah, Gen. 13-21, and remembered Noah, 8-1. So He must have a mouth, tongue and a memory. Abraham ate and talked with the Lord, Gen. 18. Jacob saw God face to face. Moses talked to Him as one speaks with a friend, Ex. 33-11. Moses saw His back parts, Ex. 23, the heavens are the work of Thine hands, Heb. 1:10, and John says in Revelation, first chapter, that God has a head, and that He has hair like wool. From these passages we learn that God has a face, back parts, head, hair, hands, etc., and it ought to be conclusive evidence of God being a reasonable being. Then the Bible is full of passages telling us of the love, mercy, hatred, etc., of our Father in heaven, which are all passions, are they not? We have only referred to a few quotations on this point, but before closing the subject I cannot refrain from quoting Deut. 4:28, which says "that the time should come when the children of Israel should so far degrade themselves as to worship gods, the work of men's hands, wood and stone, which neither see nor hear, nor eat nor smell." Can you get any inference from this Scripture other than that God is possessed of all these faculties? Are you certain you are not an Israelite, come to fulfill the above prophecy? Can you show one passage of Scripture to prove that God has neither body, parts, nor passions? No, you cannot.

You make the terrible charge that

We Believe in Many Gods.

We solemnly plead guilty to believing in many Gods. If this is a crime it is time for a new translation of the Holy Scriptures. Does not the good book say "and God said, let us make man in our own image?" What are you going to do with the words "us" and "our" in this Scripture? Does this not prove a plurality of Gods? Ex. 16-11 says "who is like unto Thee, O Lord, among the Gods?" Deut. 10-17: "Lord your God is God of Gods, and Lord of Lords." Paul also refers to the King of Kings and the Lord of Lords, I Tim. 6-15, also see 2 Chron. 2-5, Psalms 86-5, Dan. 2-47, Dan. 4-8, Dan. 11-36. If you desire any more Scripture on this subject we will be pleased to give you chapter and verse. Notwithstanding, we believe that there are many Gods, we worship only one God, the Father of Jesus Christ. Our enemies do not put it in this light, do they? The devil is anxious to have you believe a lie and be damned.

You next prate about "Mormonism" being

"A System of Lust"

and that "social purity" is almost an unknown quantity in Utah, and sing the old familiar song about polygamy. Don't you think you could do better by looking closer to home? If the truth were known you would probably find more polygamy (on the European plan) than ever was known among the Mormons (on the Patriachial plan). In fact, you say adultery and fornication are destroying the nation. We agree with you that these evils exist to an alarming extent, but most emphatically deny that there is any more cause, at least, to make the Mormons a special object of purity work than there is to purify other communities. If Mormonism is indeed a monster, as you claim, and if social purity, as you assert, is almost unknown among us, then what a horrible condition the Mormon people must be in. But stay; the Master says "By their fruits ye shall know them." Mormonism goes into the entire civilized world, and in this age, as in the days of Christ, it is the poor, and you will claim the ignorant, who embrace it. Very well, Mormonism takes them to a place where you claim social purity is almost unknown; what a horrible condition these poor ignorant, deluded creatures must be in in a few years.

Now, listen, Brother Brougher, 90 per cent. of the Mormon people

Live in Their Own Homes

and upon their own farms. Utah stands equal to Massachusetts, in education, the rate of illiteracy is about 3 per cent.: she stands head and shoulders above 90 per cent. of the states in the union, when it comes to educational facilities, and until the advent of what you call civilization came to Christianize us poor heathens, there were no brothels or saloons in Utah. And yet, social purity, you say, is almost unknown among us. I leave the public to judge the tree by its fruits, and in passing your wholesale libel upon men, women and children, will drop you by saying if "from the abundance of the heart the mouth speaketh." To your heart let me say "thou shalt not lie," and "thou shalt not bear false witness," while to your mouth let me prescribe soap and water. I do not care to

Discuss Polygamy

with you, because there is a law in Tennessee against teaching it, and punishing those who do teach it; we should obey the law, and right here let me inform you that the twelfth article of our faith reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law." This part of our religion is taught and as carefully kept as any other part of our religion. However, Roberts will be cast out of the House of Representatives, and you ministers who are to receive congratulations for accomplishing this mighty victory over B. H. Roberts should keep your sleeves rolled up until you succeed in also banishing the polygamous Bible from the national headquarters. The Bible teaches polygamy, and, looking through your eyeglasses, is therefore antagonistic to the "purity of the American home," and a law breaker, in the state of Tennessee. I enter this complaint against the Divine record, and will now proceed to convict the prisoner at the bar. In accusing the Bible of be-

ing antagonistic to purity in the American home, by charging that it teaches polygamy, I ask that, in addition to the evidence which I shall produce, all the evidence introduced against Roberts be accepted and made a part of the case. Now, if I can establish that the Bible is a teacher of polygamy, I contend I have made my case, and ask that the law be enforced and the offending parts of the Bible cast out.

Abraham was a polygamist and the friend of God. God knew he was a polygamist when He made him His friend. Jacob had four wives, and their polygamous sons, we are informed, are to be honored by having their names inscribed over the pearly gates of the beautiful city. Suppose you were to fool Saint Peter and get into heaven, how would you feel clasped to the bosom of the polygamous Abraham? Do you suppose you can sufficiently humble yourself to go in at one of those polygamous gates and mingle with the polygamous sons of Jacob? Moses had more than one wife, and yet he was a Prophet of God. Just think of a polygamist leading the chosen people of the Lord. All the Judges of Israel and all her chosen kings which were appointed by God, including Saul, David and Solomon, were polygamists, and the descendants of these polygamists were highly honored of the Lord. The Prophet Samuel, and even Jesus, our Savior, came through polygamous lineage. The Bible also says that polygamous relations shall exist in the last days when men would become decimated, that their scarcity would cause seven women to take hold of one man and desire to be called by his name to take away their reproach, Isa. 4-1. Are we not informed that David did not sin except in the case of Uriah, the Hitite? Did not the Lord say through Nathan the prophet that he, the Lord, had given David Saul's wives? If all these parties could find favor with God, although they were polygamists and God knew it, would it be unscriptural to believe that polygamists might find favor with our Heavenly Father in these days? The Bible does not say that we shall have no more than one wife, and can we get anything else out of these instances than that the Bible sanctions polygamy? Of course you will say that Paul says a Bishop is to be the husband of one wife, but we ask does he say a Bishop cannot have more than one wife? Now, from these passages of Scripture, I ask that the prisoner, the Bible, be convicted and be punished under the laws of Tennessee.

We are charged with being

"Disloyal and Un-American."

To substantiate this statement would you bring forth the record of the famous Utah batteries in the Philippines? Or would you point to the Mormon battalion in the war with Mexico, or to the raising of the stars and stripes on Ensign Peak, when the Mormon Pioneers entered Salt Lake valley? Kindly furnish proof. Your rule of faith and practice says "by their fruits ye shall know them," and we are perfectly willing to be judged by that rule, in loyalty as in all other things.

To create a greater impression upon your hearers, I am also informed that you said we would be willing to pay the railroad fare of any of the fair mothers and daughters of this land to Utah, if they could but be induced to identify themselves with this "monstrous and destroying system." Did you believe that when you said it? We again ask for proof. Remember that the burden of proof falls on the accuser. This is only another of the falsehoods circulated about the Latter-day Saints, and you cannot point to a single instance. We do no coax, or persuade, or inveigle people into our church. We lay before them the principles of the Gospel, and if they want to accept them, all well and good, we rejoice over it, but if they do not choose to accept it, we do not send them to the bottom of a bottomless pit, there to fall into a lake of fire and brimstone and burn, and sizzle and fry forever and forever. Your hell is as big a monstrocity as your god. Incomprehensible, unfathomable, beyond the bounds of time and space, reason and everything else.

I must not forget the preface of your remarks to the effect that there were some things about the "Mormon" church that

Must be Given Up

before it could be looked upon as a Christian church. What constitutes a Christian? Is it not one who lives up to the Gospel of Christ? We are very anxious to be set right; if we are wrong, we would like you to take your "rule of faith and practice" and point out to us wherein we differ with the Bible. I have made somewhat of a study of the teachings of our Savior, and would be pleased to have you answer the following questions, keeping in view the injunction of Isaiah, "to the law and to the testimony, and if they speak not according to these words it is because there is no light in them;" also the word of Paul to the Gallatian Saints to the effect "if any man preach any other Gospel than that which he preached, let him be accursed." First, where does the Bible give you authority to call your church "The First Baptist?" In Ephesians 5:23-24 it is recorded as wives take husbands' names, so the church takes the Savior's name (Jesus Christ); how do you harmonize that passage with the name of your church? Can you find any other name given God's people than "Saints" of the Most High?

Who Called You to Preach?

Paul says, Heb. 5:4, "and no man taketh this honor unto himself but he that is called of God as was Aaron." Remember Paul says "no man," and you know Aaron was called by revelation through a Prophet of God. Were you called by a Prophet of God? If you say the Bible gives you athority to preach, then "any man" can get a Bible and thereby have authority to preach, baptize and minister in the ordinances of the Gospel.

On the same principle, and with as much propriety, I could purchase a law book and set myself up to be a justice of the peace, or Governor of Tennessee. Is this not so? "Now therefore ye are no more strangers and foreigners, but fellow-citizens with the Saints, and of the household of God; and are built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner-stone in whom all the building fitly framed together groweth into an holy temple in the Lord." (Eph. 2:18-21.) No one will dispute that the foundation of Apostles and Prophets is revelation. Christ said to Peter: "Upon this rock I will build my church, and the gates of hell shall not prevail against it." Is your church founded on revelation—living, modern, and not dead? "And He gave some, Apostles; and some, Prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, etc. (Eph. 4.) Have you Prophets and Apostles in your church? These officers were to remain in the church until "we all" come to a unity of the faith.

Are We to a Unity?

Surely you and I are not in a unity of the faith, and what about the hundreds of other denominations claiming to be the true followers of Christ? Do we need perfecting and edifying? If so, we must need Prophets, and Apostles, and all the other officers mentioned by Paul, to perfect us, and to keep us from being driven and tossed to and fro by every wind of doctrine. Can you find any Scripture changing this order of things? You cannot.

Do you believe that signs shall follow the believers, as recorded in Mark, 16th chapter? We have no record of this promise to the believers being repealed, and Paul says (1 Cor., 13th chapter), that spiritual gifts were to remain in the church until that which is perfect is come. Has perfection come? Peter says (Acts 2:38) that baptism is for the remission of sins. Do you believe it?

You teach that

Baptism is Not Essential

to salvation, and that it is only an outward sign of an inward grace. Jesus says, Mark 16:16: "He that believeth and is baptized shall be saved; but he that believeth not (and consequently is not baptized) shall be damned."

Peter commanded the people on the day of Pentecost to be baptized. Peter was the chief Apostle and had the power to bind on earth and it should be bound in heaven. Does this not make baptism a command of God? If it is a command of God, is it not essential to salvation? If this is not essential, why not do away with that part of the commission which commands His disciples to go and preach? Are you sure the teachings of your church are in strict accord with the Divine record?

James says, 5:14-15: "Is any sick among you, let him call for the Elders of the church: and let them pray over him, annoint him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sin, they shall be forgiven him." Do you call for the Elders? You took for

Your Subject Last Night

"If Christ should come to Chattanooga, where would He go?" Now, Brother Brougher, stand up. If He should come, where would He go? He commanded that His Gospel should be made free and His ministers should travel without purse or scrip. If He were hunting for His friends, would He call upon those who declare that His promises have fallen to the ground unfulfilled, and that the blessings do not follow the believers? He has placed Apostles and Prophets in the church, with a decree that they should remain until we all come to a unity of the faith. Would He call those His friends who declare "they are no longer needed and are not to remain until we all come to a unity of the faith?" He told the generation to whom He came (1800 years ago) that their great sin consisted in worshiping dead Prophets, while they persecuted those who believed in living oracles. Would He call on those who engage in the same business today? He never resorted to abuse for an argument. If He came would He love those who do? He was not a character assassin. Would He love those who are? But stay, we do not know where He would go, or who He would call upon, because when He was here

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JAN. 6, 1899.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainm't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	11	225		73	38	6	118	74	5		7	16	150			Chattanooga	Tennessee.
Heber S. Olson	Virginia	36	930	51	83	115	26	669	514	25	3	24	38	343	4		Box 388, Richmond	Virginia.
B. F. Price	Kentucky	26	620	228	66	128	30	262	126	23	1	17	41	366	1		Battletown	Kentucky
John Peterson	E. Tennessee	38	716	133	131	325	77	781	744	52	3	12	90	576			Dayton	Tennessee.
W. D. Rencher	Georgia	38	859	5	335	129	76	729	650	26	5	16	48	653			Augusta	Georgia.
T. H. Humpherys	N. Alabama	38	931	173	168	190	29	629	609	69	7	20	63	665	3		Memphis	Tennessee
C. G. Parker	Florida	42	974	92	27	184	7	218	162	17	1	9	66	387	2		Lulu	Florida.
J. Urban Allred	Mid. Tenn	41	724	26	102	142	12	450	258	13	1	18	72	430	...		Smyrna	Tennessee.
J. M. Haws	N. Carolina	43	812	12	99	270	4	154	71	14	4	13	105	753			Goldsboro	N. Carolina.
Sylvester Low, Jr	S Carolina	34	760	114	19	269	1	189	62	22	1	3	87	521			Sharp	S. Carolina.
O. D. Flake	Mississippi	16	435	7	51	165	18	192	71	23	2	3	18	267	2		Bay St. Louis	Mississippi
D. A. Broadbent	E. Kentucky	33	684	26	250	202	8	401	351	6		30	52	534			Buck Creek	Kentucky.
J. Lewis Hobson	Louisiana	8	336	62	3	23	9	69	48	6		4	11	117	1		Shreveport	Louisiana.
W. H. Boyle	S. Alabama	17	415	275	2	89	9	43	3	9	1	3	25	193	1	1	Bridge Creek	Florida.
L. M. Terry	N. Kentucky	27	491	128	139	104	20	235	104	15	3	14	38	485			Bagdad, Shelby Co.	Kentucky.
Geo. E. Maycock	Ohio	27	310	139	338	47	48	417	182	3		13	4	312			713 W. 8th St., Cincinnati.	Ohio.

before He said: "I came not to call the righteous, but sinners, to repentance," and He might say that His mission was not entirely finished, so we cannot tell where He would go, and so you might see him.

Now, Brother Brougher, just a word. Did you ever listen to an argument against "Mormons" from the standpoint of Scripture and reason? No, you never have and you never will. Did it ever occur to you that it was a most cowardly ambition which induces you to attack a party in a place and at a time when retaliation would have been anything but decent? If so, will you grant us the privilege of defending ourselves, from the pulpit and before that congregation which were so disgraced by your tirade on Sunday evening?

Now, in conclusion, let me say that we are not here to stir up strife, but we propose to defend ourselves whenever attacked, so I close, wishing you a merry Christmas and a happy New Year.

BEN E. RICH.

Releases and Appointments.

Released.

J. A. Wright.

J. H. Moss.

Appointments.

John S. Knight and Niels Behrman, Virginia.

Royal A. Palmer, North Carolina.

James H. Stocks, Chattanooga.

John V. Sperry, Florida.

Nahum B. Porter, East Tennessee.

David Sudworth, Anthony J. Stoddard and Emily S. Hunsaker, Ohio.

Transfers

John S. Sears, East Tennessee to Chattanooga (office).

Ben Hunsaker, South Alabama to Ohio.

J. D. Burnett, Ohio to Chattanooga.

Franklin's Maxims.

The rolling stones gather no moss.

Diligence is the mother of good luck.

He that goes a-borrowing returns sorrowing.

Rather go to bed supperless than rise in debt.

Creditors have better memories than debtors.

Sloth, like rust, consumes faster than labor wears.

Extravagance and improvidence end at the prison door.

If you would have your business done, go; if not, send.

What maintains one vice would bring up two children.

Pride is as loud as want and a great deal more saucy.

It is easier to build two chimneys than to keep one in fuel.

RABBI WEISS ON "MORMONISM."

(From page 67.)

same. All men must be treated right!

This is the spirit of true religion. With this sentiment imbedded in our hearts, we abide in the tabernacle of God—we dwell in His holy hill, the lofty eminence of true religion. Walking uprightly is a part of religion, yet if we do not we are held accountable for our actions by society and law. But speaking truth in our heart and having no slander on our tongue, doing no evil to our neighbor and bearing no reproach against our fellow-man, characterizes in us true religion. Let me say here that it is not my definition, but the spirit of the text, for neighbor and fellow-man throughout Scripture literature applies to non-Israelites. Israelites were always called brothers, so when that commandment that tells us not to bear false witness against our neighbor, strictly means not to speak evil against any man, nor follow any religion at all, we are nevertheless the creatures of the same God and the children of the same Father.

A Testimony.

Sister Augustus Maybush, of Staunton, Va., asks space, which we gladly grant, to express her testimony.

She attended services conducted by the Latter-day Saint Elders and was so impressed with what they said that she determined to put into practice some of the teachings of these Elders, viz., to ask the Lord the proper way to go. She humbly prayed to the Lord, and did also, the very necessary part of an investigator, informed her mind of the doctrine.

She now bears this testimony: "I want to bear testimony that the Church of Jesus Christ of Latter-day Saints is the true Church of Jesus, our Redeemer, and that the doctrine as taught by the sect called 'Mormon' is in truth the pure Gospel of Jesus Christ."

THE DEAD.

J. W. Hedgpeth, of Haymer, Autauga county, Ala., departed this life Dec. 3d, 1899, after an illness of one month. He was a faithful Latter-day Saint and leaves a wife and one son, besides a host of friends, to mourn his loss.

Hyrum Baird.

Mary A. C. Scoggins, of Swan Station, Moore county, North Carolina, passed away Dec. 13th, 1899. She was devoted to her religion and lived a faithful life.

W. W. Butler.

ABSTRACTS FROM CORRESPONDENCE

From Elder Brigham Clegg, laboring in Kentucky, we have received an article in which he compares "Former-day" with "Latter-day" religion. He states that the manner of "getting religion" has so changed that if Christ were now to visit one of these modern churches He would have difficulty in noting any resemblance between the church He organized and the churches of today. Jesus ordained Apostles and Seventies, who went forth by twos to preach the Gospel. No salary was paid to them, they had received freely and were in a like manner to give freely.

He further comments upon the methods of "getting religion," and says: "We 'get religion' as we learn to shun evil and do what is right. We 'get religion' as we follow the footsteps of our model of perfection—Christ."

Sister Mary J. Ashcraft, of Altitude, Miss., writes to us concerning her conversion. She relates that through earnest prayer information was given to her whereby she was enabled to find the truth. Before her conversion she was an invalid, and had been such for twenty years. Since that time she has been healed and is now as strong and robust as she ever was in her life. She bears witness that the doctrine of Jesus Christ cannot be understood by carnal-minded persons, and that to enjoy and appreciate it we must live pure and holy lives. Then we will be strong in the Lord and able to stand the persecutions which are sure to follow the true worshippers of Jesus Christ.

James A. Cundiff, of Leesville, Va., a "non-Mormon," writes concerning his observations among the Latter-day Saints who live in his neighborhood. Not long since he was a "Mormon' hater," but by their good example he was caused to investigate. Says he: "If we would ask the Lord, we would not so often err; the reason for so much persecution is because people are ignorant of the true workings of 'Mormonism.' I prayed to the Lord concerning these people, and while I have not joined them, I learned that it was wrong to hate our brethren. We should forgive even till seventy times seven, and be long suffering toward all people, and if these 'Mormons' should, as they are falsely accused of doing, injure us, we should, if we would be Christ-like, forgive them and treat them with love, for love is of God and hatred is from the Devil."

The fun in hitting an enemy is not worth the pain of the blow the enemy will give in return.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:7 & 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, FEBRUARY 3, 1900. No. 10.

I WILL BE WORTHY OF IT.

(By Ella Wheeler Wilcox.)

I may not reach the heights I seek,
My untried strength may fail me;
Or, half-way up the mountain peak
Fierce tempests may assail me.
But though that place I never gain,
Herein lies comfort for my pain—
I will be worthy of it.

I may not triumph in success,
Despite my earnest labor;
I may not grasp results that bless
The efforts of my neighbor.
But though my goal I never see
This thought shall always dwell with me—
I will be worthy of it.

The golden glory of Love's light
May never fall on my way;
My path may always lead through night,
Like some deserted by-way.
But though life's dearest joy I miss
There lies a nameless strength in this—
I will be worthy of it.

OUR CONFERENCE PRESIDENTS.

President Terry, whose picture adorns this week's Star, came from good pioneer stock, his father being one of the original 143 who braved the inclemencies and the dreary march of 1,000 miles beyond the confines of boasted civilization, and who landed in Utah the 24th of July, 1847.

His father also had the honor to manipulate the whip-saw in the construction of the first water wheel built in Utah.

President L. N. Terry, born of such sturdy, vigorous stock, could not be other than the true man of God he is; being willing to do or dare anything for the Great Captain Jesus. His parents made sacrifices, and endured persecutions, in the early days of Utah, for the Gospel's sake. So the son, in like manner, is willing to sacrifice and lay all upon the altar, for the establishing of peace and good will among men; and with that in view he has traveled many miles, and endured the scoffs and scorn of a wicked generation.

He was born April 18th, 1873, at Hebron, Utah, and much of his life has been spent in that neighborhood, cattle raising on his father's ranch.

He had a kind mother, and in his youth was taught many good moral lessons that established within him the principles of virtue and truth.

His education was had in the St. George Stake Academy, also in the Brigham Young Academy of Provo, and being a very apt scholar he made good advancement. His moral standing being exceptionally good, he was chosen to fill a mission.

December, 1897, he was duly set apart as a missionary to the Southern States: labored some sixteen months as a traveling Elder in the Kentucky Conference. Upon the organization of the North Kentucky Conference he, with others, was chosen to open up that field, and in all his duties has ever labored assiduously in the Lord's vineyard, trying to bring some honest soul to a knowledge of the Gospel of his Master.



ELDER L. N. TERRY,
President North Kentucky Conference.

He labored some time as a counsellor to President A. Arrowsmith, and when Elder Arrowsmith was called to the Chattanooga office, Elder Terry continued as counsellor to President L. A. Thorley, who was released November last at conference held in Louisville; Elder Terry was duly chosen as his successor, being unanimously sustained by all the Elders in the North Kentucky Conference, who, let it be known, love their President.

He chose for his counsellors Elders Turman and Clegg, two intelligent young men, and the Conference bids fair to accomplish much good under such able management, as everything moves harmoniously, and President L. N. Terry has the love and esteem of all who know him.

History of the Southern States Mission.

(Continued from page 66.)

It is with profound reverence and sorrow that record is here made of the death of Elder John Morgan. He may justly be termed the father of the Southern States Mission. Through the storms and tribulation of twelve years, he served the mission with fervent zeal and untiring devotion. To his remarkable tact, his manly attributes, and his ability as a ruler among men, the Southern States Mission owes largely the glory of its present attainments, and the name of Elder John Morgan shall forever stand first and foremost upon the pages of its roll of honor. The death of this worthy servant of God occurred in August last, and a report of the sad event should have been engrafted in the record for that month.

The Deseret Evening News has the following obituary:

"It is with feelings of deep sorrow that we make the announcement of the death of Elder John Morgan, of the presiding Council of the Seventies. The sad news will come with great and sudden force upon the people, for notwithstanding the fact that Elder Morgan has been seriously ill for about five weeks past, his demise was unexpected until a very short time before it occurred. He was suffering from typhoid malaria, which culminated in his death at 5:30 o'clock yesterday afternoon, Aug. 14th, 1895, at Preston, Idaho. During his illness he received careful nursing and medical attention, but the body worn by toil and anxiety was overcome by the added burden of the disease which assailed it, and the spirit took its flight from mortality.

"Elder John Morgan was but five days over 52 years of age, having been born near Greensburg, Decatur county, Indiana, Aug. 8th, 1842. His parents were Garrard Morgan and Eliza Ann Huntington Morgan. During the war of the rebellion, which broke out when he was 18 years of age, he joined the Union army, and served with honor and distinction, participating in several of the most important battles. Coming to Utah at

the close of the war, he soon was engaged as an instructor in the University, when that institution was conducted in the Council House. Later he established the Morgan Commercial College, on First South street, in the building now occupied by the Morgan hotel.

"On Nov. 26th, 1867, he became a member of the Church of Jesus Christ of Latter-day Saints. Some years later he responded to a call as a missionary to the Southern States, which position he filled with ability and zeal.

"He was next appointed to the Presidency of the Southern States Mission, and in that capacity his devotion and energy in spreading the Gospel made for him a bright and enduring record. On the 7th of October, 1884, he was selected as one of the First Seven Presidents of Seventies, in which position he labored with diligence and faithfulness up to the time of his being stricken down. He also has held other positions of importance in the community, having been a member of the Utah Legislature and Speaker of its House of Representatives.

"Elder Morgan was a man of strict probity and honor. Possessed of keen intellectual power and marked personal courage, he was an able, fearless expounder of Gospel truths; especially were these virtues exhibited during his long Presidency of the Southern States Mission, at a time when in that section of country feelings were high against the Latter-day Saints. His ministrations were attended with power, and to the last his energies were earnestly devoted to the cause of truth which he had espoused. He has done much traveling and preaching among the Saints during the closing years of his life. In his death a true and good man has been called away, and the hearts of all Israel will be bowed in sorrow with his family at the departure from our midst of a beloved servant of God.

"At the funeral services, which were attended by an immense concourse of people, Elders B. H. Roberts, J. G. Kimball, C. D. Fjedsted, George Goddard, John Henry Smith, Seymour B. Young and President George Q. Cannon spoke. The remaining six members of the Council of Seventies acted as pallbearers."

John Morgan was a marvelous man in many respects. It can be truthfully said that he made "footprints in the sands of time." Elder J. Golden Kimball, in a sermon preached in April, 1899, made the following remarks concerning Elder Morgan:

"I picked up a Chattanooga Times one morning, and I was very much delighted to see in print these words, speaking of Elder John Morgan. It said: 'To shake his hand was to be his friend.' I have never forgotten it. When you shook John Morgan's hand and he looked into your face you always knew that you were his friend."

(To be continued.)

"That youngest boy of yours does not seem to be a credit to you," said a white employer to Uncle Mose. "No, sah," replied Uncle Mose—"he is the wustest chile I has! He is mighty bad! He's de white sheep ob de fam'ly, sah."

When a man is dismissed from employment he always has a good deal to say against his employer. A man, in fact, is like a gun—he makes a great noise when he is discharged.

Plow deep while sluggards sleep, and you shall have corn to sell and keep.

A Menace to Liberty.

Gov. McLaurin, of Mississippi, who is about to retire from the executive chair of the state, created much surprise on Wednesday by including in his closing address to the legislature an attack on "Mormonism." According to the press dispatches he used this language:

"There is no threatened danger to the state more baneful than the lecherous teachings of the Mormon Apostles of polygamy. It is more dangerous because it is taught under the guise of the ministry of the Gospel. The Mormons disclaim the open teachings of polygamy in the pulpit, but they teach it in the corner and the minister's cloak gives potency to their speech."

It is evident that the gentleman has been influenced by the literature that has been so extensively circulated by anti-"Mormon" preachers and papers. Also that as a candidate for the United States senate he is seeking for popular favor. The present craze demands offensive action against a religion, which is supposed to be hostile to the American home and the marriage system of modern Christendom. While that delusion lasts there will be violent explosions similar to those that startled the Mississippi legislature on Wednesday, and which have disturbed many religious congregations during the last few months.

The teachings of the "Mormons are the very opposite to lecherous. They enjoin chastity, temperance, constancy and self-restraint. No other Christian denomination promulgates such rigid rules on these virtues as are found in "Mormon" ethics.

If the Governor of Mississippi had taken the precaution to inquire into the facts, before placing himself on record as to something he does not understand, it would have been better for his lasting political reputation. "Going off half-cocked," to use a common figure, does not tend to add to the influence and reliability of a big political gun. The "Mormon" missionaries in Mississippi are not "Apostles of polygamy." They are not sent anywhere to teach it, either publicly or "in a corner." If any of them should attempt to do that it would soon be stopped. The Governor has taken for granted what some sectarian ministers have invented, or repeated, and made himself ridiculous in the eyes of well-informed people.

There is something far more dangerous to the state than the teachings of "Mormon" doctrine, even if it were anything like what Gov. McLaurin imagines it to be. The advocacy of a custom which is thoroughly unpopular, which could not be practiced under the laws of Mississippi, which is forbidden by the constitution and statutes of Utah, and which is contrary to the authorized discipline of the Church that sends its missionaries out to preach the Gospel, is not very likely to accomplish much, even though some unwise persons should attempt to introduce it. But "the adoption of laws to prevent the teachings" of any Church or religion under the sun, as recommended by the retiring Governor, would be a real danger to the state and to the liberty which the constitution of the United States was framed to maintain.

Are there not light, and truth, and eloquence, and power enough in the churches and literary and social societies in the state of Mississippi to impress its people and combat errors, if such there be, advocated by an unpopular religious body? Is "Mormonism" so strong and irrefutable that it must be suppressed, if at all, by the force of law? Do the clergy and the religious press utterly fail to meet it by reason and argument?

"Mormonism" as it is, and as it is preached by its authorized ministers, contains no menace against the peace, dignity or social order of any state in the Union. It promotes faith in God, support of the laws and the constitution of our country, virtue, honesty, industry and peace among men and women, and the recognition of all that is good in every system, civil and religious, that exists among mankind.

It cannot be put down by force. Efforts in that direction will recoil upon those who project them. Let it be remembered that if one form of religion can be legislated against, others can be treated in the same fashion. Start the ball of intolerance rolling, and it will strike in places unexpected at the first, and will grow in volume and in force until the liberties for which the fathers of our country struggled and bled will be swept out of existence.

There has not been a greater exhibition of unwisdom, in response to ignorant and popular clamor within the century now in its last year, than that proposition to suppress a religion by force of law, and prevent free speech in one of the states of the Federal Union. It is to be hoped that the legislators of Mississippi are possessed of sounder discretion and better judgment than the gentleman who, on ceasing to be its executive, desires the responsible and honorable position of United States senator. It is also to be desired that before he touches on this question again, in any place, he will obtain reliable information concerning it and as to the real doctrines and principles of the system commonly called "Mormonism."—Ex.

THE DEAD.

William Edgar Faglie, the 14-year-old son of J. S. Faglie and Mary P. Connell Faglie, after an illness of about one week. He passed away Wednesday, Jan. 3d, 1900, at 9 a.m., from the effects of spinal meningitis. Our brother was a bright boy, and a host of relatives and friends mourn his loss.

Jan. 5th, 1900, at sunset, Sister Elizabeth Catharine Faglie succumbed to chronic rheumatism and general debility. Deceased was about 70 years of age. She had suffered more or less with the affliction for twelve years. Sister Faglie, soon after the civil war, was left a widow with eleven children, four of whom survive her. She was well known and highly respected by the people of Jefferson county. She became a member of the Church of Jesus Christ of Latter-day Saints June 7th, 1899, being baptized by Elder Charles H. White; was a member of the Westville branch and lived a saintly life, and her loss will be keenly felt therefrom, for to know her was to love her. The humble Elder always found shelter under her roof, and many have partaken of her wholesouled hospitality.

The funeral services took place at the residence. Edgar, above mentioned, was buried in the Bethel churchyard, but all that was mortal of faithful Mother Faglie, at her request, was placed in the family grave near the residence. May our Master pour out upon the grief-stricken family peace and comfort, which only the Holy Spirit can give. Dear mother has gone to a better world—she waits for thee; so order your lives that where she is you may go also, when your work on earth is completed.

J. A. Wixom, Florida Conference.

It is a characteristic of a great man that he has time. He is not in a hurry; he bosses his work, and does not permit it to control him. He always has strength in reserve.

Ask yourselves daily, brethren, if your knowledge is bearing the right kind of fruit, the fruit of the Spirit of God.

THE DARK AGES.

BY ELDER A, ARROWSMITH.

(Continued from page 67.)

THE EIGHTH CENTURY. The most interesting feature in the opening of this century was the great hatred between the Mahometan and Christian, with the bloody wars ensuing, which stained all Europe.

The Caliphs at the head of the Moslem faith issued exterminating orders against the Christians; while the Pontiff, with the same power, pronounced his anathemas, and hurled his soldiery, against the Mahometans. These were the conditions of affairs temporal; the Saracens overran Europe, and were in a fair way to revolutionize and have dominion in that continent, until the battle of Tours (their Waterloo), fought in the year 732, which stopped their ravages in France.

Charles Martel, described as a God-fearing man (who, like Washington, prayed as well as fought), was at the head of a body of Franks, who were good soldiers, and in a night attack successfully withstood over 300,000 Saracens, routing them, and forever stopping their invasion of the northwest of Europe, and inflicting a crushing defeat on the Mahometans.

The Christian church, with its clergy, was distinguished by its luxury, gluttony and lust at this time; so says our authority, Mosheim. They studied military arts, and engaged a great deal in hunting; such bloodthirsty pursuits being rather depraved for men who professed to follow the meek and lowly Jesus. Nevertheless these were characteristic features in the priesthood of Rome, which was worshiped and even deified by the ignorant multitude. As before their subjection to the civilizing (?) influences of Rome, the nations of northern Europe, many of them, had been idolatrous Druids, under a great chief Druid, to whom they bestowed great reverence, and even deified as a god; and the various Pagan priests had also been looked upon in like manner. Therefore so soon as they were converted to Christianity, the Pagans simply transferred their affection; paying equal homage, and treating as gods their Christian priests.

Much wealth flowed into the coffers of the church at this time, the people generally believing that by being liberal to their priests, and donating to the church, they could obtain the prayers of departed saints, and thus avert, or considerably lighten, the penalties inflicted on the sinner after death; consequently they were extravagant in their gifts, and the church treasuries were filled to overflowing, with gold, silver and precious stones; being strong in wealth and secure. Kings and princes even gave land grants, cities, provinces and castles, provided with soldiery, and the titles were turned over to the church, whose pontiff sat enthroned above all that is called God, issuing laws to nations, governing vast armies, and giving battle when necessary. It is here we find the source of those dreadful tumults and calamities, particularly those bloody wars concerning investitures, and those contentions about the regalia that spread desolation in Europe in after time.

Very naturally the Roman pontiff was delighted at the homage he received from his subjects, and the wealth which poured upon him; and he was treated as the great Arch-Druid or High Priest had been treated by the Pagan nations, who looked upon their Arch-Druid with veneration.

To show the great power of the church at this period, I will refer you to the instance in this century, of the Pontiff Zachary, dethroning Childeric the Third, the King of France, and enthroning Pepin (a favorite of the Pope). This happened in the year 751, and to make the act thoroughly binding, Stephen the Second, Zachary's successor, anointed and crowned Pepin, with his wife and two sons, for the second time. Pepin was not ungrateful for this, as in his turn he aided the Pontiff Stephen in obtaining the title of a prince over a temporal government.

The great warrior Charlemagne arose in this century, who for his glorious (?) work in subduing the barbarous nations in the north, and compelling them by force of arms to become Christians, was canonized as a Saint of the Most High, and is so held today by the Catholic church. He was the son of Pepin before mentioned, and exceeded even his father in his gifts to the church, while his land grants to the pontiff made that personage a veritable monarch in the year 774. But with all the support of so great an emperor as Charles, the internal strife of the different factions in the church was terrible, and much blood was shed by the wars and dissensions during this time.

Many subjects agitated the minds of the people during this period, but one of the main causes for the intestine troubles was the question regarding the efficacy of images, which were looked upon with much reverence and awe by some, while others could not see beauty in that form of idolatry, and consequently factions arose; some took sides under the great iconoclast leader Emperor Leo, and other factions followed after the Pontiff Gregory, who believed in image worship. This trouble commenced in the year 730, and was not settled until the year 786, when, at a general council held at the old council chamber at Nice, image worship was fully indorsed, restored and acknowledged as an essential obligation on the laity to believe and adhere to. Many excommunications followed these enactments. However, Charlemagne and many of the influential bishops did not favor image worship, and divisions and subdivisions crept into the church in consequence.

During this century the Greeks and Romans had various arguments and discussions on points of doctrine, which assisted in widening the breach that divided them so thoroughly in the next century.

Jesus prayed earnestly to His Father for the primitive church, that they might be one, and said that except they were one, they were not His. Paul taught that there was but "one Lord, one faith and one baptism." Therefore the Church of Christ is an exclusive church, and strange as it may seem, all the isms presented in the name of religion are an abomination unto the Lord, coming from the impure source that I have been trying to depict, not one acknowledged of God or following out the teachings of His Son. The next century presents the first great division, when the Greek and Roman churches maliciously excommunicated each other, and from this the multiplication of sects and parties continued. God is not the author of "confusion," and this jarring discord is certainly repugnant to all religious sense, and displeasing to Him.

Many have ascribed the spirit of war and bloodshed which has always prevailed in the name of Christianity, to the teachings of Christ; as He said that His coming would not bring peace but the sword. But I would say that it was not He. It was His enemies who drew the sword. In every age when the illuminating rays of truth have flashed on the world. darkness has mustered its forces, and tried to obliterate every semblance of light. Paganism put on its armor against the primitive church, and destroyed it. Rome arrayed herself against the reformation, and there came wars, contentions and disunion, that are seen to this day.

In these last days God has restored His Gospel; and in line with their persecuting predecessors, Protestantism has followed in the footsteps of Roman Paganism and Catholicism, and the result has been the same; strife and bloodshed; but the Gospel of Jesus Christ will eventually put down all wickedness, proscription, misrule, abuse, oppression, ignorance, darkness and tyranny, and restore mankind into paths of righteousness, truth, liberty, law and government, in which the Lord's will will be done on earth, as it is done in heaven.

It is safe to affirm that this state of affairs can only be brought about on the principle of righteousness, through obedience to the laws of the exclusive everlasting Gospel introduced by the Lord Jesus. The decree has gone forth, "Be ye perfect, even as your Father which is in heaven is perfect;" and we cannot hope to attain to this excellence but through the name of Jesus Christ, the only name given under heaven whereby a man can be saved. And as He is the way, the truth and the life, and no man can get to the Father but by Him, how very essential that we, the children of God, should comply with His laws. His system is exclusive, pure, holy and just; but it cannot be found among the multitudinous jarring sects in Christendom, who are full of discord and disunion, brought forth through hundreds of years of rapine and bloodshed, from the Dark Ages, when God's exclusive government was not on the earth, but when the systems of men were taught and the earth was in a defiled condition, and under the ecclesiastical power of the pontiffs.

(To be continued.)

Between the devil and the deep sea.—Scotch Proverb.

Better be disagreeable in a sort than altogether insipid.—Goethe.

Climbing is performed in the same posture as creeping.—Swift.

Better haud (holden) wi' the hound than rin wi' the hare.—Scotch Proverb.

Ever since Adam's time fools have been in the majority.—Casimir Delavigne.

Flatterers are the cats that lick before, and scratch behind.—German Proverb.

If one were to think constantly of death, the business of life would stand still.—Johnson.

Ignorance is the curse of God; knowledge, the wing wherewith we fly to heaven.—Shakespeare.

Ever must the sovereign of mankind be fitly entitled king, i. e., the man who kens and can.—Carlyle.

Education is the only interest worthy the deep, controlling anxiety of the thoughtful man.—Wendell Phillips.

Earth is here (in Australia) so kind, just tickle her with a hoe and she laughs with a harvest.—Douglas Jerrold.

Education may work wonders as well in warping the genius of individuals as in seconding it.—A. B. Alcott.

Clear writers, like clear fountains, do not seem so deep as they are; the turbid look the most profound.—Landor.

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SATURDAY, FEBRUARY 3, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

WHICH WERE THE MORE CORRUPT?

Between the years 60 and 70 A. D. possibly more Christians were martyred than during any other decade subsequent to that time. It was during this period that Nero, the tyrant, held such tyrannical sway in Rome. Crazed with wine, ravished with beautiful women, revelling in Bacchanalian glee, it was his happiness to see fair and beautiful women, weak children and hoary-headed men led into the arena to be devoured by wild beasts. He was never so happy as when he could secure some Christians, soak them in tar and tallow, then fasten them to where they could not move, apply the torch, and then drive 'neath the sickly flicker caused by these burning humans and gloat in the supposed victory he was achieving over a few weak, as he said, fanatics. Why all this ghastly bloodshed? Why should Nero impose such ignominious, inhuman punishment as this? It is said that the Christians, a mere handful, "worshiped strange gods and were trying to overthrow the government." They were watched and bounded everywhere they went. If they attempted to worship, those who were spying would immediately inform the officials, and then suddenly a score of Roman soldiers would swoop down upon them, and those who were not killed were hastened off to prison and condemned to die. For what? Because they dared serve God, the only true and living God, a reasonable God. They were enemies to Nero, and therefore all must die. Today we have a class of Neros who glory in any seeming fatal blow that can be delivered to the true Christians of God, the eternal Father. Can we say that the nations are now in a similar condition to that of the people at the time of which we speak? To answer this by asking a question we would put it thus: Does any Pagan, Jew, or the world called Christian, serve God? Does not the heathen who worships his image come as near serving a God as the supposed Christians? From inquiry and study we find every class of people worshiping some manner of God, but far from the true and living God, the Father of Jesus Christ. We now invite attention to a handful of people opprobriously called "Mormons," who worship a God, not the workmanship of men's hands, but the true and living God. The one with whom Jesus Christ is associated. This sect is accused of being a menace to the government, and how often, yes, how often, they are accused of worshiping strange gods and plotting against the government. Is there any man who will read this article who cannot put his finger upon more than one who has accused us of perfidy and treachery? Is there not a striking parallel running through both these narratives?

Multitudinous are the good (?) people in this day who prate and sigh and wisely speak to each other of the wickedness of Nero and those people of that day, and say, as did those people, to Christ, "If we had been in the days of our fathers we would not have been partakers with them in the blood of the Prophets," and the very next minute are signing a petition, or lending some physical or financial aid to exterminate a Christian and God-fearing people who have been maligned and abused by a class of Neros who masquerade in the garb of holy ministers. Would they kill them? We are shocked to think of such a thing. Yet in this day those same pious and self-righteous hypocrites have pursued and put to death some of the noblest of God's workmen, and why? Because their enemies said they were "worshipers of strange gods and opposed to the government." This was their excuse; just so did Nero justify himself in his wholesale slaughter. What excuse have these modern "Neros" for driving a people from Ohio, from Missouri, and from Illinois? For ravishing their women and burning their houses and driving them from their homes in the dead of winter? Is this Christian? Can we not justly conclude that they have, as the early persecutors, become so polluted and corrupt, and have so far departed from worshiping the only true and living God that they have no moral honor to curtail them in their vicious assaults?

There is one great difference between the Former and the Latter-day Saints. The primitive Saints were told that Jesus could not come the second time except there come a falling away first, and they knew Christians must be exterminated before the Gospel should be again instituted and righteousness eventually prevail on earth. The Latter-day Saints have the promise, on the other hand, that the God of Heaven has set up His Kingdom for the last time, and that the Gospel is not to be taken away again or given to another people. We cannot fail, God is our helper and truth will prevail.

Administering to Those Afflicted With Contagious Disease.

In these days of the prevalence of contagious diseases, such as scarlet fever, diphtheria, smallpox, etc., or at least widespread rumors of such prevalence, a question of much importance arises as to the duty of the priesthood in connection with the ordinance of administering to the sick. The editor of this journal has been asked to state whether the Bishop or other Elders in a ward could be justified in going to a house where there was a case of smallpox for the purpose of annointing and laying hands upon the afflicted person.

The question is one which is somewhat difficult to answer without danger of being misunderstood, for circumstances alter cases, and a proceeding which might be proper in some instances might be wholly unwise in others. There are certain propositions, however, which will be admitted in all cases. One of these is that a well and healthy person has as much right to be considered in matters pertaining to the preservation of his health as a sick person has to be considered in matters pertaining to the restoration of his health. To prevent sickness is no less to be desired than to cure sickness. While it is true that those who are well do not need a physician, it is also true that no correct sense of duty requires a physician or anyone else to jeopardize a healthy person in seeking to aid a diseased one. That the sick may be healed is the proper desire of every right-minded person; but that in seeking to aid them, others who are not sick shall be also brought down in illness, is a requirement of neither humanity nor common sense. And this view of the case is greatly emphasized when a disease so loathsome and so highly contagious as smallpox is believed to be is under consideration; for then it is not only a question of perhaps helping one while perhaps harming one—it is a question of desiring to aid one at the serious risk and danger of perhaps the whole community.

Now, no one will feel like saying to a Bishop or an Elder that when called upon to go and administer to the sick he must not do it. He may have abundant faith that through his administration the afflicted ones may be healed and he himself escape unharmed. Many Elders have manifested this faith in instances of the most frightful plagues, and the results have justified them. But if one have such faith as this, having no fear for himself, let him at least be warned against exposing others to such plagues as have been named. He ought to complain of no proper regulation adopted as a precaution for the safety of the neighbors and the community, submitting if need be to the restraint of liberty to come and go at will, and manifesting thus a consistent interest not alone in the sick but in the well also.—Juvenile Instructor.

PRESIDENT RICH REPLIES TO DR. BROUGHER'S SECOND ATTACK.

The following is a copy of an open letter to Rev. J. Whitcomb Brougher, pastor First Baptist Church, Chattanooga, Tenn., published in the Chattanooga News Jan. 5th, 1900. This letter was written in reply to a second tirade of falsehood and misrepresentation, of the regulation pattern, with which our readers, especially the Elders, are perfectly familiar. As the Reverend's discourses contained no new stories, as our space is limited, and as vituperation does not grace the pages especially of a religious journal, we refrain from publishing in our columns a synopsis of Mr. Brougher's remarks:

Chattanooga, Tenn., Jan. 4, 1900.

Rev. (?) J. Whitcomb Brougher, Chattanooga, Tenn.

My Dear Sir—Your second installment of abuse, falsehood and misrepresentation, called "Is Mormonism Anti-Christian," I see, by the News of Jan. 1, was duly delivered, as per previous announcement. As some well-meaning people might take your performance in earnest, I hope you will take it in good part if I make a brief reply before the incident is closed. I am glad that this is a country of free speech, free thought, and religious liberty, even though narrow-minded religious bigots cannot comprehend this basic principle of our heaven-born government, and sometimes abuse it. American history tells us that during the revolutionary days of America's struggle for independence the British once had Gen. Marion and his little band of struggling patriots surrounded; that the British, in order to tantalize the starving patriots, fired wheat from their cannon into the American camp, and as I have authentic evidence of having descended from one of those hungry defenders of the flag, and also that I have proof, beyond truthful contradiction, that my progenitor was once a member of George Washington's body guard, I trust you will have no serious objections of my calling myself an American by birth, and entitled to a small portion of the freedom of speech and thought guaranteed to Americans by our constitution. Should there be any objections upon the possible ground that your progenitors possibly have been on the other side of that fight, I pray you to let family feuds, for this occasion at least, be buried. No people on earth love liberty and true Americanism more than my people, and no people realize, to a greater extent, that the favorite weapons brought against truth are, generally, ridicule and billingsgate; and in a vain attempt to successfully answer my former letter, you liberally employed this unsavory method with the hope of laughing the case out of court. We have not been accustomed to throwing mud in order to bolster up our cause, but in this case, if I should stoop to a little ridicule, avoiding slush, I hope you and the public will pardon me. I understand from parties who witnessed your performance last Sunday night, that the recital of your little piece would have done much credit to a Punch and Judy show; but, shorn of its stagey effects and set in cold type, without even a moving picture accompaniment, I hope that I may be forgiven if I do not fully appreciate the force of your masterful (?) logic. I have no doubt that the thinking people of this city can, without any assistance, distinguish between inflated sophistic bombast and logic; but a little airing, and brushing, always takes away the mold, removes the rubbish and gives things a more healthful appearance. Now, as the physician said to his patient, "just hold still, and I will not insert the knife deeper than is absolutely necessary."

You claim to be a true representative of the meek and lowly Master, who said He "came not to call the righteous, but sinners to repentance." You are loud in condemning "us" as sinners; yet you said, in your letter to the News, announcing your attack upon me and my faith, that you were not here to convert the Latter-day Saints—that the work was not worth the candle. How very Christ-like! What a humble follower of the Lamb, and how faithfully you endeavor to follow the example of the Master, who said there was more joy in heaven over one sinner who repenteth than over ninety and nine that needed no repentance; but pardon me—I had forgotten that we are now living in modern times, and are told by such eminent divines as yourself that the Bible does not mean what it says.

In the same letter, mentioned above, you also declare you are not here for the purpose of proselyting, which means, of course, that you do not intend to waste your time by calling anyone to repentance. In view of this, may I ask, is your mission here simply to love Jesus for $1,800 per year, and not for a blessed cent less? Great man! Paul told Timothy that the time would come when they would heap to themselves teachers, having itching ears, and I suppose it becomes necessary, in order that these words might be fulfilled, for some one to be engaged in tickling ears, even though it becomes rather expensive. Of course I understand that the march of progression changes things, and perhaps this doctrine of Christ, that "the physician is not for the whole but for the sick," has evolved as completely as the Golden Rule, for we now have it, at least to a very large extent, "Do others or they will do you, and do it first." The theory is just the same as it used to be, but it is only, as you say, "symbolic or a figure of speech," the practical part having been done away with—"we have no need of thee."

Through force of habit (we presume), in your brief note to the News, you again charged us with creeping into houses and leading captive silly women, laden with sins, etc. Knowing it impossible to furnish proof, you hide behind the miserable subterfuge that you have only time to sound the key of warning. Our challenge still holds good that you cannot point to a single instance.

You think it a shame and a disgrace that Chattanooga is the headquarters for our missionary work in the south, and no doubt if the solid element of this community, as you assert, thought likewise, you would favor and advocate burning us at the stake. However, as you are a newcomer here, I feel that you are excusable, in a measure, for this rash and un-American statement. We know, as well as you, that, like our Master and the Former Day Saints, we are not popular, and we can also take consolation that in the world's history nonconformists to popular opinion have always been placed in the selfsame category. For a good many years, over twenty, we have had our headquarters here, and it is strange, that before your advent, the good people of this city did not discover that we were a disgrace and a detriment to this city. During the time we have been located here we have been associated, in a business way, with not a few representative men of Chattanooga, and believe we enjoy their confidence as being honest, paying our bills, etc., and have heard no complaints of any of them missing their wives or daughters, or of any charge being lodged against any of our representatives of conduct unbecoming true ladies or gentlemen. Our expenditures in this city amount to something like $25,000 per year, and I may be excused for mentioning this item, in that you mentioned money on Sunday night in various ways. I wish briefly to explain this, knowing full well your ambition to misjudge and misrepresent us in this, as in other matters. We have laboring in this mission about 500 Elders, sometimes more and sometimes a little less, and in coming here they are called from the plow, the smithy, the work-bench, the machine shop, the counting room, the mine, and the various avocations of life. Some of them leave lucrative positions, worth to them, in some instances, one or two thousand dollars per year, or more, while others again are the sons of poor widows and men of humble circumstances financially, but all willing to battle for the Gospel. Now, these men leave their homes, all that is dear to a human, and come among strangers, unto them, a strange land, to preach an unpopular doctrine; to be hated and despised, sometimes brutally treated, because of their convictions, traveling without purse or script, and depending upon God to raise up friends to give them a place to sleep and something to eat. These men give their time to the church free of charge, and pay their own expenses, such as clothing, railroad fare, literature, etc., necessary to carry on their work.

When an Elder arrives in this city he is assigned to his field of labor, and remains in the field usually from two to three years; when in the course of his labors, it is necessary for him to have books, tracts, clothing, and other supplies, he sends here for us to send him these needed articles, while the money to pay for the same, if the Elder is unable to bear the expense himself, is forwarded here by relatives and friends, or in some cases by brothers and sisters in the church at his home. This explains how we disposes of money in this city.

Some of our Elders have been shot to death by mobs, some have been cruelly beaten, while others have died in the harness of natural causes.

Could you do as these men do for your religion?

Could you stand to be held up to the derision of the world, leave a comfortable home and work without a salary, derided by such men as yourself, and your mother charged with being worse than a harlot; all for the love of the Master's cause?

Some of our Elders now in the field were with the rough riders in the late war with Spain, others were with the Utah batteries in the Philippines, and some of them returned home about the time the call to arms was sounded, in

just enough time to discard their Prince Albert coats and don the uniform of Uncle Sam.

Is this disloyalty? Could you do as much for your religion and your country?

We try to mind our own business, and if the good people of this city or any other place do not care to come out and hear me or any other Mormon Elder preach, that is their business. All I ask is fair play and nothing more. Giving the people an opportunity to hear the Gospel is a large part of the mission of a servant of God, and when it has been preached in all the world for a witness, then shall the end come, then will it be said, as it was said once before by our Master, "how oft would I have gathered you, but ye would not." I remember, too, that Jesus said: "Wide is the gate and broad is the way that leadeth to destruction, and many there be that go in thereat; while straight is the gate and narrow is the way which leadeth into life, and few there be that find it."

Christ also said that people would kill His disciples and think they were doing God's service, and that all who would follow Him must needs suffer persecution. Are you persecuted? Is it right to look for the true Church of Christ in popularity? When a church becomes popular and persecution ceases, one of the promises of our Savior ceases to be fulfilled, for persecution is one of the marks by which we are to know the true church, says the Bible. Don't you think it is time to begin to look for the cause of the trouble? What do you really sacrifice for the cause of the Master?

You misunderstand me when you try to make believe that I claim my arguments are new. They are old, very old, and are the same as those used by Paul and Peter. I hope you will not misrepresent me on that point again. They may not be Christian, in the accepted use of the term today, but, according to Scripture, they were accepted as Christian over 1800 years ago.

I did not think I hit so hard when I asked for a chance to give my side of the story before your congregation; I have always been taught to hear both sides before passing judgment, and perhaps it might not be amiss to say here that it is somewhat of a custom among my people to loan, as you would put it, preachers of other denominations their churches, congregations, and a choir to sing for them. There would be no objection even to the Rev. Dr. Talmage, so lovingly quoted by you, preaching in our great Tabernacle at Salt Lake City, if he desired to do so, and be furnished with a congregation numbering thousands and a choir of 500 voices to sing for him. I thought your superior (?) Christianity would make you as fair and generous as the despised Mormons, but I see I overestimated you. Our large Tabernacle at Salt Lake City seats from ten to twelve thousand, our organ is second largest in the world, and our choir, as I stated above, consists of 500 voices.

We think our singers are of the best, as they were given the second prize at the world's fair (the first prize being carried off by the famous Welsh singers). No minister of good character has ever been denied a hearing in that building, and among the many who have occupied our famous pulpit, I mention the following prominent churchmen, representing various denominations:

Bishop Kingsley, of Ohio.
Rev. A. N. Fisher, of Nevada.
Dr. Tiffany, of Iowa.
Dr. Allen, of Wyoming.
Rev. Hiram McKee, of Missouri.
Dr. J. H. Vincent, of New York.
Gen. Booth, of the Salvation Army, London.
Mr. D. L. Moody.
Dr. Reiner, of New York.

Perhaps these eminent divines would have been refused a hearing had the Mormon people been as narrow and contracted as some of their enemies.

When you advise your congregation not to go to hear us, is it not good proof that you are afraid to have your people find out the truth about us and learn the true nature of our faith?

As expected, you made no effort to expose the principles we teach from reason and the Scriptures; you claim it would take a lifetime to expose the errors of Mormonism. Well, now, Brother, don't you think you are a little bit inconsistent? Did you not speak before you thought? Just think what would be accomplished if you could only prove Mormonism to be false. We are informed by our enemies, and they preach it to the people, that the very existence of our government and free institutions is threatened by this Mormon octapus, and often has it been pointed out, by preachers and politicians, that we already control four or five states, almost a sufficient number of senators to give us a balance of power in the United States senate. Then the Rev. T. C. Iliff, and other of our enemies, who are proselyting in Utah, say if it were not for our leaders we would be good people; and that it is our priestcraft that makes us bad; fully admitting that they think we have a soul to save. Don't you think you could afford to try and call us to repentance? Is it not worth the candle? Inasmuch as Dr. Iliff was in this city a few months back, lecturing on Mormonism, soliciting donations, is it not possible that some of Chattanooga's good people gave of their means to be used in converting us "heathens," and no doubt we were considered "worth the candle?" Would it not be well worth a man's life to prove Mormonism false, if it would save the nation from going to pieces and be the means of saving some 300,000 or 400,000 or more souls for Jesus? Ministers all over the country are crying that thousands are being won over to the Mormon faith every year, and would it not be worth the candle to check this mighty stream of human souls, which, as you would say, "are going to certain destruction?"

As to Joseph Smith, you rehashed the same old stuff, which I have already answered, but I should have thought you would have remembered to tell the people, in your eagerness to be fair, what such men as Josiah Quincy, George Bancroft, the historian, and other prominent and well known men say. In another column we have taken pains to give a few sayings in our favor from men of undoubted veracity, but as they are not clippings from your style of authors perhaps they will not suit you.

However, they will go to show that there are two sides to this question, as well as every other question.

On the Book of Mormon you manufacture another Spaulding story with a hope of covering your defeat on this point, but we want to say to you here that the manuscript in Oberlin college is the very manuscript of which it was falsely said years ago furnished the inspiration for the Book of Mormon, and as President Fairchild said in his affidavit and account of the manuscript published in the New York World, the opponents of Mormonism will have to look elsewhere for an explanation of the Book of Mormon.

You admitted to two of our young men who called on you a few days ago, that you had never read anything about us, except from our enemies. Solomon says he that judgeth a matter before he heareth it is not wise. How Solomon-like you are.

You felt very badly because I did not break the law, so you could prosecute me for teaching polygamy, didn't you? You remind me of a booby, who, in playing with his big brother, cried out, "Ma, he won't let me hit him." Solomon and David both sinned, we admit, but you took special pains not to tell the audience "when" they transgressed. But then this was necessary in order to keep your "clay brick" logic from going to pieces. Does the fact that God has a body, parts, and passions, debar Him from being an intelligent being, omniprescent, etc.? The glory of God is intelligence, and He, being a real live God, and not a nonenity, would His materiality prohibit Him from controlling the intelligences for the just governing of His children and the universe? Let us look at your sylogism. "A brick is made of clay, a man is made of clay, therefore a man is a brick." Now let us construct one from the Bible, taking care to have our premises correct. "All sons are in the image of their fathers, Jesus was a Son, therefore He was in the 'express' image of His Father." Now, Brother Brougher, what was the image of His Father? Jesus had a body of flesh and bones—can you explain or ridicule it away? If the words "God is a spirit" means that He has neither body, parts or passions, then are we to dispense with our body, parts and passions in order to worship Him in "spirit" and in truth? When you find some quotation in the Bible that suits your idea, you seem to be willing to take the words literally. If the symbolical or figurative parts of the Bible are so plain, why is there such a wide difference of opinion, among the learned even, as to its teachings? I remember that Peter declared that "no prophecy of the Scripture is of any private interpretation." I do not mention this by way of belittling your great knowledge of interpretation and for calling me a fool for taking the book literally, but speak of it that the public might know how ignorant and how very little Peter really knew about how to read the Bible.

You say Mark 16:16 is spurious, to justify yourself in not believing baptism to be essential to salvation, don't you? "Only believe and you shall be saved;" you may just as well say to the farmer, "only believe in planting and your crop will grow." But let us see where your declaration "that this part of the Bible is spurious" leads us. There are other passages of Scripture which say baptism is essential to salvation. Are they also spurious? John 3-5 reports Jesus saying to Nicodemus, "except a man be born of water and of the spirit, he cannote enter the kingdom of God;" Matthew says, 3:13-15, that it was necessary for our Savior to be baptized in order to fulfill all righteousness. Jesus also says, Matt. 28, in giving the Apostles their commissions to go to teach all nations, baptizing them that believe; and Paul also enumerates in Heb. 6 that baptism is a doctrine of Christ. We are told that it was necessary for Paul to be baptized, likewise the jailer, the people at Ephesus, the people at Samaria, the eunuch, and even a man as just as was Cornelius could not escape, and according to St. Luke, "some rejected the coun-

sel of God against themselves, not being baptized." According to the practice generally in vogue, is it not about time for a revision of the Bible, that the offending parts may be cast out? Ought you not to use your potent influence to accomplish this end, as I contended in my former letter? You charge me falsely with misquoting Mark 16:16, because I placed within the quotation an interpolation in brackets, and if this is misquoting I surely had no intention of doing so. Any school boy would have known that the words in brackets were mine. You say the passage does not mean what my interpolation indicated, but you failed to point out what it did mean. Look at it again, even if it is spurious and of no consequence. The words "belief" and "baptism" are placed on even terms by our Savior, and there is no other conclusion but that the believer must be baptized (unless it is one of your figures of speech). This being true, the unbeliever very naturally would not be baptized and be damned, as Christ says, in consequence of unbelief and non-conformity to this ordinance. Really, brother, over whose "shop" should the sign "All kinds of turning and twisting done here" be placed? I am perfectly willing to leave that to an intelligent public. You entertained your congregation last Sunday evening by relating to them a pretty fable about a jackass, who was in the woods braying. It was nicely related and caused much laughter and mirth; and no one could become offended by a jackass story; therefore, kindly allow me the same privilege, Brother Brougher, as I also have a jackass story.

"Once upon a time" there was a jackass who imagined he was preaching the same Gospel that was taught many hundreds of years ago; he stood before a large, fashionable congregation of people and started to bray. He opened his mouth and said: "Oh, money, oh, money, thy praises I'll sing; thou art my savior, my god and my king; 'tis for thee that I preach, 'tis for thee that I pray, and make a collection twice each Sabbath day. Money's my creed, and I won't pray without it, the heavens are closed against those who doubt it. This is the essence of popular religion, come regular to church and be plucked like a pigeon. I'll have carriages, horses, servants and all, I'm not going to foot it like Peter and Paul; neither like John, feed on locusts and honey, so out with your purse and down with your money. I gather my knowledge from wisdom's great tree, and the whole of my trinity is D. D. and C.; dimes, dollars and cents are all that I crave, from the first step on earth to the brink of the grave. In the cold earth I may soon be laid low, to sleep with the just, that have gone long ago; I shall slumber in peace till the great resurrection, and be first on my legs to make a collection." Then he blessed the contribution boxes and the show closed.

Now, dear brother, don't you think that my jackass story equals yours, and contains a better moral? I am sure it is just as funny; so now we are even, on jackass stories, anyhow.

We see how careful the nations of the earth are in throwing their protecting arms around the principle of authority; how careful they are that all representatives acknowledged by them are endowed with proper authority from their respective governments. In this nation of ours no man has the right to initiate a foreigner into the government unless he be endowed with authority, beyond the question of a doubt; the government would undoubtedly punish any man who might read of a commission given to others, and then take the authority unto himself to initiate foreigners into the government of the United States.

We see the same careful protection thrown around the principle of authority throughout the different states of the union; throughout the different counties of the state, and throughout all the different cities of the various counties. All will admit that without this strict attention to authority, there would be no law, no order and no protection. Out of all known governments the great government of God, according to our opinion, is the only one that treats the principle of authority in a careless and reckless manner. Anciently a prophet of God, through the principle of revelation, called Aaron to the ministry; at a later period, an Apostle of Jesus Christ said that no man was to take this honor unto himself save he be called of God, as was Aaron. Yet men of our day will read where men were commissioned by Jesus Christ eighteen hundred years ago, with authority to initiate foreigners into the great government of God, and by virtue of that authority, given to others, they take the honor unto themselves; while declaring that the great God has sealed up the system of revelation; and through the heavens, as you say, being as brass above our heads, no man can be called, as was Aaron. In the face of all this, any man purchasing a Bible, which contains that commission once given to others, imagines he is called of God to preach the Gospel, and the result is we are living in a babel of confusion; God says "He is not the author of confusion."

Of course I realize these words of mine will have no weight upon you, but they may be read by some fair-minded, thinking man, who may stop, ponder and investigate.

By inuendo you advocated mob violence in your sermon last Sunday night. Do you think it was becoming to a man who professes to be a representative of the meek and lowly One, whose mission was peace on earth and good will to man? In carefully looking over the history of this Mission for a number of years back and noting the number of mobbings to which our Elders have been subjected, and the number is not small, we find by careful comparison that 90 per cent. of the mobbings have been led in person or inspired by so-called Christian ministers.

Do you think you were serving God on the Sabbath when you so nearly sanctioned brute force against a people who have never harmed you or any of the good people of Chattanooga? Do you really believe that such a course will make you popular with the liberty-loving and law-abiding population of your new home? Think over the matter carefully and perhaps you will admit you overreached yourself a little.

You took for your text, "Answer a fool according to his folly." In closing allow me to respectfully present you with the words of our Master, "He who calleth his brother a fool is in danger of hell fire." Respectfully,

BEN E. RICH.

But be ye doers of the word and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: For he beholdeth himself and goeth his way, and straightway forgetteth what manner of man he was.—Jas. 1.

ABSTRACTS FROM CORRESPONDENCE

A remarkable case of healing is recorded by Elders Charles Pettit and Josiah Leavitt, laboring in the North Kentucky Conference. Through the administration of these brethren Sister Jones, who was very sick with pneumonia, was almost instantly healed, and in two days after was able to go about her usual duties. She had been bedfast for two weeks. Thus are the words of James verified: "Is any sick among you? let him call for the Elders of the church, and let them pray over him, annointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sin, they shall be forgiven him."

The following is from a letter written by Apostle Heber J. Grant, which will be of interest to the Elders. The letter is dated at Salt Lake City, Jan. 24th, 1900:

"President Ben E. Rich.

"Dear Brother—I have just got home from St. George and start for Arizona this evening. Before going to St. George I did not have time to write an answer to your kind letter telling me of your prayers for mother's hearing to be restored. I am truly grateful to be able to say that her hearing is considerably improved. In talking to her last Monday evening in my usual voice, when addressing her, she requested me not to halloo so loud. I lowered my voice very materially and she still heard me.

"Some weeks ago I sang the hymn, "God moves in a mysterious way," for her, and holding my mouth close to her ear and singing so loud that the effort made my head ache, and then it was with difficulty that I could make her hear. Recalling this effort Monday morning, I sang the same hymn to her in my usual voice while singing, which as you know would be louder than ordinary conversation, and I am thankful to tell you that she heard every word distinctly.

"My own impression Sunday two weeks ago, while praying for her in the Temple, was not that she should have her hearing all in a moment, but that it should come gradually to her, and I feel that this impression was from the Lord and that she has already commenced to realize the benefits accruing from the prayers of the Saints.

"My heart is full of thanksgiving and gratitude to my many friends for their prayers in mother's behalf."

Brother H. C. Cherry writes from Washington, N. C., that the Saints in that locality are getting along nicely. They have a good Sunday School in operation. Some persecution is also being met with, but that is one of the marks of the true Church of Christ.

Every age regards the dawning of new light as the destroying fire of mortality; while that very age itself, with heart uninjured, finds itself raised one degree of light above the preceding.—Jean Paul.

Education, however indispensable in a cultivated age, produces nothing on the side of genius. Where education ends, genius often begins.—Isaac Disraeli.

Education is the apprenticeship of life. —Willmot.

Pride breakfasted with Plenty, dined with Poverty and supped with Infamy.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JAN. 13, 1900.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainme't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	11	200		95	30	12	145	136	6	1	1	24	169			Chattanooga	Tennessee.
Heber S. Olson	Virginia	38	873	208	65	142	53	658	599	23	2	16	42	457	2		Box 388, Richmond	Virginia.
B. F. Price	Kentucky	27	682	9	38	124	31	257	186	9	1	17	27	342			Battletown	Kentucky
John Peterson	E. Tennessee	38	689	14	208	450	95	1194	966	118	5	19	103	792			Dayton	Tennessee
W. D. Rencher	Georgia	38	859	5	335	129	76	729	650	26	5	16	48	653			Augusta	Georgia.
T. H. Humpherys	N. Alabama	38	855	26	196	110	64	600	575	64	3	19	66	748			Memphis, Box 153	Tennessee
C. G. Parker	Florida	42	104	61	26	189	8	388	256	23	1	15	74	412	10	6	Lulu	Florida.
J. Urban Allred	Mid. Tenn	40	712	11	130	124	30	672	410	11		25	84	432		1	Sparta	Tennessee.
J. M. Haws	N. Carolina	43	1042	91	269	298	20	417	358	35	2	17	115	840		1	Goldsboro	N. Carolina.
Sylvester Low, Jr	S Carolina	38	934	67	5	297	6	282	139	17	3	5	98	610	5		Sharp	S. Carolina.
O. D. Flake	Mississippi	16	378	75	36	109	7	112	29	8	3	5	18	199			Baton Rouge	Louisiana.
D. A. Broadbent	E. Kentucky	31	663	29	339	159	6	486	385	17	7	20	59	530			Buck Creek	Kentucky.
J. N. Miller	Louisiana	8	197	160	7	24		68	16			1	8	110		1	Shreveport	Louisiana.
W. H. Boyle	S. Alabama	15	393	11		157	3	127	91	20	1	2	30	187			Bridge Creek	Florida.
L. M. Terry	N. Kentucky	26	401	25	164	67	13	230	111	16	2	17	47	510			Bagdad, Shelby Co	Kentucky.
Geo. E. Maycock	Ohio	25	347	67	215	55	31	375	232	16	1	17	7	234			713 W. 8th St., Cincinnati	Ohio.

"Women of Calvary."

There is an order in New York City, known as "The Women of Calvary." It is of the Church of Rome, but founded for absolutely non-sectarian work. It ministers to women suffering from incurable cancer, without regard to race, color or creed. The members are all widows, the founder being Madame Garnier, a pious, benevolent and widowed French lady. These women are in no sense of the word religious, they make no vows, wear no uniform and are not cloistered. Their lives are led, so far as mingling with the world is concerned, just as that of any other women of pious inclination would be.

Although no woman except she be a widow is eligible to membership in the Women of Calvary, its auxiliary, the Daughters of the Cross, is recruited from the ranks of single women, or widows, just as it happens. Both these orders are pledged to the service of women who are incurable cancer patients. They receive no salary or compensation in any way. The Women of Calvary dress the wounds of the patients, wait upon and watch with them. The Daughters of the Cross do the housework; everything, washing, scrubbing, cooking. But as all are serving the same master, there is no such a word as servant ever used.

The house at No. 5 Perry street, New York, opened for the reception of patients in the early autumn of last year, is the only one in the English-speaking world, and Mrs. Storrs is the only woman of the English-speaking nations who is entitled to wear the decoration of the Cross of Calvary bestowed upon her as a reward of fifteen months' service in the sister house in Belgium. It is pitiful to be obliged to state that even before the doors of the Perry street house were opened nearly every bed was spoken for. The greatest number of sufferers from cancer are poor women, and of these women far the larger portion were mothers. Moved to pity by this condition of affairs, Mrs. Storrs served fifteen months in the Belgium Calvary, to gain the requisite knowledge. Then returned to America with the fixed purpose of here opening a house of refuge for the incurable cancer patients of her native land.

Although the first House of Calvary in the English-speaking world is in New York City, to the state of North Carolina belongs the honor of founding the work on the western hemisphere; for both Mrs. Storrs, the director, and Mrs. S. Gaston Bailieff, the vice-president, belong to distinguished North Carolina families.

The House of Cavalry is supported entirely by voluntary contributions. One dollar a month makes the donor a contributing member. The home is for the poor. Those who can afford to pay are not received. The New York Calvary is the seventh one founded in the world. In 1842 Madame Garnier, with a few associates, opened the first one in Lyons, France, where they dressed the wounds and soothed and comforted the few remaining hours of such of their suffering sisters as applied for admittance. In 1866 the second was opened in Brussels. In 1874 a Calvary was founded in Paris, which was soon followed by one in Saint-Estienne; and in 1881 another was successuflly established in Marseailles, and in 1892 still another was founded in Rouen., France.—Times.

It Is Forty-Six!

If the Statistical Secretary has made no mistake in his figures, and if the figures have been correctly reported in the Advocate and Danville Methodist, the net gain in membership in the whole Virginia Conference for the year ending November 15, 1899, is forty-six. In November, 1898, we reported a membership of 88,693. This year we reported a membership of 88,739; net gain forty-six. In 1898 our net gain was 812. This was a sad decline in increase. Now we have nearly reached the line dividing the increase from the decrease. If this downward tendency continues for one more year at the ratio of the last two, we will report at our next conference a decrease. This is our certain fate. This small increase, evidencing as it does a loss of the soul-saving power on the part of the church, must distress every lover of our Zion, and gives food for the most painful reflections and raises the inquiry, Why?

In round numbers our people paid out during the last conference year $10,000 for domestic missions and $190,000 for the supoprt of the ministry. We have had 227 active itinerant ministers in the field. These must have preached on an average at least two sermons a week; this gives 23,608 sermons besides prayer-meeting talks, exhortations and revival efforts. These sermons were preached by men of various degrees of ability, learning and adaptability. Many of them are decorated with literary and honorary degrees from colleges and universities, great and small and medium. We have our A.B.'s, A.M's, D.D.'s, Ph.Ds, etc; men from Vanderbilt, Princeton, Yale, etc. We have imported stock and home bloods of finest strain; we have wandering stars and home luminaries; we have evangelists and giraffes.

We had under our influence and instruction 61,540 Sunday school scholars. To help us to bring these young people to Christ and to train them for usefulness and heaven we had in co-operation 9,573 teachers. The Epworth League reports 9,674 members; with their devotional meetings, their aids and charities, their literary and social gatherings and efforts, all in co-operation with the church and ministry. Yet this man of facts, this cold-blooded secretary, stands forth and reports a net gain of forty-six members for twelve months.

This ague-giving report comes immediately after the most glowing accounts of gracious revivals all over the conference. From the Richmond district the elder reported: "Revivals in all the charges." From West Richmond district, "Spiritual condition excellent, as indicated by extensive revivals." From Rappahannock district, "Four hundred and fifty professions." From Charlottesville District, "Considerable revivals." From Lynchburg district, "Five or six hundred conversions." Petersburg district, "Gracious revivals." Portsmouth district, "extensive revivals." Eastern Shore district, "Six hundred and twenty-five conversions." Nothing as to revivals is reported from the Danville, Farmville, or Norfolk districts, but I saw during the year reports of fine revivals in a number of the charges on the Danville and Norfolk districts. The same may have been true of the Farmville district, but nothing to that effect came under my notice. What became of these converts? If even a fair proportion of them joined our church—say 75 per cent.—then we must account for an extraordinary and alarming loss of original members. Anyway we are scarcely holding our own; did not hold our own in the whole church last year—1898. I greatly fear it will be much worse this year. In our conference our gains have been reduced from thousands to tens.

It seems to me that every thoughtful and true Christian and informed Methodist must see that there is something wrong somewhere in our church which is producing this decline in saving power and in numbers; something wrong which ought to be removed, which can be removed, and must be removed, or our days as a true, evangelical and soul-saving church are numbered. The saddest thing to me in all this sad state of affairs is that those who have it in their power to remove these malign causes of our sad decline seem to be indifferent to them or stand in with them.

To me these causes which have conspired, and still conspire, to bring about our present distressing condition, are clearly apparent. They have been long operating and growing in power. These causes are hell-born, but try to wear the livery of heaven. They are entrenched as firmly and as cunningly as hell can entrench them. We wrestle against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places. Who will rise up against the evil doers? Who shall dislodge the adversary? It will take a Martin Luther. It will take years of toil, suffering, the bearing of ridicule, contempt, misrepresentation, and loss of all the things the world seeks. The man is not yet in sight. May the good Lord raise him up!—H. C. Cheatham, in the Richmond Christian Advocate.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

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SKETCH OF THE LIFE OF PROPHET BRIGHAM YOUNG.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT BRIGHAM YOUNG.

President Brigham Young, the successor of Joseph Smith to the Presidency and prophetic office in the Church of Jesus Christ of Latter-day Saints, was born June 1, 1801, in Whittingham, Windham county, Vermont. Like his predecessor, he was of purely American stock, dating back many generations. His father, John Young, fought in the

revolutionary war, and his grandfather in the French and Indian war. His family relations on both sides were among the staunchest supporters of freedom in the American colonies. He was the ninth child in a family of five sons and six daughters. They were inured to hard labor and were strictly moral in their habits. He was trained in piety, but joined no denomination until the age of 21, when he identified himself with the Methodist church, to which his parents were allied. At the age of 16 he commenced business for himself. He learned the trades of carpenter, joiner, painter and glazier, and exhibited traits of a practical character which in after life were brought into such a broad field of activity among the people of God, being quickened by the inspiration of the Almighty.

In the meantime his parents had moved to Chenango county, New York. On Oct. 8th, 1824, he married Miss Miriam Works and located in Cayuga county, New York, where he followed his occupation of carpenter, painter, joiner and glazier. Early in 1829 he removed to Mendon, Monroe county, New York, where in the spring of 1830 he first saw a copy of the Book of Mormon, which was brought to that neighborhood by Elder Samuel H. Smith, brother of the Prophet. The contents of this sacred record he carefully read with a prayerful desire to know the truth. His investigation resulted in a firm conviction that Joseph Smith was a Prophet of the living God and the Book of Mormon a Divine Record. Although a Methodist of sincere piety and confronted with frowns and opposition, he had the courage of his convictions, being baptized and confirmed a member of the Church of Jesus Christ of Latter-day Saints April 14th, 1832, by Elder Eleazer Miller. He was ordained an Elder by Brother Miller the same day. Three weeks later his faithful wife was baptized, dying in the faith the 8th of September, 1832, leaving him two little girls as the result of their union. From the day of Elder Young's baptism he became a most indefatigable and fearless advocate of the pure principles of the Gospel revealed to the Prophet Joseph Smith. His parents, brother Joseph, and several other members of the Young family also embraced the Gospel and became active workers in the church. During the summer subsequent to his baptism, he did much preaching in the regions about Mendon, baptizing a goodly number and organizing several branches of the church. In this vicinity also his life-long friend, counselor and associate, Heber C. Kimball, received the Gospel. With Elders Kimball and Joseph Young, Brigham Young visited Kirtland, O., in the fall of 1832, and for the first time in life saw and became acquainted with the Prophet Joseph Smith. They were mutually impressed with the integrity of each other. In the evening of the day they first met the Prophet called upon Brother Brigham to pray. While praying he spoke in tongues. The Prophet received the interpretation and said it was the pure language spoken by Adam in the Garden of Eden. After Brigham had left the room Joseph Smith uttered the prophecy, "The time will come when Brother Brigham Young will preside over this church." Many thousands of people now live, the witnesses to the verification of this prediction. In the winter of 1832-3 Brother Brigham, with his brother Joseph Young, labored as missionaries in and near West Laboro, Canada. They were successful in baptizing numbers of people and organizing several branches of the church. His labors continued the following spring and part of the summer in Canada and Northern New York, with encouraging success. In July, 1833, he conducted a small company of Saints to Kirtland. This may be called the commencement of his great labors in the capacity of a pioneer leader, which he so fully accomplished in later years, and through which he was often referred to as the "modern Moses." In the fall of 1833 he removed with his family to Kirtland, O., and was ever afterward an important personage in the growth and development of that city. In February, 1834, he married Mary Ann Angell, who took faithful care of his motherless children. She bore several children to him, among them the present Apostle, Elder Brigham Young.

When Zion's Camp was organized in 1834 to carry supplies and encouragement to the driven Saints in Missouri, and which needed men of integrity, endurance, faith and courage, Brigham Young was among the foremost of the faithful few to accomplish that wonderful pilgrimage to and from Missouri, doing his work cheerfully, and was never known to murmur against the providences or prophet of the Lord. On his return to Kirtland, having journeyed 2,000 miles on foot, he occupied the remainder of the year working on the printing office, school room and Temple. When the first quorum of Twelve Apostles of this Dispensation were chosen Brigham Young was numbered among them; this occurred Feb. 14, 1835, from then until 1837, he spent his summers preaching, baptizing, organizing branches, as a missionary, and his winters working at his trade upon the Kirtland Temple: the painting and finishing of which he skillfully superintended in the spring of 1836. He also attended the Hebrew School in Kirtland in the winter of 1835-36. When the Temple was dedicated he attended the solemn assembly and received his blessings in the house of the Lord. Soon after this performing a faithful mission in the Eastern states, with Dr. Willard Richards. He returned in May 1837, and later the same year fulfilled another short mission in the state of New York. During the financial panic of 1837, when apostacy ran so high in Kirtland and several of the Twelve Apostles turned against the prophet, with false accusations, and sought his overthrow, Brigham Young stood firm and loyal, declaring in the face of bitter enemies, that Joseph Smith was true and faithful, still a Prophet of God. So intense was the hatred against Brigham Young for this bold stand that he was obliged to leave Kirtland to escape the fury of the mob. He left Dec. 22, 1837, and arrived in the colony of the Saints in Far West, Mo., March 14, 1838. Soon after this the entire Church moved from Ohio to Missouri. In the meantime the Prophet Joseph and other brethren were betrayed by apostates, threatened with death and cast into prison. During this period the coming prophet, Brigham Young, was industrious and improving the land, and laboring diligently in the duties of his Apostleship, especially in preparing and planning for the exodus of the Saints from Missouri under the cruel order of extermination issued by the modern Herod, Gov. Lilburn W. Boggs. In this exodus Brigham Young exemplified those gifts of organization and pioneering, which Prividence destined him to so thoroughly amplify in the great exodus of the Latter-day Saints a decade later. Brigham Young not only directed, but worked as hard in a practical way as those over whom he was called at this critical juncture to temporarily preside. He left his own family no less than eleven times to return with teams to bring up the poor and helpless. Himself and President Heber C. Kimball had entered into a covenant that they would not cease their efforts until all who would should be delivered from Missouri and safely harbored in a more hospitable state. This covenant they most faithfully kept.

April 18th, 1839, with others of the Twelve, he left Quincy to fulfill a revelation given to the Prophet Joseph Smith July 8th, 1838, to the effect that the Twelve should take their departure on their mission to England from the Temple site in Far West. The mob had sworn that this should not be fulfilled, but under the protection of the Almighty, with Brigham Young at the head of the Twelve, this revelation was signally fulfilled. He returned to Quincy May 3d, and met with Joseph and Hyrum Smith the first time since their escape from enemies in Missouri. On the 16th of the same month he left for Nauvoo, and a week later moved his family across the river to Montrose, where he secured a room in some old military barracks as a temporary home for himself and family. The climate was sickly in Nauvoo and his health was poor, but Brigham Young was constantly doing all in his power to establish the Saints and build up the city of Nauvoo. He continued this labor until Sept. 14th, 1839, when he started "without purse or scrip" to perform his mission in England. He was sick when he started, leaving a babe only ten days old, his wife and the children being ill, with no means of support in sight. Let it be acknowledged by the reader that the motive which prompted men to take such a course under such trying circumstances was a pure one, and the faith which buoyed them up, sustained them and brought to them complete success, must have been the "faith that was once delivered to the Saints," produced by a knowledge of the truth founded upon the Rock of Revelation. On his way to New York he did much teaching and preaching, sailing from New York March 9th, 1840, arriving in England April 6th. On July 1st, 1841, he arrived in Nauvoo from his mission in England, and was cordially welcomed by the Prophet Joseph Smith. During his absence, while laboring in the British Isles, thousands of souls were added to the church in that foreign land, and a permanent shipping agency established. Since that time probably not less than 75,000 souls have sailed from the shores of Europe, as members of the Church of Jesus Christ of Latter-day Saints. At the first council of the Twelve held in a foreign land Brigham Young was unanimously sustained as President of that quorum. Under his direction steps were taken to publish 3,000 hymn books, 5,000 copies of the Book of Mormon and the Millennial Star was published, with Apostle Parley P. Pratt as its first editor. This periodical continues until the present time, almost half a century old, and has gone to the homes of thousands, bearing the glad tidings of the Gospel restored to earth. Jan. 19th, 1841, the following revelation was given to the Prophet Joseph Smith:

"I give unto you my servant, Brigham Young, to be a President over the Twelve traveling council, which Twelve hold the keys to open up the authority of my kingdom upon the four corners of the earth, and after that to send my word to every creature." The Quorum of the Twelve stand next in authority to

the Presidency of the church, and in case of the decease of the Prophet the Twelve preside over the church with their President at the head, and thus was brought to the front Brigham Young, the man whom God designed should succeed the Prophet Joseph Smith. In July of the same year the Lord said through the Prophet Joseph Smith, "Dear and well-beloved brother Brigham Young, verily thus saith the Lord unto you, my servant Brigham it is no more required at your hand to leave your family as in times past, for your offering is acceptable to me. I have seen your labor and toil in journeyings for my name. I therefore command you to send my word abroad and take special care of your family from this time, henceforth and forever. Amen."

Subsequent events in the history of the church demonstrated the propriety of this revelation to the fullest extent. On the return of Brother Brigham to Nauvoo he became active in building up the city, as well as constantly diligent in attending to the duties of his Apostleship. In July following the call of President Young to preside over the Quorum of the Twelve, the Prophet Joseph requested the Twelve to take the responsibility of the church in Nauvoo, especially in practical matters. They attended to the selling of its lands, locating the incoming Saints, and attending to such other labors as would relieve and lighten the burden resting upon the Prophet Joseph Smith. In all this labor Brigham Young was energetic and efficient, proving himself to be a great help to the Prophet of God in all the labors incident to those trying times. He also served with ability as a member of the city council of Nauvoo. On the 7th of July, 1843, he started on a mission to the Eastern states, one chief purpose being to gather funds for the building of the Temple and the Nauvoo house. He was absent until Oct. 22d the same year. From this time until May 21, 1844, he was busy in his calling, often in council with the Prophet and other leading men, constantly alive to the interest of Zion and the spread of the Gospel throughout the world. On the date last named he went on a short mission to the east. While absent, learning of the sad news of the martyrdom of Joseph and Hyrum Smith, he immediately returned to Nauvoo. This was the first time in this dispensation the church had been called to mourn the loss of their Prophet, Seer and Revelator. The people were young in experience. False brethren sought to establish themselves as the rightful guardians of the church, Sidney Rigdon making such a claim at a conference held in Nauvoo Aug. 8th, 1844. When the Twelve were sustained as the presiding authority of the church, Brigham Young arose to speak, and in the presence of the multitude was transfigured by the spirit and power of God, so that his form, size, countenance and voice appeared as those of the martyred Prophet. Even non-members were struck with amazement and expected to see and hear the departed Seer. From that moment doubt and uncertainty were banished from the hearts of the faithful and they were fully assured that the mantle of Joseph Smith had fallen upon Brigham Young. On the above occasion President Young said: "All that want to draw away a party from the church after them, let them do it if they can, but they will not prosper." So far as time has brought this prophecy due, it has been verified to the letter. It only remains for a little season to record the confusion and downfall of any and every system which claims to be the succession to the church as established through the Prophet Joseph Smith, and yet which denies the authority of Brigham Young and the Twelve to preside over and continue the work which God established through the Prophet Joseph Smith.

After the martyrdom of Joseph and Hyrum, persecution did not cease; the Prophets were slain but Truth did not die. The man who stood as the earthly head was taken away, but the authority which he held had been conferred upon others. The work of God went on and in the midst of persecution and bitter hatred Brigham Young stood calmly performing his duties, counseling the Saints, caring for their wants, and pushing with zeal the completion of the Nauvoo Temple, which was dedicated and used for sacred ordinances before the final exodus from Nauvoo. Brigham Young labored much in the Temple until Feb. 1846, when he left the beloved city, and joined the emigrating Saints on the west side of the Mississippi. This was a trying time. 20,000 Saints dispossessed of their homes, and turned out upon the prairies of Iowa in winter. It required not only a great man to be their leader, but one whose greatness consisted in his faith in God and title to the right that God should be his strength and source of inspiration. Such a man was Brigham Young, a veritable "Lion of the Lord" in the face of persecution and trial, yet childlike, humble and dependent on the Lord. The Saints were seeking a country they knew not where. They were poor, some were sick. Several babies were born in camp, just after leaving Nauvoo. To counteract melancholy, and aid them to the exercise of cheerful hope, President Young would have them meet around the campfire, and engage in songs and instrumental music. To aid the Saints less well equipped than others he established two resting and recruiting points, Garden Grove and Mount Pisgah. The main body, with President Young at their head, reached Council Bluffs, on the Missouri river, in June. While here he was requested by the government to furnish a battallion of 500 men, to engage in the war with Mexico. This was promptly complied with, taking many of the most able-bodied men from the camp of the Saints. This battallion marched across the plains to California, and after being mustered out with honor, reached Salt Lake Valley a little later than the Pioneers. After fitting out the Mormon battallion, he crossed the Missouri to the Nebraska side and established winter quarters, since called Florence, about five miles north of Omaha. Here he laid out streets and blocks, upon which comfortable log houses were built, erecting a grist mill, and in numerous ways providing for the comfort of the Saints, while himself and a chosen few should fathom the unexplored regions of the Rocky mountains in quest of a home for an exiled people. In April, 1847, President Young and 142 others, among whom were three noble women, full of faith, commenced their perilous journey across the plains. Arriving in Salt Lake Valley July 24th, 1847. President Young was sick and riding in the carriage of Apostle Wilford Woodruff, when his eyes rested upon the valley, he said "This is the place." It was a barren desert, but God had shown him in vision the place to rest, and he knew the valley when he saw it with his natural eye. President Young immediately directed the laying out of a city, with ten acre blocks, with eight lots in each, one and one-fourth acres in size. The streets eight rods wide, to have a sidewalk on either side one rod wide, and subsequently when water could be obtained, a beautiful row of trees to adorn and shade the same, watered by a crystal stream on the outside of the walk. This was the pattern and most of the cities in Utah, bear the main characteristics of the pioneer city of Salt Lake. In August President Young started on his return to winter quarters, on the way meeting about 2,000 Saints, who reached Salt Lake Valley in the fall of 1847. It was Mexican soil, and the Stars and Stripes had been unfurled by the Mormon Pioneers on Ensign Peak above the city.

At winter quarters Dec. 5th, 1847, President Young was unanimously sustained by the Twelve, President of the Church, and on Dec. 27, by all the authorities and Saints assembled in general conference at Council Bluffs. On the 26th of May he started with his family on his return to Salt Lake Valley. At winter quarters he left a home, mills and other property. This was the fifth time he had left home and property for the Gospel's sake. This year he superintended the emigration of over 2,000 souls, arrived in Salt Lake City Sept. 20, 1848, and began at once giving counsel and planning for the general welfare. At a conference held Oct. 8, 1848, he was unanimously sustained as President of the Church, with Heber C. Kimball and Willard Richards, who had also been sustained in the conference at Council Bluffs.

A new era now dawned upon the Church, a thousand miles from bigoted intolerance and mob violence. They found themselves in a desert, but free and happy, notwithstanding the task before them of reclaiming a wilderness, No man in the Church, before or since, was better adapted to lead in colonizing and building up a great commonwealth, than was Brigham Young. He served as the first governor of Utah, from 1851 to 1858, to the satisfaction of the people of the territory, and to the President of the United States, who appointed him. When Johnson's army was sent to Utah for the purpose of suppressing an imaginary rebellion, which the lying Judge Drummond had induced President Buchanan to believe existed, President Young declared that if the army persisted in entering Salt Lake Valley as a hostile foe, they would find it, as the Latter-day Saints had found it, a barren waste. Accordingly torches were prepared to burn down all the houses and property in Salt Lake City, and the body of the Saints moved southward. The move was made, but through kind Prividence and the intervention of Col. Thos. L. Kane, the administration was convinced that no rebellion existed among the Mormons, and that Judge Drummond had basely lied about the Latter-day Saints. The judge had reported that the Mormons had burned the court records. The committee who preceded the army to Salt Lake City, found the court records intact, while life and property in Salt Lake City was as safe to all classes, as in any other part of the Union. In this trying circumstance, the courage and prompt action of President Brigham Young displayed the character of the man. In April, 1853, the corner-stones of a great Temple were laid in Salt Lake City, which was completed forty years later. Before its completion President Young laid the foundation of three others, in St. George, Manti and Logan. The one in

(See Page 88.)

LATTER DAY SAINTS'
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SATURDAY, FEBRUARY 10, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The cartoon found on another page was presented to President Rich by his fellow-associates, and is herewith reproduced in the Star while he is absent visiting conferences, and the office force assumes all responsibility for the same. The sketch is from the pen of Elder John S. Sears, and was inspired by that portion of President Rich's interview in the Chattanooga News of Jan. 24th, wherein he said:

Dr. Brougher has proven beyond question of a doubt that he is unable to meet me upon the platform of reason and Scripture; he, having emptied his buckets of mud and filth, called to Rev. Folk for aid, which brought forth a speedy response. When these—what can you call them?—are through flinging mud; when they step from the gutter, wash their hands and show a willingness to ascend to the platform on which I stand they may have my address.

ELDER GEO. E. MAYCOCK.

Last week's issue of the Star marked the closing, for the present at least, of the editorial career of Elder Geo. E. Maycock on this paper. He discontinues his work here to assume active charge of the Ohio Conference, having been appointed President of that Conference last November.

Elder Maycock has labored on the Star since October last, and has been faithful and anxious at all times to make our missionary paper full of interesting and profitable matter, and we believe our readers will agree with us that he has been successful. He leaves this office with the love and respect of his associates and with best wishes for his unlimited prosperity in his new field of labor. We believe he will have the confidence of the Elders in Ohio, as well as all who come to know him, and we look for the work of the Master, in the Buckeye state, to grow and increase under his able direction.

Until a new editor is found the Elders in the office will endeavor to make the Star acceptable to its many friends and patrons.

AUTHORITY.

"No man taketh this honor unto himself, but he that is called of God, as was Aaron." Heb. 5.

Paul was proud of the authority that had been duly conferred upon him when he was set apart to act in the ministry and was called through the prophets of God who had the power of the Holy Ghost; as recorded in Acts 13. Miracles and signs followed his administration; the sick were healed, devils cast out and there was no question of his priesthood and power coming from God. He was called like Aaron, through Revelation and the inspiration of the Holy Ghost through a Prophet.

This was ever the custom in the primitive church and all men called of God, to administer in the things of God were called like Aaron and Paul. We know how Aaron was called, when Moses murmured and whined before God, because he was slow of speech. God said: "Is not Aaron, the Levite, thy brother? I know that he can speak well. And also behold he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart, and thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do."

Now mark the difference with modern systems, as they are brought to our notice: A nobleman has three sons, Tom, Dick and Harry. Tom and Dick are smart boys and one is intended for the army, the other for the navy. Harry, however, must be a parson, his profession is picked out by his parents, thus we find the inception of his divine call.

He goes to college, gets a smattering of the dead languages, is ordained by some unauthorized Bishop to act in the name of Jesus Christ and is sent forth to preach the Gospel. He does not go forth like the diciples of old, without purse and script, but demands a salary, sometimes the bigger the better, and is called from one diocese to another, being governed too often, by the price paid for his services. Thus he starts out, and thus his call and authority.

The main qualifications are: knowledge of the dead languages and an ability to tickle the ears of the people. Some parsons' success and popularity depend on the ability to dish out sensationalism, and to cater to the tastes of the multitude: he sings and prays in a tone peculiar to the profession.

Paul in speaking of the last days, said the time would come when the people should heap to themselves teachers, having itching ears; and these teachers should turn away the ears of the people from the truth and should turn them unto fables, for they would not endure sound doctrine, but after their own lusts they would heap to themselves teachers, having itching ears. It almost appears as though some would rather believe a lie and be damned, than comply with such a simple sermon as Peter preached in Judaea during the feast of Penticost, when he called on the Jews, who showed their faith by the inquiry of "Men and brethren, what shall we do?" Then Peter said unto them, "Repent, and be baptised every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off even as many as the Lord our God shall call." Acts 2-38.

Here we have a pure, unadulterated, simple, gospel sermon, preached by a man of unquestioned authority, and the few words preached were: Faith in God, repentance from sin, baptism for the remission of sin and the bestowal of the Holy Ghost, and he said that as many as the Lord our God should call, should be called in like manner.

Do the modern preachers call sinners to repentance as Peter did? Do they not rather call men to repentance through fear of a burning hell and by the relating of graveyard stories and the depicting of deathbed scenes? They bellow, roar, frighten and intimidate men into a belief that they are saved, which is a false delusion, for no man can be saved in the kingdom of God but by compliance to the laws of our Master, administered by His legal authority. And though we or an angel from heaven preach any other doctrine than that taught by Paul, Peter and the Apostles of Jesus, we fall under the curse and anathema as pronounced by Paul in Gal. 1-8.

How easy for us to distinguish between the genuine and spurious ministers of salvation, if we will be led by the spirit and inspiration of the men who wrote and spoke in Christ's church two centuries ago. In those days men received authority from God through His servants, the Prophets, under the direction of the Holy Ghost.

Today authority to preach the Gospel comes from the wish and desire of a good father or mother, who make of their sons lawyers, doctors, soldiers and sailors. The professional divine is also subject to a training school or seminary, where he learns oratory and the other essentials to fit him for his profession.

He does not come from the fishing net and learn inspiration from angels and the revelations of God, but his man-made religion is subject to man's ideas, and he must cater and tickle to man's taste in these enlightened (?) days, no matter how perverted that taste may be.

God is left out of the question, and a smart worldly man who can rant and rave loudly, with a long sanctimonious expression, is the "called of God as was Aaron."

Congregations meet in conference and the matter of a change of pastor is submitted, the price is stated, and if it meets with the approval of the clergyman and the stipulated salary is satisfactory, generally the change is made, and thus Mr. Parson receives a call to labor in another vineyard for the Lord.

It appears wholly a business transaction, and the best learned from a worldly standpoint receives the largest salary. The Lord does not appear to have anything to do with the matter.

Paul said, "God hath chosen the foolish things of the world to confound the wisdom of the wise; and God hath chosen the weak things of the world to confound the things which are mighty."

What a difference is apparent in the administration of God's laws, as taught by Jesus and His Apostles, and the unauthorized practices of modern Christendom.

How often do we hear the old bitter war cry coming from anti-Mormon ministers in Utah: "The Mormon Church is responsible for it, because the Church does not come out openly and stop it." There is an old saying that some physicians do not relish their own medicine. Have you ever heard of a minister being punished by his church for raising or leading a mob against Mormon Elders? If not, then measuring the question with that measure meted out by Utah ministers against the Mormon Church, what doctrine do some churches sanction and secretly advocate in places where Mormon Elders are laboring? We respectfully refer the question to Dr. Iliff, of the M. E. Church at Salt Lake City.

The Elders should wake up in disposing of books. The record of some of the Conferences are falling off to a marked degree. Distribute the written word of God. The Elders should go to work with renewed determination and dispose of Pratt's work, Book of Mormon, Voice of Warning and Durant's. Our hymn book is now ready.

Volume one, Southern Star, neatly bound in cloth, can be had at this office. Sent postpaid to any address for $1.75. It makes a neat and useful book for the home. They are going fast; order at once.

Releases and Appointments.

Released.

Joseph P. Emery, North Carolina.
Charles A. Berg, East Tennessee.
E. J. Marston, South Carolina.
S. D. Rogers, Georgia.

Appointments.

A. S. Hawkins and G. H. Mower, Georgia Conference.

F. Layton and T. Bingham, Florida Conference.

E. Gordon and Wm. M. Holmes, North Carolina Conference.

Joseph Brimhall, North Alabama Conference.

Transfers.

Elder Joseph T. Wright, Louisiana to Ohio.

Elder Thomas H. Rowley, Louisiana to Ohio.

Mississippi and Louisiana Conference.

"How swift the months have passed away
'Tis Conference again."

One of the happiest times in a missionary's experience is when we meet in Conference. President Rich notified us that he would meet us on Jan. 20th and 21st, 1900. In 1898 we tried to hold Conference in the country but were driven out by an armed mob. In 1899 we selected a small city for our Conference, and here, also we were disturbed by a mob and prevented from holding public meetings. This time we selected New Orleans thinking perhaps there was enough Christian spirit there to allow religious freedom, and we were not mistaken. We were treated with respect by all we met and in consequence we have a warm spot in our hearts for New Orleans. Should any of the good people of the Crescent City wander into some of our Western neighborhoods we shall remember them for their true Americanism and try to make them as happy as we felt while in their city.

We secured, for our meetings, the Odd Fellows' hall, obtained rooms at the Hotel Metropole, and each of the daily newspapers were kind and generous enough to publish notices of our meetings free of charge.

On the 19th all the Elders arrived and also Elder L. R. Anderson and Elder Christo Hyldahl and wife, from Chattanooga.

Saturday was spent partly in counsel meeting, in which all the Elders reported their work, their financial condition, health, etc., after which we received some valuable counsel.

President Rich was delayed and did not reach us until Sunday morning. We held three public services on Sunday—the first was poorly attended, but more came in the afternoon, and at night there was a fairly good attendance. The curious did not turn out, but those who came were mostly from among the better class and evidently came to receive light. They not only gave the best attention, but came up after services to ask questions and obtain literature.

President Rich spoke with his usual forceful and pleasing manner. He graphically depicted some of the persecutions passed through by the Saints and feelingly told how his own mother had her own home burned over her head three times, and how she crossed the Mississippi river on chunks of ice, to escape the fury of a Christian mob. He also told how we are carrying the Gospel to the nations, without purse or script, in contrast to those who preach for hire, divine for money and make merchandise of the souls of men. The other speakers were Elders L. R. Anderson, Christo Hyldahl, J. N. Miller, and O. D. Flake. All who attended enjoyed the services, while the Elders had a spiritual feast. At a Priesthood meeting on Sunday President Rich spoke with such power and gave such good counsel that we all felt "that it was good to be here," and thanked God that we had been deemed worthy, to go into the missionary field, and while there, suffer a few things for the Gospel.

One of the most pleasing features of our Conference remains yet to be mentioned. Not since we left our homes had we had the privilege of greeting one of our sisters from the West, and when we learned that Sister Hyldahl had come to visit the Conference every Elder was anxious to meet her and each in turn grasped her hand and with words that came from the heart bade her welcome. Her bright face and loving expressions were an inspiration to us; we thought of home and loved ones and every one determined to do more in the future, that they might be worthy of the surroundings, with which God had blessed them. As a token of remembrance the Elders purchased an appropriate souvenir of New Orleans, and gave to our sister who had honored us with her presence. President O. D. Flake made a neat and fitting speech in presenting the gift. Sister Hyldahl responded in a few choice words and her sincere appreciation moistened the eyes of those men who were used to meeting sneers, jeers, scoffings, cursings and threatenings, without faltering, but a few sympathetic words won their hearts and melted them to tears.

As every sweet has its bitter, ours came with the time for parting. Monday morning we had a group photograph taken, and then met in an upper room of our hotel, partook of the Sacrament, asked the blessings of God on our labors, after which we took leave of each other and started for our respective fields of labor. Sixteen Elders for Mississippi and six to Louisiana, two being transferred to Ohio.

We cannot say too much for the kindly treatment, write-ups, etc., given us by the newspapers, during our Conference. We desire to express our sincere thanks to the newspaper men and women of New Orleans, for the fairness exhibited was indeed like an oasis in the desert.

Thus ended the first successful Conference, attended by any of the present Elders of the Mississippi Conference, except myself.

OSMER D. FLAKE,
Baton Rouge, La.

THE FRUITS OF GOOD AND EVIL.

(By Charles W. Penrose.)

In all our lives how careful should we be
To square our actions by the rule of right,
To speak the language of sincerity,
And shun the path that will not bear the light.

Who can the hasty, bitter words unsay?
Who can a single deed obliterate?
A flood of tears will wash no act away,
Nor grief the spoken thought annihilate.

Our words on earth are like the seeds we sow,
They pass from sight and fade from memory;
But from their good or evil fruits shall grow,
To multiply throughout eternity.

No skill of man can make two kinds of fruit
Grow from one seed, however rich the ground;
And ne'er on branches from an evil root,
Shall buds of good and evil both be found.

Fruits "in their kind" from seeds prolific spring.
In their own likeness they come forth again;
And so our actions, right or wrong, shall bring
To us a crop of good or evil grain.

And fertile germs in these productions dwell,
Each to perpetrate their species still.
When shall they cease to spread? ah, who can tell?
Who stop their increase by his feeble will?

Do good to others; though ingratitude
May often chill thy warm and gen'rous heart,
And though thy motives may be misconstrued,
Still act a Godlike, charitable part.

Hold not thine hand from doing worthy things,
Though praised by none and known to God alone;
Virtue shall be the glory of the Kings,
Who share the splendor of the Father's throne.

Oh! think not that the shades of darkest night
Can hide the wickedness in secret done!
With all its dire effects 'twill come to light,
And blast with trembling shame the guilty one.

Beware of doing wilful injury,
Close not thine ear to mercy's pleading voice,
For thine own measures shall come back to thee,
To bring despair or make thy soul rejoice.

Give the world the same faith in God that Napoleon's rank and file had in their general, and the millennium would be here in the twinkling of an eye. Our faith is too refrigerating, and our trust is so much like distrust that it is hard to tell whether it is one or the other. Enthusiasm for the Almighty! You may not like the phrase, but you need what it represents.

PRESIDENT RICH IN AN INTERVIEW REPLIES TO REVEREND FOLK.

In the two previous issues of the Star we have presented our readers with President Rich's replies to Rev. Brougher, a Baptist minister of this city. Mr. Brougher evidently concluded he had received the worst of the discussion for he sent to Nashville for Rev. Edgar E. Folk, editor of the Baptist Reflector, to come and tell Chattanooga people *all* about the "Mormons." Mr. Folk, no doubt was chosen to rescue his brother minister, from the trouble into which he had unexpectedly fallen, from the fact that he had recently spent two whole weeks in Utah, and this long residence among the Latter-day Saints would enable him to make a thorough and exhaustive investigation of their habits, customs, and religion, at least it was sufficient time from a prejudiced and preconceived point of view.

Mr. Folk appeared in Dr. Brougher's pulpit at the time appointed and delivered a most sensational sermon, characterizing "Mormons and Mormonism" as being all that is wicked and unholy. So shocking were parts of his tirade that a number of his listeners refused to hear him through and left the church in disgust. A more indecent attack on our faith and people probably was never made in a pulpit, and as a fitting climax to the replies to Dr. Brougher we give our readers the reply to Dr. Folk, which closes the incident:

Today a News reporter called at Mormon headquarters and found President Ben E. Rich, who had just returned from New Orleans, and in reply to the question, "What answer are you going to give to the attack made upon the Mormon people and faith by Rev. Edgar E. Folk, in the pulpit of the First Baptist church, on last Sunday night?" he said:

"I hardly know how to deal with Dr. Brougher's latest inportation. All good Christians are taught to remember the teachings of mother. I had a saintly Christian mother, who always reminded me that if I laid down with certain kinds of animals I would be almost certain to get fleas on me, and remembering this advice, you see I must feel my way carefully.

"Really, no answer to Mr. Folk is required. In his zeal to paint a black and horrifying picture, he forgot to use any coloring of sense, logic or plausibility, so instead of a picture he presented his hearers with a daub of filth. He made it so disgusting and unreasonable that any person with common sense can see Mr. Folk

Simply Hung Himself.

"Any sensible person knows the government under which we live would not for a minute tolerate the daily existence of such horrible crimes.

"Then, besides, Mr. Folk says it is going on right under the noses of intelligent non-Mormons, who comprise half the population. Then the legal machinery of the state is nearly all in the hands of non-Mormons from the supreme court down. No doubt there are many intelligent, broad-minded gentlemen in Chattanooga who have visited Salt Lake City and who will bestow upon this foul-mouthed slanderer the proper epithet which would probably be improper for a religious man to use.

"Mr. Folk remained two weeks in Salt Lake City. Just think of it! Two whole weeks! And comes back loaded. Is there a reasonable-minded person in Chattanooga who has doubts as to who loaded him? He remained long enough to copy what some other bigot said and then returned.

"He went to Utah

Simply to Pick Flaws—

not to learn the truth, and if he did not try to get information under false pretenses he at least shaded his true status and went in the guise of a representative for a reputable public journal. He did not say he was a minister, and was introduced as a newspaper correspondent to President Lorenzo Snow, present head of the Church who after shaking hands with Mr. Folk, turned our reverend friend over to a prominent Elder.

"Mr. Folk asked questions

Too Indecent to Publish,

and was told he was asking questions no decent newspaper would print, and that so respectable a journal as the Nashville American would not wish its representative to insult people by asking. Mr. Folk was so pertinacious that the Elder was again forced to tell him that no regular reporter of even ordinary decency would ask such questions and make such cross-examinations as he was indulging in.

"He, like some other visitors, imagined that he could spend a few days in Salt Lake City, mingling chiefly with the enemies of the church, and thereby obtain sufficient information about the doctrines, lives and doings of the Latter-day Saints to enable him to write up their history, explain their theology, and proclaim to the world all about their character and failings. It is the acme of sublime egotism.

"Mr. Brougher and Mr. Folk are evidently not

'In a Unity of the Faith.'

As a sample, the former said we were highly educated, and took particular pains to show that an educated devil was the worst kind of a devil. The latter said we were degraded and very ignorant. Which lied? Mr. Folk should have had Dr. Brougher's tirades before him when he prepared his slime. There are some wide differences that might be noticed by friends of both.

"I sympathize with the good, honest-hearted people in Mr. Brougher's congregation in having their pulpit desecrated by such corruption as gushed from Dr. Folk on Sunday night. It surely must have shocked sensitive ears, and none could go away saying they had been either edified or elevated by going.

"There is not a Mormon child, who remembers the teachings of its parents, who does not know that Rev. Folk

Is a Falsifier

from the crown of his prejudiced head to that portion of his miserable anatomy which disgraces mother earth by treading upon it.

"There is a law in the south punishing a black negro who commits a criminal assault upon a white lady; yet the white negro can occupy a fashionable pulpit and commit a criminal libel against a hundred thousand ladies, if they are Mormon ladies, and be looked upon as a hero. How many years ago was it that southern chivalry expired? Suppose a Mormon Elder was to malign and make such statements about any people in the south as Mr. Folk made about my people, how long would it be before that Elder would be dangling

At the End of a Rope?

"We believe in law and order, but would any community in this great nation tolerate such statements as Dr. Folk made?

"Dr. Brougher has proven beyond the question of a doubt that he is unable to meet me upon the platform of reason and Scripture; he, having emptied his buckets of mud and filth, called to Rev. Folk for aid, which brought forth a speedy response. When these—what can you call them?—are through flinging mud; when they step from the gutter, wash their hands and show a willingness to ascend to the platform on which I stand they may have my address.

"The good people of Chattanooga have heard from Brougher and Folk, they have also heard from me; having tasted of our different

Styles of Civilization

and decency, they should be fully able to decide in their own minds just whose early education in good manners has been neglected. If it be true that from the abundance of the heart the mouth speaketh, then I have no desire to dwell in their hearts and they have no desire to leave their wallow and come to the temple of reason where I have been reared.

"Mr. Folk ridiculed us for believing there was mercy beyond the grave. I have always been reluctant in saying anything about the dead (Mr. Brougher having acknowledged his demise by sending for Mr. Folk and the latter committing suicide by hanging himself), but perhaps they will some day be thankful if God will be as merciful to them as He was to those who once rejected the counsel of God against themselves in the days of Noah while the ark was preparing. I Peter, 3-18-20.

"In making the above statement I desire to offend no one and think I have been charitable to those who so despitefully use us."

History of the Southern States Mission.

March, 1895—

Early in the month eleven Elders were released to return home on the 30th inst. On the 5th inst. Elders John R. Halliday and Alfred W. Nebeker entered Knoxville, Tenn., for the purpose of making a house to house canvass, providing themselves with 2,000 tracts.

Elders Bird Murphy and W. J. Chapman, of the North Alabama Conference, have begun the canvass of Huntsville, Ala., working with much zeal, and have met with favor from the leading citizens of the town.

Elders C. G. Patterson and H. Turner, while laboring in the vicinity of Lake City, S. C., were ordered out of Township fourteen by a mob. A sheriff and trial justice were promptly called upon; both promised to protect the Elders.

Elder Archibald Bevan has been appointed President of the Kentucky Conference to succeed Elder Louis R. Wells, released.

On the 18th inst. sixteen Elders arrived, and after two days went forth to battle for the Lord.

Reports this month from various Conferences are full of good tidings. Opposition to the work of God is waning, and the Elders consequently encouraged, laboring gently and effectively. This month has been characterized by extremely wet weather and good health of



This cartoon was presented to President Ben E Rich, by his associates in the office. See particulars in editorial column.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JAN. 20, 1900.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainme't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	11	2?7		144	32	25	163	151	14	1		28	174			Chattanooga	Tennessee.
Heber S. Olson	Virginia	38	1139	217	165	284	49	984	853	82	2	12	46	522			Box 388, Richmond	Virginia.
B. F. Price	Kentucky	27	499	23	72	140	25	522	405	9		13	34	386			Battletown	Kentucky
John Peterson	E. Tennessee	38	969	40	324	141	33	486	423	25	7	17	60	586		1	Dayton	Tennessee
W. D. Rencher	Georgia	38	677	52	99	308	76	756	700	64	1	17	89	578			Augusta	Georgia.
T. H. Humpherys	N. Alabama	38	981	...	301	137	41	1121	1029	51		31	63	769	1		Memphis, Box 153	Tennessee
C. G. Parker	Florida	42	1079	27	35	169	8	342	202	33	3	15	86	393	2	3	Lulu	Florida.
J. Urban Allred	Mid. Tenn	40	797	149	167	136	22	688	288	13		15	74	392			Sparta	Tennessee.
J. M. Haws	N. Carolina	43	1001	187	122	357	8	391	316	25	2	13	109	833	3	2	Goldsboro, Box 924	N. Carolina.
Sylvester Low, Jr	S Carolina	38	1008	208	60	368	18	375	251	14	3	6	86	606	6	1	Sharp	S. Carolina.
O. D. Flake	Mississippi	16	398	384	48	81	11	106	36	29	6	1	14	177			Baton Rouge	Louisiana.
D. A. Broadbent	E. Kentucky	31	594	28	155	245	4	300	258	33	1	15	86	449	2		Somerset	Kentucky.
J. N. Miller	Louisiana	...	...	...	...	...	...	...	...	...	...	...	...	...	...		Shreveport	Louisiana.
W. H. Boyle	S. Alabama	15	373	60	30	199	6	209	29	15	2	1	26	234			Bridge Creek	Florida.
L. M. Terry	N. Kentucky	26	405	5	117	102	20	201	118	12		17	44	376	2		Bagdad, Shelby Co	Kentucky.
Geo. E. Maycock	Ohio	24	251	238	276	38	14	315	34	9	2	8	7	226			713 W. 8th St., Cincinnati	Ohio.

Elders, only two cases of sickness being reported.

April—

Lovely weather ushered in the month, with bright prospects for a vast amount of thorough and efficient work being done by the Elders.

April 1st President Kimball left Chattanooga for Salt Lake City on important business associated with the Mission.

On the 22d inst. Elders George H. Horne, of the West Virginia Conference, and D. C. Hubbard, of the North Carolina Conference, were called to assist in the office.

On the 16th President Kimball returned from Utah in the best of health and spirits, having attended the annual conference; meeting also in council with the First Presidency, and reported the condition of the Mission. The brethren were pleased with the report and promised to render what assistance they could.

Twenty-two Elders arrived from the west on the 16th and 1oth insts.

Elder W. W. Bean was honorably released from his labors in Middle Tennessee Conference, having presided one year. Having received instructions from the office, Elder Bean left Nashville on the 24th inst. for Lewis county, Tennessee, to visit the scene where Elders Gibbs and Berry were killed and obtain for the Contributor company a photograph of the Condor house and farm, together with what other information he could gather regarding the massacre and general feelings of the people. Disguised as a lumberman he reached tne place, but was unsuccessful in getting a photograph. Many of the mobbers are still living, and are extremely bitter towards the Elders. This feeling is so prevalent in the county that at present it is unsafe to canvass it.

Elder O. M. Sanderson has been appointed President of the Middle Tennessee Conference, to succeed Elder W. W. Bean.

Elders Holt and Chipman arrived in Natchez, Miss., with the intention of canvassing it. They called upon the mayor and asked permission to labor in the city. He desired them to desist until he saw the attorney and aldermen. On the 15th inst. the Elders received the following notice:

Natchez, Miss., April 15, 1895.

As mayor of Natchez, Miss., I refuse or decline to permit Elders Holt and Chipman, of the Church of Latter-day Saints, to preach the doctrines of the Mormon Church or to distribute the literature concerning said church in this city. W. G. BENBROOK,

Mayor of Natchez.

Thus for the time being the gates of the city of Natchez are closed against the work of God.

SKETCH OF BRIGHAM YOUNG.

(From Page 83.)

St. George he lived to dedicate to the Lord and complete the organization of the Stakes of Zion, so far as population required it to be done. In the St. George Temple he explained the order and duties of the various offices in the Holy Priesthood. During his life-time in Utah, from 1847-1877, he labored most industriously in both spiritual and temporal matters for the welfare of all inhabitants of the territory, and indeed for the benefit of all mankind. He built mills, factories and graineries, etc., and encouraged every form of home industry, which the facilities of this region would justify. In the developments of mines alone, he exercised a check, stating that the time had not come to develop them to any considerable extent. The wisdom of this suggestion is appreciated by the Latter-day Saints, who know that a rapid development of mining interests at that time would have brought to Utah an element of speculators and political demagogues, who would have waged a bitter warfare against the Saints when their numbers and strength were too limited to maintain their foothold in this region. President Young was the prime mover in the building of the Utah Central and Utah Southern railroads. He was a contractor on a large scale in building the Union Pacific and the telegraph line across the plains, also in building the Deseret telegraph line to local points in the State; which line is still the property of the Church. Brigham Young and his associates founded the Deseret University, now called the University of Utah, and one of the very best educational institutions west of the Missouri river.

In later years, to aid the children of the Saints to obtain an education in religious truths, as well as in secular branches, he founded and endowed the Brigham Young Academy in Provo, and the Brigham Young College in Logan. He was in all respects the friend and promoter of all true education, though limited himself in youth to eleven days' schooling. He founded settlements in Arizona, Idaho and Nevada. During his administration of thirty years as President of the Church, he made frequent tours, accompanied by his associates in the Priesthood, to the settlements of the Saints throughout the length and breadth of the land. He was diligent in sending the Gospel abroad, opening up new fields of labor in various parts of the earth. He was a man of God and a man of the people. He loved God and all mankind, yet he never catered to public sentiment. He must always know the truth and righteousness of a movement before he would espouse and aid it. Like his predecessor, Joseph Smith, and nearly all great men, he had bitter enemies. His character and course in life were traduced and villified. He was cast into prison on false charges, and the weapon of the assassin was prepared to shed his blood. But God "delivered him out of them all." Though he did not utter so many distinct prophecies, he builded faithfully upon the foundation laid through the Prophet Joseph Smith, and all his movements and counsels were prophetic, as fully demonstrated by subsequent events. He was a prophet, statesman, pioneer and colonizer. The saying is attributed to William H. Seward, secretary of state under the administration of Abraham Lincoln, that America had never produced a greater statesman than Brigham Young. His policy with the Indians was one of peace. "It is better to feed them than to fight them," was his theory, and he carried it out fully. The Indians loved and respected him. It cannot be denied truthfully that the policy of Brigham Young and his people with the Indians has saved to our nation life and treasure in Utah and Arizona.

In his family he was kind and indulgent. Indeed he was a philanthropist to all who would receive his counsel and kind acts, for he was not only the husband of several wives like the Patriarchs and Prophets of old, and the father of fifty-six children, but he provided means for the support and education of orphans and others destitute of the comforts of life. He believed, however, in the strictest industry, that it was false policy to feed men in idleness if work could be provided for them. In the face of calumny and opposition he was calm and serene, and bore persecution with that submission and patience which stamped him not only a broad-minded and great-hearted man, but truly a follower of the Lord Jesus Christ. He departed this life peacefully at his home in Salt Lake City Aug. 29th, 1877. His funeral was attended by about 30,000 people, both of his faith and non-Mormons. He was a true and undaunted friend in life to the Prophet Joseph Smith, for whom he offered his life, wherever opportunity afforded, and it is not wonderful when the spirit was taking flight from his temple of clay, if Joseph, the Prophet, appeared to him and welcomed him home to the spirit world, for the last words he uttered were, "Joseph! Joseph! Joseph! Joseph," and Brigham Young had finished his earthly mission.

Which will you do, smile and make others happy, or be cross and make everybody around you miserable?




LATTER DAY SAINTS SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, FEBRUARY 17, 1900. No. 12.

Lines on the Second Coming of Christ.

By M. PIKE.

O! ye nations, awake from your slumbers, arise!
For soon will the Savior descend from the skies.
The signs of His coming do plainly appear,
As the leaves on the trees tell that summer is near.
He comes, our Redeemer, His rights to possess,
His foes He'll subdue, His friends He will bless;
Ev'ry eye shall behold Him and ev'ry knee bow,
And those that have pierced Him their error shall know.

O! how will you feel in His presence to stand;
You who now reject and despise His command;
'Neath the rocks and the mountains you gladly would hide,
The day of His vengeance you cannot abide.
Then come all ye honest from every nation,
While God in His mercy still offers salvation;
Has sent forth His servants in days as of old,
As shepherds they gather the sheep to the fold.

Receive ye the message, God's mandate's obey,
And flee out of Bab'lon, O! hasten away,
For the judgments are coming, e'en now at the door;
They'll be to the nations most grevious and sore;
For their sin and rebillion, their priestcraft and pride,
His servants they've mock'd and His laws they deride;
Oh, Bab'lon, thou doomed one, thou surely must fall,
Thou hast spurned at God's mercy nor heeded His call!

Like the stone in the sea, as the angel has shewn,
With thy pomp and thy pride, thou must be overthrown;
Then let us excape to the land in the west,
Where in safety and peace the Saints will be blest.
There cities and Temples to God we will rear,
And for the great Bridegroom will all things prepare;
How joyful we'll meet Him our Savior and friend,
Our sorrows and mourning will then have an end.

We'll again meet our loved ones, and dry up our tears,
And reign with the Savior a long thousand years;
All creation then shall in harmony blend,
And man everywhere meet a brother and friend.
What glorious times on this earth we will have,
A heaven no more beyond space we shall crave,
From the least to the greatest the Lord all shall know
And satan's dominions we'll quite overthrow.

History of the Southern States Mission.

(Continued From Page 88.)

May, 1895—

On the 2d inst. President Kimball left Chattanooga to visit Chicago on business.

Elders R. J. Bischoff and N. K. Kimball were preparing to fill and appointment to preach at Meherrin, Lawrenceburg county, Virginia, on the 5th inst., when they were ordered to immediately leave the town. While waiting for their mail a mob gathered; at the point of a gun they were marched out of town and subjected to vile and abusive threats. Upon leaving, the mobocratic leader fired a parting shot over their heads. Shortly after this occurrence Elders Bohney and Matthews, who had heard of the appointment, arrived in Meherrin for mail. Upon inquiry they were informed that several Protestant preachers were holding meetings, but were advised by the leader of the mob to leave the town. They did not instantly comply, and finally an invitation was extended to them to fill the appointments made by Elders Bischoff and Kimball, which, after being guaranteed protection, they accepted. No violence was offered, except during the meeting one corner of the building was treated to an explosion of gunpowder. After meeting the Elders left the town, traveling about two miles, when they sat down on a log, when the leader of the mob came up on horseback and invited them to his home. This feigned friendship was only of short duration, for he soon began to abuse and vilify them. The Elders started off, when he fired a pistol shot, which struck the ground so near that dirt was thrown upon them. The Elders left the neighborhood without further molestation.

May 16th eight Elders arrived in Chattanooga from Zion, while five Elders who had ben assigned to labor in Texas arrived in that Conference from the west.

After being importuned upon five different occasions the mayor of Natchez finally consented to allow Elders Holt and Chipman to canvass that city.

Reports during the month are very favorable, and many are being added to the "fold of Christ."

The latter part of the month was characterized by extremely hot weather.

On the 20th inst. Elder Frank T. Pomeroy was appointed President of the Mississippi Conference to succeed Elder J. W. Walker, released.

June—

The first week in June was excessively hot.

The first electrotyped edition of the Voice of Warning was issued from the press of W. I. Crandall & Co., June 1st, 1895.

Sixteen Elders reported from the west on the 5th inst., and after receiving much timely and valuable instruction left for their respective fields.

On the 25th inst. John R. Haliday was appointed President of the East Tennessee Conference, to succeed W. L. Hayes, released.

The health of the Elders generally has been very good. Much interest in the Gospel is being made manifest. Many are investigating, and several honest in heart have been led to accept the truth.

July—

On account of the sickness of himself and wife President Kimball was unable to attend the Texas Conference, which convened at the Grubb settlement, Hopkins county, Texas, July 6th and 7th. Eleven Elders were present, presided over by President A. S. Campbell. Four public and three council meetings were held, being well attended, and an excellent spirit prevailed.

The Mississippi Conference was held in a grove near Brother John Lee's, about twelve miles from Hamberg, Franklin county, Mississippi, July 13th and 14th.

The Saints and friends in Franklin county had erected a neat log meeting house preparatory for conference, but on the evening of the 8th inst. it was maliciously set afire and burned.

Owing to bad connections President Kimball did not arrive in time to attend Saturday's meetings. All Elders laboring in the Conference were present. Four public and three council meetings were held, being well attended, and a most enjoyable time was had.

Monday afternoon, while President Kimball was instructing the Elders in council meeting, word came that an armed mob of about thirty men were marching toward them, uttering vile and abusive threats against the "Mormons." Subsequently, through the efforts of Dr. Newman, they were induced to leave their weapons behind. They were, how-

ever, reinforced, until they numbered fifty-six. Being met by Brother John Lee about 200 yards from the place of meeting, they were persuaded to remain there while he informed the Elders what they wanted. President Kimball went out to face the mob, the Elders engaging in prayer during his absence. On being asked what was wanted, the mob replied, "We want you Mormons to leave the country." President Kimball met and answered every argument they advanced, and finally they dispersed, as one of their own number admitted, "The worst whipped crowd I ever saw."

The Elders were given by the mob until the 16th to leave the county, but previous to that time they all left for their fields of labor without further molestation.

Subsequently the names of the mobbers have been obtained, and President Kimball has sent a petition to Gov. Stone for the protection of the Elders against mob violence.

The South Alabama Conference was held at Bradleyton, Crenshaw county, Alabama, July 20th and 21st. All the meetings were well attended, and a feast of fat things, both spiritually and temporally, were enjoyed by those present.

On the 27th inst. President Kimball left Chattanooga to visit Elder W. L. Hayes, who was released on the 20th of June, but through sickness has been unable to return home, lying seriously ill of fever at Miller's Cove, Tenn., about twenty-six miles from Knoxville.

Thirty-five Elders arrived during the month, thus adding strength to the good work of spreading Gospel truth. During the month the Elders generally have been revisiting Saints and friends. Much good is thus being accomplished. The Saints are being instructed in their duties, and many honest souls, with joy and rejoicing, have been led to embrace the Gospel.

(To Be Continued.)

PRE-EXISTENCE.

BY C. HYLDAHL.

A beautiful sermon was delivered by one of the most prominent divines of this city on the evening of the 4th inst. His text was taken from Matt. 6-9: "Our Father which art in heaven." Many beautiful thoughts were expressed on the subjects of Fatherhood, Duty of Man to Man, and Duty of Man to God.

In the course of his remarks he also dwelt at some length upon our present estate, showing the reasons for our being more favored of God, seemingly, than many others of His children—not only in that we are permitted to live in this, the grandest country on earth, but also that we are accorded religious liberty and freedom such as few people of the nations enjoy. His reasons were good and his expressions beautiful and clear, but they were limited alone to this life. No reference was made to that estate all men enjoyed before they came here known as our pre-existence, upon which, we believe, is predicated to a greater or less degree the blessing that we enjoy here.

Reasons for our pleasant surroundings, our joys, and proper liberties, are not alone confined to the present life of man, but they extend beyond the veil to his pre-existence, where he lived and moved, thought and learned before he came to this sphere of action.

The purpose of the writer is not to find fault or to correct the reverend's discourse, to which he listened with much interest, but simply to add to the ideas brought forth.

It is very true that our environments in mortality have greatly to do with our individual present condition, but we must look far beyond the time when mortal man came to earth, and there we might discover reasons why some men or spirits were favored and blest above others and held in reserve to come forth at this the time of preparation for the second and glorious coming of Him who shall be hailed as Lord of Lords and King of Kings.

John the Revelator, in Rev. 12, 7-9, speaks of a mighty struggle going on in heaven, long before the foundation of this world was laid, but at a time when such was contemplated and a plan prepared, whereby the spirits of God, then dwelling with Him, could receive a tabernacle of mortality, came to earth, and, by their free agency, work out an exaltation that should be far greater and more glorious than any previously enjoyed. "Michael and his angels fought against the dragon; and the dragon fought, and his angels, and prevailed not; neither was their place found any more in heaven." They were overcome, and cast out. But there were those who were victorious who were on the side of truth and justice, and they were the Sons of God who remained true to their Father, and who kept their first estate.

Could the vail be taken from our mortal memories and we be permitted to once more behold and review this grand army of the Lord of Hosts, who knows but there we might see such giants for truth and right as Job, to whom the God of heaven spake, saying: "Where wast thou when I laid the foundation of the earth?" (Job 38-4.) And Jeremiah, who was ordained a Prophet long before his advent to this his second estate? (Jer. 1-5).

In the Epistle of Paul to the Ephesians, 1-4, it is declared that He hath chosen us in Him before the foundation of the world. Here we are at least given to understand that we had an existence before the one we are now enjoying, also that there, some were more valiant for truth than others, for because of their faithfulness they were chosen and ordained to perform a mighty work here in the earth. They were held in reserve for a special time and work to come and be leaders among men.

We live in the dispensation of the fullness of times, when all things spoken of by the mouths of all the Holy Prophets since the world began, shall be restored to the earth: when the Gospel shall be revealed in its fullness; a time of preparation for the ushering in of the millennium of peace and righteousness and the coming of our Master to reign on earth.

God, our omniscient Father, knew it would require valiant and faithful spirits to come to earth at such a time as this, when all the powers of the outcast of heaven would be arrayed against the principles of truth given to His children for the last time. Such mighty spirits were held in reserve, and foreordained to come and do the very work they are doing. They were, and are, favored of God beyond others, but they had proven themselves, and merited every gift and blessing they now possess.

Do but the half of what you can, and you will be surprised at the result of your own diligence.

It is an old yet true saying that falsehood will travel a league while truth is putting on its boots.

"HE SHALL PERISH"

BY ELDER GEORGE REYNOLDS.

No sooner had the riches of America become known to the peoples of Europe through the discoveries and conquests of the Spaniards than the various monarchies began to partition the western world among themselves, as they are now doing Africa and China. England, France, Portugal and other nations followed the example of Spain and established colonies in different parts of this land until a map of one hundred and fifty years ago would show the whole of the American continent as belonging to or being tributary to some one of the European powers. The people of the United States were the first to shake off the foreign yoke, and their example was followed, a few decades later, by a number of others. It is somewhat remarkable that these revolutionary upheavals were the most active and most successful between the time of the appearance of the Father and Son to the youthful Prophet, Joseph Smith, in 1820, and the publication of the Book of Mormon about ten years later. Between these dates Ecuador, Brazil, Mexico, Bolivia and Peru declared themselves independent of all foreign powers. In all these cases, except in Brazil, a republic was declared, fashioned more or less after the pattern of the United States. In Brazil an independent empire was proclaimed.

In the tenth chapter of the second book of Nephi appears the following prophecy uttered by his brother Jacob:

> But behold, this land, saith God, shall be a land of thine inheritance, and the Gentiles shall be blessed upon the land.
>
> And this land shall be a land of liberty unto the Gentiles, and there shall be no kings upon the land, who shall raise up unto the Gentiles;
>
> And I will fortify this land against all other nations;
>
> And he that fighteth against Zion shall perish, saith God;
>
> For he that raiseth up a king against me shall perish, for I, the Lord, the King of heaven, will be their King, and I will be a light unto them forever, that hear my words.

It will be noticed in this prophecy that it is stated "there shall be no kings upon the land, who shall raise up unto the Gentiles. * * * For he that raiseth up a king against me shall perish." It cannot be said that those kings who were raised up unto the Genties before the pubication of the Book of Mormon were raised up against God; for where "there is no law there is no condemnation," and therefore those who had no opportunity of knowing the law or who were raised up before it was published could not have done it in rebellion against or in opposition to the word and will of the Lord. This was the case with Brazil, but even that empire has perished in God's own time and a republican form of government now controls in that land.

But there is a case that most terribly fulfills the malediction contained in the above quoted prophecy; it is that of the Emperor Louis Napoleon, of France, and those associated with him in the attempt to establish an empire in Mexico.

For a number of years Louis Napoleon was the mightiest man in Europe. Partly through the glamor of his name, as "the nephew of his uncle," and partly by long-continued endeavor, associated with political astuteness, he had worked himself from being a political exile in England to be first the President of the French Republic and afterwards Emperor of the French. For a time all went well with him so far as outward appearances were concerned, but he undertook to raise up

a king to the Gentiles against the Lord on this continent, and then decisive, though gradual destruction came upon him.

In the days when Napoleon was President of the French Republic (1851), Elder John Taylor, with other brethren, visited Europe as a missionary of the Church of Jesus Christ. His labors were largely in France and Germany. He published the Book of Mormon in the language of both these nations, and took especial care that the French translation should be placed within the reach of the President of the Republic and other high officials. We do not know whether Louis Napoleon read the sacred record, but he had full opportunity to do so. If he was not acquainted with the prophecies which that book contains, the fault did not lie with the servants of God. The coup d'etat followed in December, 1851, and the slender hopes that had before existed of the Church of Jesus Christ of Latter-day Saints being officially recognized by the French government were crushed in the despotism that followed. In due time Louis Napoleon, from being President, was proclaimed Emperor (November, 1852). He married the beautiful Spanish Countess Eugenie de Montejo, in 1853, who, in a few years, bore him a son (1856), the sole fruit of their union. He waged successful war against Russia, Austria and Cochin China, in all of which the French gained glory, and, in two cases, obtained increased power and wealth.

In process of time (1861), Napoleon took it into his head he would establish an empire in Mexico. The unsettled condition of affairs in that country afforded him the pretext that the rights of French citizens were not protected. England and Spain were at first inclined to aid him in this venture, but soon retired, and he was left alone to carry out his scheme. Maximilian, Archduke of Austria, a brother of the Emperor Francis Joseph, was chosen to occupy the imperial position. For some time he hesitated; he was loath to accept the proffered honor, but being constantly urged by the French Emperor and his own friends, he finally accepted. He, with his wife, the Princess Carlotta, sister of the King of the Belgians, came over to Mexico, and for a time, with the assistance of French bayonets and the troops of the reactionary Mexican party, he made a successful campaign. Then the government of the United States made so strong a protest against the whole scheme, and asserted itself so vigorously as the champion of the Mexican Republic, that Napoleon thought it well to withdraw the French troops, and accordingly they embarked for Europe. Maximilian, who was made of heroic stuff, refused to flee, his Mexican followers were overwhelmed by the national forces, he was taken prisoner, and with two of his generals, Miramon and Mejia, was afterwards shot (June, 1867).

Maximilian's last words were, "Poor Carlotta!" And well might he say "Poor Carlotta!" Sad has been her history ever since. When the French deserted her husband, and she found that her efforts to secure help for him at other European courts were unavailing, her reason began to totter, and the news of his death finished the work. For nearly a third of a century she has been bereft of reason, a childless widow confined within castle walls awaiting the liberating hand of the long-delayed angel of death.

"Born a princess, and educated to wear a crown, now, although Carlotta has lived but fifty-nine years, thirty-three of them have been passed within the walls of an asylum for the insane. Married at seventeen, a queen at twenty-four, and a lunatic at twenty-six, she was bereft of father, husband, empire and reason in the short space of eighteen months, and then, by the irony of fate, forever banished from human memory. Carlotta's career was almost kinetoscopic in the rapidity of its changes—promising in its inception, magnificent in its rise, pathetic, dramatic, tragic in its decline and fall."—Princess Slam Slam.

And what of Napoleon and his wife, she who was once considered the most beautiful woman in Europe? A few years after his ill-advised attempt to erect an empire on American soil, he entered altogether too lightly into a terrible war with Germany (1870). The results are known to us; he was defeated, the enemy overflowed his land, entered his capital city and compelled a humiliating peace. Napoleon was made prisoner, and, in France, a republic was established in place of the empire over which he had ruled. He died in 1872, an exile in England. His only son went to war against savages, as a soldier in the armies of the country that had proven an asylum to his father, and in far-off South Africa he was slain by the hands of the Zulus (1879). The once beautiful Eugenie, heartbroken with her sorrows, a wreck from disease and suffering, like Carlotta, still lives, the sole representative of the family. Was ever prohpecy more terribly, more completely fulfilled? They have perished, root and branch; their names are blotted out, their generations have ceased.

But is that all? What of Maximilian's family? Sophie, the mother of Francis Joseph and Maximilian, was a princess of the house of Bavaria, so was Elizabeth, the former's wife; and with terrible weight and frequency have the blows fallen on that monarch and his Bavarian kinsfolk. Himself the ruler of a divided house rapidly crumbling to pieces through the animosities of the differing races of which it is composed, he has been defeated in every war in which he has engaged with his neighbors. His only son, the successor to the throne, the Crown Prince Rudolph, died a violent death (January, 1889). the details of which are kept a secret. It is officially said that he committed suicide, but the story goes that he was killed by a nobleman whose wife had formerly been a mistress to the Prince and on whom Rudolph still forced his attentions. The husband is said to have also killed his wife and then himself. Thus, like Maximilian and Napoleon, Francis Joseph is left without a son and heir to the throne. Again, the Emperor Francis Joseph's wife, the Empress Elizabeth, was assassinated, without provocation, at Geneva, Switzerland, last October, by an anarchist. Her sister, Sophie, Duchess of Alancon, was burned to death in that terrible fire (May, 1897,) at a charitable bazaar in Paris, when so many of the ladies of the European nobility met a horrible death. The Archduchess Mathilde, another sister, carelessly dropped a burning match upon her dress and was also burned to death. King Louis II, of Bavaria, became insane and drowned himself. Count Louis of Trani, Prince of Sicily, committed suicide. The Archduke John of Tuscany discarded royalty and was lost at sea.

The Archduke John Salvator of Tuscany, a nephew of the Emperor Francis Joseph, fell in love with an actress and singer, Ludmilla Hubel, whom he married in spite of all family opposition, renouncing at the same time all his rights, privileges and rank, and assuming the name of Orth, after one of his castles. The romantic marriage was celebrated secretly, but in a perfectly legal manner, in London. Johann Orth next bought, in 1891, a fine ship in Liverpool, which he renamed Santa Margarita; and so anxious was he to guard against the vessel being recognized, that he had all drawings and photographs of it handed over to him, and these he burned with his own hands; moreover he caused all portraits of himself and of his wife to be bought up at any price, and these were likewise destroyed. Shortly afterwards the ex-Archduke and his wife set sail for South America, and the vessel was duly reported to have arrived at Montevideo, and departed for a destination unknown. But from that moment every trace was lost of the ship and all on board, no news as to her fate having ever been heard, although many a search has been made along the coast by order of the Emperor of Austria and his government. Adventurers and treasure-seekers have been at work, as it is well-known that Johann Orth had on board over a quarter of a million pounds in specie; it is believed that he intended to have bought an estate in Chili with the money and to have settled there, but that the vessel foundered off Cape Horn during a terrific storm which raged on the coast shortly after the ship had left. From time to time since then the most startling rumors have been set afloat about the missing Prince having turned up; one being that he had been one of the leaders of the Chilian rebellion, having divided his treasure among his crew, burned his ship, landed on a lonely coast, etc. His own mother, who died only a few months ago at the Castle Orth, believed her son alive to the very last hour, and expected his return.

The Archduke Wilhelm died from injuries received through a fall from a horse. The Archduke Ladislaus shot himself accidentally while hunting. Was there ever a family on whom misfortunes fell thicker and faster than upon the immediate relatives of the man who was persuaded to establish himself against God's word, as Emperor of Mexico? The wonderful fulfillment of this one prediction alone stamps the Book of Mormon as divine, for the prophecy was uttered in the name of the Lord, and He has brought it to pass most marvelously. —Era.

Released.

J. Thornton, from the South Carolina Conference.

It is a very crude and mistaken classification which separates men into thinkers on the one hand and practical men of action on the other. No one can be practical in any effective way without much thought, and for want of it many excellent enterprises break down and come to naught.

An old proverb says: "Good counsel breaks no man's head;" on which someone remarks: "But the neglect to take good counsel has not only broken many a man's head, but also many a man's heart."

Where no wood is there the fire goeth out: so where there is no tale-bearer, the strife ceaseth.

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SATURDAY, FEBRUARY 17, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

OUR ANNUAL REPORT.

On another page we give to our readers the annual statistical report of the Southern States Mission for the year 1899. The totals fully meet our expectations, and all around the report is a gratifying one and amply proves that the little stone cut out of the mountains without hands is rolling forth. The written word distributed is simply astounding, and is bound to be productive of much good.

In some respects the figures for 1899 do not equal those of 1898, but conditions have been different, and we have had a smaller force of Elders. The year 1899 will go down in the history of the Mission as one of the most trying in late years, if not since its organization. A furious storm of hate and prejudice, as usual, started and fanned by counterfeit followers of our Lord, who cannot hear the voice of God calling unless accompanied by their idol, the almighty dollar, swept over the Mission, as indeed it did throughout the whole of the United States. In not a few localities, in the south, mob violence displaced reason, law and order, trampled the constitution in the mire and made mockery of the courts of justice. In Butler county, Kentucky, two Elders were whipped with hickory withes; in Jasper county, Georgia, the lady of the house where two Elders were being entertained had her jaw shot away by one of a band of bigots who came to force the law-abiding and inoffensive guests to leave the country, while in Stewart county, Tennessee, an innocent girl of twelve summers received a bullet fired from ambush at a "Mormon" Elder as he and others were returning from worshiping the Father of all. Rocks, rotten eggs, and outrages of a smaller nature were numerous, and in Kentucky two of our churches were destroyed, one burned and another broken and chopped to pieces, by a mob, because it was covered by insurance from fire. The land was flooded with bitter newspaper articles and literature, not only misleading in character, but untruthful, and some of it almost too indecent to be mentioned by respectable people.

The instigators of this "new crusade" justified themselves by claiming that Utah had broken faith with the nation, falsely proclaiming that polygamy had been re-established, and holding up their hands in holy horror because there were in Utah, enough democrats to elect Hon. B. H. Roberts to congress. Many good, sincere people were fooled by the clamor that was raised, and thought, we doubt not, that they were doing God's service by heaping calumny upon their fellow-citizens, as loyal as they—and honest, innocent men and women, crying "crucify him, crucify him," with the multitude whenever opportunity offered. However, persecution is the heritage of the Saints, and it will always be present until the time comes for Satan to be bound. It is the barometer by which we can tell how sorely his Satanic Majesty is being pressed. The actions of men may hinder truth for a time, but right will triumph and the gospel of peace fill the whole earth.

It is not strange that in a year like the one just passed there should be a temporary falling off in conversions, or rather new members, for many are converted yet have not the courage to immediately face the finger of scorn or the derision of a hostile world, and on the whole, as above stated, we see much over which to rejoice. The words of President Young, "every time you kick Mormonism you kick it up stairs," will be verified in this, as it has been in all other instances in the past.

We say to the humble servants of God, in this Mission, that the purposes of the Almighty are fast being brought to pass in the earth; the leaven that is to leaven the whole lump is working and gathering momentum daily. To the Elders we say: Let not the bright star of hope disappear from your view; put on the shield of faith and gird on the whole armor of God. Never forget your full duty, and remember the Great Captain will be your protector under all conditions if you remain true and steadfast.

While you have done nobly the past year, let us see if in the year 1900 we cannot achieve greater success and prove more valiant in the cause we love and to which our lives should be consecrated.

In reviewing the report it is due to say that we could not get a complete report of the work in Louisiana, as the records of that Conference were destroyed by fire a short time before the end of the year. The Chattanooga report includes the office Elders, who, of course, can hardly be classed with the working force of any particular Conference, and this Conference, like Ohio and North Kentucky, it will be remembered, has been in existence much less than a year. It is also well to note that the number of Elders has been materially lessened part of the year in Louisiana and Mississippi for climatic and other reasons.

"MORMONS AND MORMONISM."

With this issue we begin the publication of "Mormons and Mormonism," a twenty-four page booklet, by the well-known writer and lecturer, Charles Ellis. This late production of Mr. Ellis's able pen is an intelligent and comprehensive treatise on the subject announced, and is discussed under the heads: "Why Maligned—The People—Industry—Education—Morals—Polygamy—The Religion." The Roberts case and the manifesto is reviewed and creditably handled.

Mr. Ellis, though a non-Mormon, is an American in all that the term implies, and believes in fair play. It is well known this is not the first time that this talented man has spoken in favor of giving us a place, of respectful consideration, on God's green earth, and pointed out to the world that "Mormonism" is not what its enemies have represented. Certainly every man should be honest enough with himself and his Creator to be a man and stand for the right, the persecuted, the down-trodden and the oppressed, whether favored or not, but friends in need should at least receive from us expressions of gratitude and appreciation. Mr. Ellis has for years been a strong champion of our rights, and in consequence has come in for a good sized slice of abuse and vituperation hurled at those who dare to say a word favorable to that sect everywhere spoken evil against, which we represent. He deserves consideration at our hands for his good acts in our behalf in years gone by, and this last production excels, we think, anything he has ever written bearing on the subject. Being a non-Mormon, the good it will do cannot be estimated, and numbers of this pamphlet should be in the hands of every Elder in the missionary field. The article is copyrighted, but the author has kindly given us permission to publish a limited number of copies, for use in this mission. Elders can get them by sending here for them.

The Saints in Utah can do much in breaking down the barriers of prejudice by sending some to their missionaries in other missions, and can procure all they want from Charles Ellis, Salt Lake City, Utah, at a small cost. Saints or sinners will find this exposition interesting and well worth perusing, and if they are thoughtful we assure each reader he will find therein food for reflection.

ELDERS AND EMIGRANTS, ATTENTION.

On Feb. 1st the railway companies throughout the United States entered into a general combine, to the effect that no special rates or reductions will be made, better than the regular tariff rates; also all concessions that have formerly been given to agents, in the shape of commissions, etc., have stopped. In consequence of this I beg to say that I am unable to make any better rates

than straight tariff, and that all the rates that I have quoted heretofore are null and void.

My advice to the Saints would be to not sell out at present, but wait for a little season until such times when we can benefit you with cheaper rates.

I am sorry that I am compelled to call off the rates that I have quoted you, as I am sure many have been making arrangements to leave for Zion early this spring, but I am unable to govern the circumstances, and it is unavoidable.

Any emigrant wishing further information I will gladly give it, but those desiring to move at present will be compelled to pay full tariff rates.

I will gladly help the Elders with clergy rates as heretofore, so far as possible, but I am afraid that we will even be curtailed in these privileges to some extent. BEN E. RICH.

Subscribers to the Star can tell when their subscription expires by noting the date opposite their name on the label on the Star or on the wrapper. Look at your dates and send funds to renew your subscription, because you do not want to have your name stricken from the list.

A True Wife.

She is not a true wife who sustains not her husband in the day of calamity; who is not, when the world's great frown makes the heart chill with anguish, his guardian angel, growing brighter and more beautiful as his misfortunes crowd upon his path. Then is the time for the trial of her gentleness; then is the time for testing whether the sweetness of her temper beams only with a transient light, or like the steady glow of the morning star, shines just as brightly under the clouds. Has she then smiles just as charming? Does she say, "affliction does not touch our purity, and should not quench our love?" Does she try, by happy little inventions, to lift from his sensitive spirit the burden of thought?

There are wives—nay, there are beings, who, when dark hours come, fall to repining and upbraiding—thus adding outside anxiety to the harrowing scenes of domestic strife, as if all the blame in the world could make one hair white or black, or change the decree gone immutably forth. Such would know that our darkness is heaven's light; our trials but steps in the golden ladder, by which, if we rightly ascend, we may at last gain that eternal light, and bathe forever in its fullness and beauty.

"Is that all?" and the gentle face of the wife learned with joy her husband had been on the verge of distraction—all her earthly possessions were gone, and he feared the result of her knowledge, she had been so tenderly cared for all her life. But, says Irving's beautiful story, "a friend advised him not to give sleep to his eyes, nor slumber to his eyelids, until he had unfolded to her all his hopeless case."

And that was her answer with the smile of an angel—"is that all?" I feared by your sadness it was worse. Let these beautiful things be taken—all this splendor, let it go, I care not for it—I only care for my husband's love and confidence. You shall forget in my affection that you were ever in prosperity—only still love me, and I will aid you to bear these little reverses with cheerfulness."

Still love her. A man must reverence, aye, liken her to the very angels, for such a woman is a living revelation of heaven. MRS. DENISON.

Statistical Report of Southern States Mission of Zion, for Year Ending December 31, 1899.

CONFERENCES	MEMBERSHIP: High Priests	Seventies	Elders	Priests	Teachers	Deacons	Members	Total Officers and Members	Children under 8 years	Total Souls	INCREASE: Baptized New Members	Children Baptized over 8 y'rs	Children Blessed	DECREASE: Removed, Members	Removed, Children	Died, Members	Died, Children	Excommunicated	Miles Walked	Miles Rode	Families Visited	Families Revisited	Entertainment Refused	Tracts Distributed	Dodgers Distributed	Books Distributed	Meetings Held	Gospel Conversations
Chattanooga	1	20	4	6	6	1	757	818	314	1162	75	5	96	17	3	4	1	6	46922	6072	13595	8837	1971	98693	25933	3729	2603	5503
Virginia	4	39	9	6	4	1	757	818	314	1162	75	5	96	17	3	4	1	6	46922	6072	13595	8837	1971	98693	25933	3729	2603	5503
Kentucky	1	25	6	6	4	1	372	422	158	580	44	9	29	31	4	5	2	5	42076	4127	11976	8831	1390	10045	18814	2615	3274	2534
East Tennessee	1	37	8	6	4	2	312	360		360	41		43	12					42651	2023	23558	11944	2002	43079	40295	4375	6557	2746
Georgia	1	40	8	6	6	2	157	200		200	67		28						43161	1325	20232	7422	2819	31225	28093	3008	8468	2276
North Alabama		41	9	8	2		627	688		688	45		38	17	6	4		6	52611	2869	11377	7206	1905	24942	22287	3251	4389	3938
Florida	1	22	9	2	1	1	783	869	176	1045	138	3	96	3	4	8	3	1	47003	1416	9405	8096	2884	40840	34699	2745	4212	2832
Middle Tennessee	1	41	12	5	3	2	757	824	226	1050	53	3	25	8	76	10	10	1	51422	2708	10089	14405	1541	14205	11111	2240	5504	3357
North Carolina	1	43	14	5	3	2	757	824	226	1050	147	3	96	116	8	6	1	8	51422	2708	10089	14405	1541	14205	11111	2240	5504	3357
South Carolina	1	38	16	6	9	1	1045	1126	374	1500	117	39	58	15	5	6	4	6	57544	2977	11642	13188	1437	17990	14402	1797	3618	2836
Mississippi		33	13	6	9		547	608	403	1086	50	21		4		5	2	2	45812	1406	7202	5717	795	14120	16096	1145	1453	1145
East Kentucky		33	9	9	20		227	358	191	539	124		98	11	7			2	21564	1572	3012	4158	162	4468	2410	1496	2083	876
Louisiana	1	5	3	2	1	1	130	138	88	226	66	3	68	3	4	6	3	1	38349	1113	5187	15276	1599	14796	13879	1207	948	1885
South Alabama	1	21	12	1	3	2	350	420	110	530	53	3	25	8	10	10	1	1	51422	2708	10089	14405	1541	14205	11111	2240	5504	3357
North Kentucky	1	27	4	1			165	198	24	222	39	4	6						15444	7781	3324	4442	1274	10570	9508	1911	1496	1068
Ohio		22	4	2			41	72	10	82	4			7					6882	7691	15924	9999		25672	10587	1547	1430	1068
Totals	4	389	94	143	99	46	7332	8057	2372	10251	1118	180	800	263	119	61	23	50	618383	448806	191955	138715	22555	585788	388886	38061	51407	34751

NOTE.—In the above report, of the Books distributed, 2,045 were Books of Mormon. The "Miles Rode Column" only represents five months of the year, as that feature was not added until August last.

A good rule—"My father taught me," said a man who had been successful in life, "never to play till my work was finished, and never to spend my money until I had earned it. If I had but an hour's work in a day, I must do that the first thing and in an hour, and after this I was allowed to play; then I could play with much more pleasure than if I had the thought of unfinished work before my mind. I early formed the habit of doing everything in time, and it soon became easy for me to do so. It is to this I owe my prosperity."

Georgia Conference.

The conference of the Georgia Elders was held in Macon, Ga., Jan. 27th and 28th, 1900. A hall in the central part of the city was appropriately decorated for the occasion by Elders James S. Castleton and J. T. Barrett.

As usual, Saturday was devoted to counsel with the Elders and Sunday to the public.

In addition to the Elders of the Conference a number of Saints were present. President Rich arrived Saturday morning and made all the brethren feel that it was good to be at conference.

We were favored with some good singing by a chorus composed of Elders and directed by Elder J. R. Gardener.

At the morning session Saturday some good counsel was given by President W. D. Rencher and Elder S. D. Rogers.

President Rich spoke in the afternoon, and each of the Elders present reported their feelings, circumstances, etc. Questions were answered and other business transacted.

On Sunday three public meetings were held. At the morning session President Rich occupied the time. He contrasted the conditions of the religious world of today with that which existed when the Saints stood upon the Rock of Revelation, and how the Gospel was being preached for a witness for the last time.

At the afternoon and night sessions a number of prominent citizens were present and listened with marked attention to the discourses delivered. The speakers were President Rich and Elders J. T. Barrett, G. M. Porter and J. L. Edelfson. President Rich called attention to Elder Barrett being a native of the south, and said he wanted those present to hear the Gospel from one reared in their own country. At the close of the night meeting a gentleman in the audience asked a few questions, which were satisfactorily answered by President Rencher.

Monday morning the Elders assembled and were assigned their respective fields of labor. Brother G. M. Porter, one of our ablest defenders of the truth, was called to act as President of the Mississippi Conference. Elders J. M. Edlefson and J. T. Barrett were transferred to the Louisiana Conference. Counselor Smith D. Rogers, tried and true, took his departure for Zion, carrying an honorable release.

Much regret was felt at parting, especially with those called to distant fields. All, however, return to their labor feeling encouraged and determined to do their full duty; thankful for so great a privilege as enjoying, for a brief time, each other's society, and hearing the words of counsel fall from the lips of God's inspired servants.

H. P. HANSEN,
Clerk of Conference.

(Deseret News please copy.)

If we are cheerful and contented, all nature smiles with us; the air seems more balmy, the sky clearer, the ground has a brighter green, the trees have a richer foliage, the flowers a more fragrant smell, the birds sing more sweetly, and the sun, moon and stars all appear more beautiful.

In a school, "Ale and Beer Measure" was given out as one of the lessons for the next day. Next morning the first boy was called upon, but said "I don't know it." "How's that?" asked the teacher. "Please, sir," he replied, "neither father nor I think its any use, for we neither mean to buy, sell or drink the stuff."

Mormons and Mormonism
By a Non-Mormon.

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No cause has so often led to strife as the bigotry of religious devotees. In no name has hate so largely gathered harvest of death as in that of God. No prophet ever proclaimed a new word of the Infinite who was not met with abuse. Many of the noblest men who have stood God-tongued on earth have received not only villification, but martyrdom. Not one of them has escaped the cry of "infidel, atheist, impostor." Even Jesus was crucified as a malefactor. His simple religion of love for God and to man was lost in a cobra-filled jungle of theology. For more than 1800 years Christianity has not been the religion of Christ. The Christianity that boasts of having civilized the world is a mass of dogmatic bran that makes poor bread of life—intellectually a bran-mash for hide-bound bigots who send all but a "predestined and foreordained" baker's dozen to eternal torment because they will not take the medicine. It has been itself partially civilized by the natural development of the human mind, but is still much like that "whited sepulchre," fair to see, but full of lying dogmas, hypocrisy and sham.

Into this cloaca of pretence, the Mormons say God sent Joseph Smith to destroy its rot with the quicklime of a new revelation from heaven of priesthood, prophecy and providence. The Lord God Omnipotent, so the story runs, came to this youth and informed him that the Gospel of Jesus had been lost to the world through the wickedness of men; that the religions of the present were a sham, that the churches were all wrong, and that the true Gospel would be restored for the salvation of mankind through him.

It is not surprising that Mormonism met with obloquy from its birth. It would have been marvelous had not that obloquy become violence when the "new dispensation" showed a degree of success that roused the fears of the evangelical churches, out of which converts to the new sect were taken. The Mormon missionaries of those early years believed the "fullness of time" had come, and that "the Lord" was speedily to appear, sweep false Christianity from the earth and establish His own kingdom. They believed it their duty to cry aloud, to warn the nations. The boldness of the proclamation that all churches were without recognition in the sight of God, and the only true Gospel was this "new dispensation," was enough to arouse an opposition that has never wholly ceased and is now raging more fiercely than ever. The rapid growth of the new old faith embittered the sects and carried them to the shedding of innocent blood, for many of the early Mormons suffered martyrdom for their faith. Yet the blood of martyrs is still the seed of the church.

It is immaterial here whether Mormonism was born of God or of man. I am not discussing its origin. No matter what its source, it was sure to meet opposition. Had it come with such pomp that the world could have beheld angelic heralds, it would have been denounced as vile. It has been so with the founders of all religions. The prophets are always stoned. The Buddha was accused of consorting with courtesans. Jesus' enemies said harlots were His chosen companions. Mahomet was the called slave of an ambitious mistress. Garrison and Phillips were denounced as infidels and atheists. Joseph Smith was branded a fraud and lecher.

But as time rolls away from the days when an agitator lived, hatred of him is forgotten and he is remembered in the results of his agitation. The Buddha preceded Jesus many centuries and has a following today of 400,000,000. Jesus is buried beneath a mountain of dogma, but 300,000,000 are seeking eternal life in His name. Mahomet came 700 years later and his people number 170,000,000. Only sixty-nine years ago came Joseph Smith, and his following is already half a million. Give Mormonism 1200 years, as Mohammedanism has had, or 1900 years, as Christianity has had, and what was said of its founder will be forgotten, but his following may then compare satisfactorily with what the older faiths accomplished.

Had Joseph Smith never declared himself a polygamist he would have been killed. The sects were too fanatical in the wild west to permit so active a rival to exist. Had the Mormons remained east of the Missouri Brigham Young would have been killed and the church would have been destroyed by wholesale massacre. It was only their isolation among the mountains that saved Morminism and the Mormons from annihilation. Even that would not have saved them had they not increased so rapidly by conversions and immigration that before their enemies realized their growth they had become too strong to be removed. They have survived the hate that carried off their leader at Nauvoo. They have proved themselves sublime stayers. They have nobly earned the right to the home they have made in "the great American desert," and they are entitled to full liberty of conscience to practice their religion, as well as to the same protection the nation gives to all other churches.

If people must follow some leader in the name of God it makes little difference what his name, when or whence he came, as far as the national government is concerned. As long as his followers are honest, industrious, virtuous and progressive they will advance from existing to better conditions, whether they follow Moses, Jesus, Mahomet, Calvin or Joseph, and our government, guaranteeing rights of conscience to all, cannot dictate what their religion shall be. No matter what Joseph Smith may have been, the people of the United States should not allow themselves to be governed by what was said against him in their judgment of the Mormon and Mormonism as they are now.

BY THEIR FRUITS.

If history is reliable many of the popes were steeped in crime, yet we do not condemn the Catholic church of today by that history. Protestantism has done many cruel things in red-handed fanatical rage, but we do not now hold it responsible for crimes of its past. The daily press frequently tells of crimes committed by ministers of the Gospel, but we do not condemn the class for the misdeeds of some of its members. Neither should we condemn the Mormons and Mormonism of today for what their enemies said of them forty, fifty or sixty years ago. Put Joseph Smith down, then, as one of the men who have started new systems of religion, and judge him now by the results of his system, as we judge all others.

Many of the Jews are grand people, notwithstanding some of their leaders ages ago were bad. There are many excellent men and women in the churches, notwithstanding the fact that Christianity has drenched the earth in blood. Mohammedanism has done a great work among its people, notwithstanding all Christiandom looks upon its founder as an impostor. Tried thus, what can be said of the Mormons and Mormonism?

INTO THE DESERT.

It would be manifestly unfair to judge either Mormons or Mormonism by that stormy career which preceded the hegira to Utah. Mormonism had no opportunity to show its merits in a country where its enemies gave it little time to act save in self-defense. It was aggressive in its denunciation of existing churches as ungodly frauds and they attacked it with violence, kept it acting on the defensive, forced it from place to place, and finally drove it out of the United States. Having at last found a spot a thousand miles from a "Christian" and subject only to the possible encroachments of Indian tribes, less barbarous than eastern Christians had been towards them, the Mormons and Mormonism were, for the first time in their history, in a condition to show what the people and their religion were.

When Brigham Young and his band of searchers for the new holy land entered the valley of the Great Salt Lake there was no white man there to give them welcome, and therefore no alleged Christian present to disturb their hope. They had traveled far and fared hard. As they emerged from a rugged canyon the magnificent valley before them was the most inviting spot they had seen, and the leader chose it at once as their future home. Along the mountain streams, that ran gurgling through the valley to lose themselves in the saltest sea upon the earth, there was pasturage

for the cattle, but for the men, exiles from so-called Christian civilization, there was nothing save an opportunity to gird their loins, forget their hunger and compel the stubborn glebe to yield them food.

LIKE THE PILGRIM FATHERS.

When the Pilgrims landed in Plymouth Bay they met such a welcome of dreary desolation as the Mormons received in the Salt Lake valley. As the Pilgrims crossed the Atlantic to find a land where they could practice their religion, so had the Mormons crossed the plains of the continent. But they must live. In all this wide mountain land no furrow had been turned. It was mid-summer and the wanderers had little to carry them through the approaching winter. They must close with the opportunity and stake all on the hazard. They put in crops and the seed baked in the hot earth or the frost came before anything could mature. They made huts to shelter themselves against the winter, built a wall to guard against Indian attacks (or was it the Christians they had fled from at Nauvoo) and pulled through until spring came, and then they went out upon the foothills and dug the roots of the sego lily for food. They planted and watered and saw their seed spring and saw crickets come down upon the green spots, like Missouri and Illinois Christians, and devour their hope. They fought crickets, made irrigating ditches, cleared off sage, increased their fields, smothered grasshoppers, praised the Lord and grew until, in five years, the valley had become a hive of busy human bees, not a drone among them all, and hundreds of baby bees crawling about the open doors of humble homes in which patient, plodding, hopeful, prayerful women were the grandest heroes of all. But the people crowded in so rapidly that for a dozen years or more all were harrassed by hard want. Luxuries there were none. It was one long, ceaseless struggle to live. Women who came then as little girls have pictured to me the cheerless years of their young lives here when all were poor.

THEIR STAFF AND COMFORTS.

What sustained those people in that long ordeal? Faith, the strongest power in all the world. Their religion was an enthusiasm. To them "God" was a living presence. He had "called" them. He had led them forth from persecution. He would remain their friend and they must succeed. Without that faith they would never have come—having it they could not fail. But to my mind a very important adjunct was the pluck that has made the white race superior to obstacles and the master spirits of the world. When we consider what the Mormons underwent to achieve success here their constancy and heroism deserve sublimest commendation, and they who will not concede this because the Mormons will not send them to congress or subscribe their creeds are not true Americans—have never known the meaning and the glory of our "religious freedom."

We honor the Pilgrims for their heroism in crossing the ocean and founding a home in the forests of the new world. Why? Not because of their religion. They were bigots and sometimes murderers. They tortured, killed, or banished men and women who would not accept their theology. We may despise their religion, but we must honor their courage and be thankful for their success. Without them we never would have had our government, the light of the world and the hope of mankind. But their base of supplies in Europe was nearer to them, more accessible, than were the stores from which the early Mormons could draw. The Pilgrims had means; the Mormons had none. When driven from Nauvoo many of them were so destitute that agents were sent through the east soliciting aid to save the people from starvation, and one of these agents was Lorenzo Snow, now President of the Mormon Church. Hundreds of the famished refugees died, in 1846, along the malaria-poisoned bottoms of the Missouri river.

From robbery, murder and exile in Missouri and Illinois to success and independence in Utah, the history of the Mormons is a record of privation, hardship and endurance unequalled since the days of the Moors in Spain, the Huguenots in France and the Protestants in Holland, when murder sought to exterminate all heresy in the name of the Catholic church for the glory of God. It was the same spirit in the Protestant heart that sought the destruction of Mormonism. But no religion can be wholly bad, or lacking in points of great merit that could produce the magnificent results that have sprung from the Mormon occupation of Utah.

IN THIRTY-TWO YEARS.

Briefly, now, let us see what the Mormons did in Utah through the years when they were nearly the entire population and while the industries and the progress were almost wholly their own.

In 1880, thirty-two years after the arrival of the Mormons in Utah, they had 9,452 farms, the average size being twenty-seven acres. The population of the territory was then 143,963, of which 115,000 were Mormons, 99 per cent. of whom were living in homes of their own. To bring this land into productive farms there had to be done an inconceivable amount of work that was not directly productive. The land was covered with sagebrush and other wild shrubs and grasses that made it as hard to clear as swamp land in the east. In addition to clearing the land it had to be lined with ditches to carry water to the growing crops. On those 9,452 farms there were several thousand miles of ditching. All of this work was dead capital. It was the "plant" of the farmers and was put in solely by the toil of a people who never knew when it was "sundown." But it was done and the farms were yielding great crops of small grain, corn, potatoes—all the vegetables of garden and field, and the fruits—apples, pears, plums, apricots, peaches, grapes, berries—everything that the climate would sustain. Live stock had risen from zero to millions in the shade of the mountain. There were herds of sheep, cattle and horses, and the great American lard producer was not wanting. Home manufactories were prosperous at several points. Stores were in evidence everywhere. "Zion's Co-operative Mercantile Institution" was the center of a magnificent trade at Salt Lake, extending throughout the territory. Temples had been built or were under construction at four points in the territory. Meeting houses had been erected in every direction. Academies were being started in Salt Lake, Logan and Provo. The people were united and persistent in their determination to succeed, and, under the guiding will of Brigham Young, this most remarkable effort at colonization had been quietly carried forward in spite of the continual harrassment of the people by government officials, goaded by the anti-Mormon ministers of the east. In thirty-two years the exiled Mormons had become too strong to be despoiled again, and all that time this alleged destroyer of the American home, polygamy, was being practiced, and thousands of the most intelligent, honest, virtuous and industrious men and women of the state today were the offspring of such marriage relations. Why do not the Mormon haters of today attempt to destroy the force of this fact? Because they know that they would fail.

EDUCATION.

A common charge against the Mormons for years, and revived now, was that they were ignorant, illiterate and had no use for schools save to teach their theological dogmas. But in 1870, only twenty-three years after the first Mormon immigration, the percentage of school attendance in Utah was higher than in Pennsylvania, New York and Massachusetts. In 1881 the school population of Utah, from 6 to 18 years of age, was 43,353, and the average daily attendance was 44 per cent. There were then 395 schools in Utah. In 1888 the commissioner of schools, a government official, reports 344 school districts and 460 public schools in Utah. The school population was 54,943, of which 47,371 were Mormons. The number of scholars enrolled was 32,988, of which 30,721 were Mormons. The value of district school property was $542,755, and the amount paid for teachers in the public schools for the year ending June 30, 1888, was $293,085. Yet the anti-Mormon still screeches his old cry that those were Mormon schools.

Let us see. The school commissioner referred to was not only a United States official, but he was also a non-Mormon. Yet he reported that the 460 public schools of Utah were "non-sectarian." Then he enumerated eighty-nine denominational schools, of which only four were Mormon. The text books used in the schools, a list of which was given, sets at rest the charge that Mormons were opposed to education; and the average of the education of those who were trained in them is proof that they were not theological schools. According to the United States census for 1880 the percentage of persons in Utah of 10 years and upward who could not read was five. In Rhode Island at the same time it was seven, and in the United States at large thirteen. The average illiteracy in Mormon Utah, thirty-two years after its settlement by people absolutely without means and obliged to toil early and late to find a mere subsistence, was less than in twenty states and territories of the union.

(To Be Continued.)

THE DARK AGES.

BY A. ARROWSMITH.

(Continued from page 75.)

THE NINTH CENTURY opened with the world in a deplorable state of turmoil, confusion and ignorance. The most learned class of people were the Mahometans, who virtually preserved what degree of intelligence the world was in possession of, until the establishing of the printing press. Their religion spread through Asia, Africa and Spain in an alarming manner; they established schools of learning and were far in advance of the Christian, and can justly be praised for preserving and restoring learning in Europe.

The Greek Christians were advancing and making much progress through Russia, while the Romans confined their labors to the west of Europe, forcing all who came under their dominion to adopt their religion.

Ireland produced a number of eminent men in this century—men who were truly pious—and England turned out the good and learned Alfred the Great, who did

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JAN. 27, 1900.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainm't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	12	323	383	53	47	14	76	52	4		4	22	186			Chattanooga	Tennessee.
Heber S. Olson	Virginia	40	1132	148	178	355	83	1224	1029	73	2	20	60	572	2	5	Box 888, Richmond	Virginia.
B. F. Price	Kentucky	27	778	122	100	180	26	677	490	28	1	22	46	445			Battletown	Kentucky
John Peterson	E. Tennessee	...															Dayton	Tennessee
W. D. Rencher	Georgia	38	1157	174	97	94	53	111	86	19	3	7	47	421		2	Augusta	Georgia.
T. H. Humpherys	N. Alabama	40	940	51	230	141	42	833	559	57	7	27	70	732		1	Memphis, Box 153	Tennessee
C. G. Parker	Florida	42	1023	115	81	204	2	340	163	20	5	12	89	407	4	2	Lulu	Florida.
J. Urban Allred	Mid. Tenn	40	751	27	123	111	85	572	254	13	2	23	71	416	..		Sparta	Tennessee.
J. M. Haws	N. Carolina	42	1016	73	212	245	23	293	186	22	5	19	109	764	3		Goldsboro, Box 924	N. Carolina.
Sylvester Low, Jr.	S Carolina	38	1142	313	13	237	10	233	140	16	1	7	70	586	8	6	Sharp	S. Carolina.
O. D. Flake	Mississippi	16	448	437	26	66	17	162	31	30	2	1	9	170	1		Baton Rouge	Louisiana.
D. A. Broadbent	E. Kentucky	34	662	115	225	246	2	421	280	28	1	37	86	493			Somerset	Kentucky.
J. N. Miller	Louisiana	6	207	508	3	3	9	21	15	13	2	3	1	32			Shreveport	Louisiana.
W. H. Boyle	S. Alabama	16	476	64	84	189	8	220	17	21	4	5	33	206	1	8	Bridge Creek	Florida.
L. M. Terry	N. Kentucky	26	476	258	134	111	19	272	102	11	1	20	50	436		3	Bagdad, Shelby Co.	Kentucky.
Geo. E. Maycock	Ohio	23	353	197	271	27	18	481	23	14	1	6	16	228			713 W. 8th St., Cincinnati.	Ohio.

much in placing England in the van of nations and advancing it to the front in letters.

Outside of a few illustrious men as above, Christianity had sank very low and became very corrupt. Their Bishops had become voluptuous and effeminate, passing their time away in the courts of Kings, being indolent, idle and luxurious. Our authority says that the inferior clergy was sunk in gross licentiousness, and minded nothing, but their own sensual gratifications; consequently they infected their flock, who naturally looked up to them for spiritual guidance, with the most heineous vices; and as before stated ignorance reigned, as but few could read or write at this period. The reason of this state of illiteracy lay in the fact that Europe was continually under arms and at war with the Mahometan. This, in connection with the ravages and insurrections of the barbarians from the north, kept them busy with the sword; and erudition and the sword ever did and ever will conflict and will never go hand in hand.

The Normans ravaged the country, pillaging, destroying and devastating the land, finally settling in France under King Godofred, 850 A. D. I mention this fact, because they played such an important part in the overthrow of nations in after years.

It was in this century that the woman, Johanna, sat in regal splendor, occupying the Papal chair, under the name of Joan. It is stated that in disguise, she attained to this office, being first a monk, fascinated, it is said, by the love of a monk, she sought his company in a monastry and advanced in the order, became a cardinal and finally occupiedthe highest position obtainable—Pontiff of Rome. It is said she held this position two years, between the reigns of Popes Leo, the IV., and Benedict, the III. This was universally accepted as a fact from this period until Luther's time in the sixteenth century. Then seeing that the acknowledgement of this woman would break the pretended great chain in the See of Rome, the evidence was denounced as false and rejected as a fable. The question as to the veracity of this is still dubious.

At this period the Roman Pontiff was anxious to extend his power and dominion, desiring complete control of both the ecclesiastical and political world. In order to further his ambition, the Pope Nicolas of Rome, excommunicated Photius of Constantinople, and vice versa; excommunications and anathemas were the order and were issued extensively. Thus the Roman and Greek church became divided and has remained in this state ever since.

Monastic orders were held in such honor, that kings and princes in numerous instances, threw off their royalty and adopted the garb of monks. These monks were unversally beloved and esteemed for their austerities, and in many instances ignorant and fanatical monks and abbots were chosen from the cloister and placed in high positions, governing principalities, being found at the head of nations in regal splendor, and acting in a manner entirely foreign to the vows they had made.

The empire of superstition and error had surely arisen on the ruins of virtue, piety and reason during this century. Relic worship also assumed an important innovation at this time, and was carried on to an alarming extent; becoming a fad and craze among the poor monks, who hunted through Palestine for all kind of relics and bones; and even the dirt that had been walked upon by a supposed saint, was worshipped. Clothing, carcasses, arms and legs brought big prices, as these things were supposed to contain great healing virtues and the owners to have special immunity and freedom from disease and sickness. Therefore these relics of departed saints, were sought for with great avidity, and the church was enriched thereby.

The doctrine of transubstantiation, which is the actual presence of the body and blood of Jesus in the Eucharist, was a principle of much discussion at this time. It was adopted as a dogma of the church, and stands today as a tenet of the Roman Catholic faith. However, the bread and wine, as originally designed by our Savior, to be used in the Sacrement, is not now partaken of in that great church, but simply the bread, or a manufactured substance that takes the place of the bread, and the wine is partaken of only by the priest. It is held up in the Mass before the gaze of an adoring populace, who believe that they actually partake of the flesh and blood of Jesus. Thus this rite of Sacrament, as instituted by our Savior, was changed from its simplicity of administration, as partaken by the twelve in the upper chamber.

Various other dogmas, such as image worship, predestination, the immaculate conception of Jesus, the trinity of the godhead, and many more subjects, were treated erroneously in the many discussions of an uninspired priesthood. At this time it would be difficult to find any resemblance to the church as instituted by Jesus the Nazarine.

Christianity in the ninth century was exceedingly corrupt, its members were groveling in darkness and sin, and the light of inspiration, connected with the sure word of prophecy, was entirely ignored, and unknown to the inhabitants of the earth during this age. Living Prophets and Apostles did not exist and were not believed necessary in the church. Nothing but a dead form was left, as the church was entirely divested of the powers and gifts characteristic of the church established by our Master in Galilee. Thus the world continued to sink from one folly to another, until the very semblance of Christ's institution had vanished, leaving the world in a woeful condition.

(To be continued.)

MARRIED

Alston-Darnell.

"At the home of the bride, Thursday evening of last week at 9 o'clock, occurred the marriage of Miss Josephine Darnell and Mr. James L. Alston, Rev. E. M. Bell officiating. The bride has spent her life in Manchester, while the groom will be remembered as having been sent here by the Mormon element of Utah to do missionary work, which task he recently resigned. Mr. Alston states that he is a graduate of medicine of the Utah Agricultural College at Logan, and upon receipt of a $1,500 wedding present from his father will go to Columbus, O., to take up the further practice of medicine and future residence. Mr. Alston also states that he has had three months' service in St. Mark's Hospital in Salt Lake City and was a sergeant in Battery B of the Utah Light Artillery during the Philippine campaign."

The above is a clipping sent us from a paper published in Ohio. Just how much is believed by the people there regarding him having graduated in medicine from an agricultural college depends entirely upon the intelligence of the people. So far as the young man's war record is concerned, the statement is really laughable. The young man was 18 years old last October, reached Chattanooga about three months ago, labored as a missionary a little over two months, then married a lady in Ohio some ten or twelve years his senior, surrendered his missionary license and has gone into business for himself. We trust he will try to be a good boy and not cause much trouble to the kind lady who has taken him to raise.

A farmer who should sit still and hope for a rich harvest when he had neither prepared the ground nor sown the seed would justly excite our ridicule: yet we do exactly the same thing when we hope that the months or years may yield to us fruits which we have never planted, and benefits which we have never earned.

Industry is the royal road to fortune and eminence.

LATTER DAY SAINTS

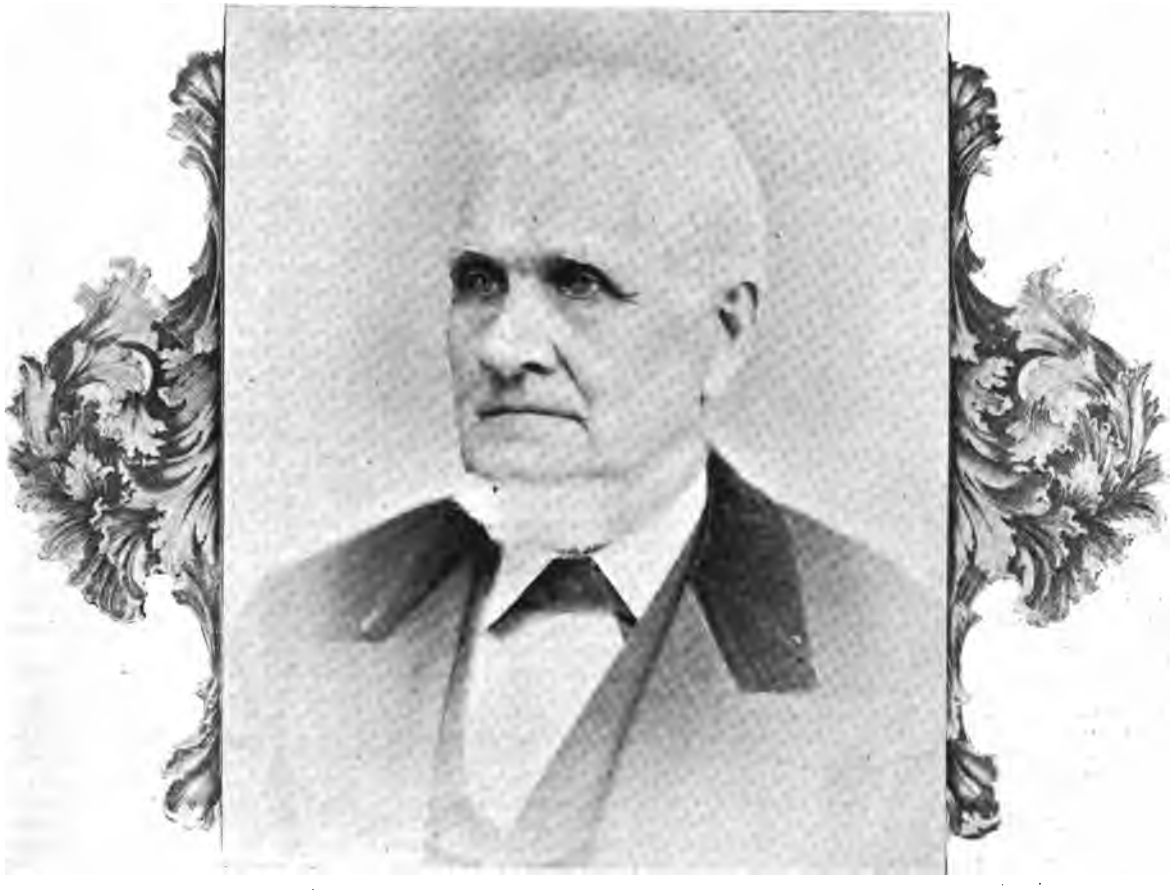
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

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SKETCH OF THE LIFE OF PRESIDENT JOHN TAYLOR.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT JOHN TAYLOR

The subject of this brief sketch, President John Taylor, was the third President of the Church of Jesus Christ of Latter-day Saints. He was born at Milnthorpe, Westmoreland county, England, Nov. 1st, 1808. His parents, James and Agnes Taylor, were members of the Church of England. Naturally enough they taught their children adherence to the principles of that faith. Their son John early manifested a strong reverence for God and sacred truths. He was very prayerful, and thoroughly conscientious in his course. At the early age of 15 he exhibited an independence of character as well as such pronounced convictions of his own mind that he left the Church of England and joined the Methodists. Soon after becoming identified with the latter sect he was appointed a local preacher and labored diligently as such until he emigrated to America in 1828. While occupied as a Methodist preacher, and associated with a much older minister of the same persuasion, he said to his companion one day: "I feel impressed that I am going to America to preach the Gospel." And with this inspiration he also expressed the conviction that while they were doing and teaching about the best they knew, there was something lacking, and they did not possess the Gospel in its fullness, as taught by the Savior and His ancient Apostles.

Upon his arrival in America he made a brief sojourn in New York, Brooklyn and Albany, and shortly afterwards joined his parents in Toronto, Canada,

who had preceded him two years previously to that place. While residing in Toronto he married Miss Leonora Cannon, of the Isle of Man, who is an aunt to President George Q. Cannon, who has for many years been a member of the First Presidency of the Church. His mind constantly leading into researches for divine truth, and being convinced that the churches extant were far from the one established by the Messiah, he associated himself with a number of well informed, independent thinking gentlemen for the purpose of studying the Holy Scriptures. Some of his associates were members of the same church as himself and laboring under similar convictions. They consequently felt free and untrammeled in their researches to follow their own impressions of the Scriptures, independent of any constructions which were placed upon them by orthodox "Christian" teachers and commentators. Through their careful and prayerful investigation they became convinced of and were much impressed with the clearness with which certain great truths (almost unnoticed by the preachers of his time) were set forth in the Bible, such as the ministration of angels in the last days, the restoring of the everlasting Gospel in all its ancient purity and power, the necessity of immediate and continuous revelation, the necessity of Apostles and Prophets, the inspiration and gifts of the Holy Ghost, the gathering of Israel, the coming and reign of Jesus upon the earth, and other glorious truths to be revealed in the last days. They concluded that the churches of Christendom were not founded upon the Rock of Divine Authority. If the Bible was true, they were false. Under such pronounced convictions they fasted and prayed much that if the Savior had a church upon the earth He would send a messenger unto them. In his eagerness to possess more truth and come nearer to its perfect fullness he investigated and received Irvingism, but shortly afterwards Elder Parley P. Pratt appeared upon the scene as a representative of the restored Gospel through the Prophet Joseph Smith. Brother Taylor, having heard the false rumors current about Joseph Smith and the "Mormons," received Elder Pratt very cautiously and asked him many questions by which he could compare the teachings of Elder Pratt with the Scriptures. They also invited the latter to address them in public, and after a thorough examination of his teachings John Taylor and a number of his associates were baptized into the Church of Jesus Christ of Latter-day Saints. Brother Taylor was ordained an Elder by Elder Pratt, and a little later set apart by Elders Parley P. Pratt and Orson Hyde as presiding Elder in upper Canada. In the baptism of these people, which included the noble man of whom we write, was fulfilled a remarkable prophecy uttered in Kirtland, O., by Elder Heber C. Kimball upon the head of Parley P. Pratt, which, with other items contained in the prediction, was the statement that Brother Pratt should find in Canada a people prepared to receive the Gospel. This was literally verified. Elder Taylor was diligent and efficient in preaching the Gospel in Canada. He was a wood turner by trade, and plied his avocation to secure a livelihood for himself and family. In 1837 the Prophet Joseph, with other brethren, visited Toronto and under the Prophet's hands Elder Taylor was ordained a High Priest. He made several visits to Kirtland before removing with the Saints to the west, and was usually the guest of the Prophet Joseph Smith. During the great Apostacy of 1837, when many leading men turned away and became so embittered against the Prophet that the lives of men who defended him were endangered, Elder John Taylor stood up boldly in the Kirtland Temple in the midst of foes, and with that eloquent power which came from God, and which ever characterized Elder Taylor's speech, and declared that Joseph Smith was a Prophet of the living God and had not fallen, as alleged by apostates. He was equally diligent in private conversation, in maintaining the integrity of the Prophet Joseph and spreading the Gospel among the people. From Canada he removed to Kirtland by request of the Prophet. From Kirtland he removed to Missouri, joining the body of the church in Far West in 1838. In his migration he preached the Gospel on the way and organized a branch of the church near Indianapolis, Ind. Before reaching Far West, himself and little company of twenty-four people encountered a mob, led by two ministers, Abbott Hancock, a Baptist, and Sashiel Woods, a Presbyterian. July 8th, 1838, the Lord, by revelation, called Elder Taylor to the Apostleship to fill the vacancy occasioned by the fall of John F. Boynton. At a conference in Far West, Oct. 5th, 1838, he was sustained by the vote of the Saints, and ordained an Apostle Dec. 19, the same year, by Apostles Brigham Young and Heber C. Kimball, having been the same day sustained by vote of the High Council. Elder Taylor entered immediately into the duties of his new calling, and as in all previous callings soon proved himself truly an Apostle of the Lord Jesus Christ. While a resident of Missouri he shared in all the persecutions heaped upon the Saints. He was so bold and powerful in his defense of their rights, and so terrible in his denunciations of the wicked that he was designated "The Champion of Right," and this title was ever after accorded him by the Latter-day Saints. On one occasion he was selected, with a small body of the Saints, to go and protect Adam-Ondi-Ahman. His influence to buoy up and encourage the oppressed was remarkable. The enemy at Adam-Ondi-Ahman, notwithstanding their superior numbers, retreated before this little band of faithful patriots, of whom John Taylor was a leading member. While Joseph and Hyrum Smith were imprisoned in Missouri Elder Taylor paid them several visits. He was selected by the Saints of Caldwell county one of a committee to draft a memorial to the legislature of Missouri, setting forth the persecutions, and asking that body for a redress of the wrongs imposed upon them. Himself and Bishop Partridge were also appointed to write a petition to the general government. Elder Taylor was among the number who, after the expulsion of the Saints from Missouri, returned to Far West to fulfill a revelation given July 8th, 1838, that the Twelve were to take their departure for their mission to Europe on April 26th, 1839, from the Temple grounds in Far West. The enemy having learned of this revelation, swore that it should not be verified. They were baffled, however. The brethren arrived upon the spot soon after midnight, held a conference, excommunicated a number of persons, and ordained Wilford Woodruff and George A. Smith to the Apostleship. On the 8th of August Elder Taylor left Nauvoo for England. He was sick for eleven weeks on his way. He left his family in the old military barracks at Montrose, Iowa, in very poor circumstances. Most of the Twelve and many of the Saints were sick, having just passed through the persecutions and hardships attending their residence in and exodus from Missouri. Elder Taylor was a man of great faith in God and believed thoroughly in preaching the Gospel "without purse or script." When traveling to a certain destination, if he had but a pittance he would purchase with that, transportation in the best conveyances attainable, thus placing himself among the best educated people in his travels. When his means were exhausted, with an inexhaustible store of faith, he would stop and preach the Gospel. The Lord would raise up friends who would give him money, with which he would proceed on his journey. In doing this he would never ask a human being for help. He asked the Lord, and his prayers never went unanswered. His course was pre-eminently the true pattern which should be followed by the servants of the Lord in missionary work. When they were about to sail from New York to Liverpool, himself and two other brethren were almost destitute of means, not having sufficient to pay one passage, much less three. Notwithstanding their predicament, a very short time before the vessel was to sail Elder Taylor told one of his companions to go and engage passage for all three to Liverpool. His fellow-laborers were nonplussed and asked where on earth could they get means in so short a time. Elder Taylor answered that there was plenty of means in the world and the Lord would send them enough before the vessel sailed to pay their way. His words were most remarkably fulfilled. He asked no person for money, and yet immediately after he made the prediction one after another came to them and proffered assistance, until enough was provided to meet their expenses to Liverpool. Another instance, which but illustrates the constant manifestations of Providence which characterized his entire life, occurred in the Isle of Man. He had secured the printing of some tracts, which he wrote in reply to the falsehoods circulated by ministers and others regarding the character and doctrines taught by the Prophet Joseph Smith. When the tracts were ready the printer would not deliver them until every penny was paid which was due him. Elder Taylor did not have sufficient to meet the demand, and being very anxious to obtain the tracts went immediately into a private room, and, kneeling down, told the Lord in plain simplicity exactly how much he needed to pay for the matter he had published in defense of his cause.

In a few minutes after his prayer was offered a young man came to the door, and upon being invited to enter handed Elder Taylor an envelope and walked out. The young man was unknown to him. The envelope contained some money and a little note which read: "The laborer is worthy of his hire," and no signature was placed thereon. In a few minutes later a poor woman engaged as a fish vender came to the house and offered a little money to assist him in his ministerial labors. He told her there was plenty of money in the world and he did not wish to take her's. She insisted that the Lord would bless her the more and she would be the happier if he would accept it, whereupon he received the offering, and to his surprise the poor woman's mite, added to what the young man had given him, made exactly the amount sufficient to pay the printer the balance due him

The promise of the Savior, "Ask and ye shall receive," was not a mere saying, but a living reality with President John Taylor. To him the promise meant exactly what it said. He arrived in Liverpool Jan. 11th, 1840, and immediately commenced his missionary work, preaching, baptizing, organizing branches, and with his brethren regulating the church throughout the British Isles. He introduced the Gospel into Ireland and the Isle of Man, extending his labors into Scotland. He published several tracts, setting forth principles of the Gospel and refuting falsehoods. He corrected the proof sheets of the Book of Mormon, and with President Young and Elder Parley P. Pratt prepared and published the first edition of the Latter-day Saints' Hymn Book. After a very active and successful mission he returned to America, arriving in Nauvoo July 1st, 1841. Upon his arrival home he found his wife very near to death, being seriously ill. He called to his aid about twenty Elders. They administered and prayed for her and she was restored to health. In October, 1841, John Taylor and Elias Higbee were appointed a committee to petition Congress for a redress of the wrongs heaped upon the Saints in Missouri. He was also appointed by the Prophet to present the petition. Elder Taylor edited the last three volumes of the Times and Seasons, by appointment of the Prophet. He also edited and published the Nauvoo Neighbor. As well as attending to his high calling in the Apostleship, he was a city councilman, one of the Regents of the University, and Judge Advocate of the Nauvoo Legion, all of which he filled with ability and distinction. Elder Taylor was very firmly attached to the Prophet Joseph Smith. He often attended him in scenes of persecution and trial. When Joseph and Hyrum were taken to Carthage and lodged in jail on false charges, and promised by the Governor of the state protection from mob violence, and a fair trial, Elders John Taylor and Willard Richards accompanied them as friends, and were in the prison when the awful tragedy took place, which resulted in the martyrdom of Joseph and Hyrum Smith. Just before the assault made upon the prisoners, Elder Taylor sang the hymn, "A poor wayfaring man of grief." By request of Hyrum Smith he sang it the second time, although he expressed himself as not feeling in a very favorable mood to sing. Between 4 and 5 p.m. June 27th, 1844, an armed mob rushed up the stairs of Carthage jail leading to the apartment where the brethren were confined. They shot through the door, and a ball pierced the face of the Patriarch Hyrum Smith. It entered his head near the nose. He fell upon the floor, calmly exclaiming, "I am a dead man." While the mob were forcing the door open and pushing their guns through the opening Elder Richards held the door the best he could, while Elder Taylor parried their guns off with his walking cane.

Of a sudden the Prophet Joseph sprang to the window and leaped out. His motive in doing this could not have been to save his life, for he sprang into the open fire of his enemies. It must have been, as believed by Elders Taylor and Richards, to save the lives of the two last named brethren, by calling the attention of the mob from the inside to the outside of the building. His action had the desired effect, for instantly the mob rushed from the stairway of the jail to the ground below, and concentrated their murderous fury upon the Prophet, as he fell a martyr by the curb of the old well by the side of Carthage jail. Elder Taylor ran to the window and was shot in and near the thigh with four balls. He was about to fall out from the window when a bullet struck the watch in his vest pocket and forced him back. He fell upon the floor, not knowing at first what had forced him back, and thus providentially saved his life. Elder Richards, who escaped unhurt, dragged his body to a small room and covered him with an old bed. The mob soon dispersed in confusion, and as soon as convenient thereafter the wounded body of Elder Taylor was removed to Nauvoo, where he recovered, but carried one or more bullets to his grave forty-three years later. He was a man of wonderful vitality and nerve, bearing all physical pains, as he did trials and tribulations of another kind with fortitude unexcelled. Upon his restoration to health he resumed the performance of every duty, and was one with President Young and his brethren of the Twelve Apostles in presiding over the church. He helped the Saints in their troubles by every means in his power, assisted in the completion of the Nauvoo Temple, and suffered the trials of another great exodus when the Saints were driven from their homes in Nauvoo. He journeyed with the first company of the brethren to winter quarters, assisted in organizing the Mormon Battalion, and was from this point called with Elders O. Hyde and P. P. Pratt on a mission to Great Britain. He responded cheerfully, again leaving his family in the wilderness in tents and wagons. He arrived in England Oct. 3d, 1846, and performed an excellent work, in company with his associates regulating the affairs of the mission. He returned in the following spring and had charge of the large company of the Saints which entered Salt Lake Valley in the fall of 1847. In pioneer, exodus life, across the weary plains afoot and with teams, under trying ordeals, as in all other experiences, John Taylor was master of the situation. He cheered the Saints, by faith promoting anecdotes of past experience and history, with prophetic inspiration, pointed them to a future of long respite from mob violence. He could compose and sing hymns and pleasant songs with high moral sentiment embodied in them. One of the favorite songs he used to sing expresses the godlike love and charity of the man who had suffered even the shedding of his blood to vindicate correct principle. It was "Nay speak no ill, but rather speak of all the best you can." There was nothing in his nature and sentiments of a pettish or grovelling character. He spurned every sentiment that was low or dishonorable in thought, word or deed. His language and manner of address was always chaste and dignified to the very extreme. He spent two years in Salt Lake Valley, was active in founding and building the city of Salt Lake. He was ingenious in mechanism, and withal truly a philosopher under all circumstances. He built one of, if not the first saw mill in Utah, and worked in it himself. March 12th, 1849, he was chosen one of the Associate Judges of the provisional State of Deseret. In October, 1849, he was called on a mission to France, which he filled with marked ability and success. Upon his arrival in Boulogne, he was challenged to a discussion with several clergymen, the proceedings of which were published in pamphlet form in Liverpool and subsequently in Orson Pratt's works. His opponents found themselves utterly powerless to meet him upon Scriptural or reasonable grounds, and speedily resorted to subterfuges, lying and slanderous reports, all of which were refuted in a masterly manner by Elder John Taylor. During his mission the Book of Mormon was translated into French and German under his direction, the latter being published in Hamburg, where he introduced the Gospel. He also edited and published in France a monthly paper called L'Etoile Du Deseret, and in Germany a periodical entitled Zion's Power. During his labors several branches of the church were organized in France. He also wrote while upon this mission, and published it after his return, the sublime treatise entitled "The Government of God." He returned to Salt Lake Valley Aug. 20th, 1852. He labored with his hands, and traveled much, preaching the Gospel among the Saints. In 1854 he was elected a member of the Territorial Legislative Council, but subsequently resigned this position to fill a mission in New York, and to preside over the church in the Eastern States. At that particular time heavy attacks were being made upon the Latter-day Saints through the press. Elder Taylor published a paper called "The Mormon" in New York City, establishing his headquarters near the office of the noted writer and editor, James Gordon Bennett, to whose attacks Elder Taylor replied in such a vigorous manner as to surprise the anti-Mormon element in that city. His arguments were unanswerable, and as usual the opponents of the truth resorted to falsehood and buffoonery. He continued "The Mormon" until 1857, when he was called home on account of the threatened war against the Saints under the administration of President Buchanan. During the times and circumstances leading to the action of the government in sending an army to Utah, Elder Taylor was active and fearless in defending the rights of the Saints and denouncing the preachers and politicians who who were industriously circulating falsehoods against the Saints. His replies to Vice-President Schuyler Colfax's ungentlemanly and unwarranted attacks upon the Saints exhibit the fearless character of the man, as well as the clearness of his mind in penetrating the right and wrong side of every proposition under consideration. He was very active in his efforts to secure the admission of the State of Deseret into the Union. It was upon his return from the publication of "The Mormon" that President Young designated Elder Taylor as the best editor of a paper among the Latter-day Saints.

From this time on, for many years, his time was occupied in traveling, preaching, organizing and regulating the church in the various settlements of the Saints. He was many times a member of the Utah Legislature, and Speaker of the House. As a legislator he showed marked ability. He also served as Probate Judge of Utah county. He was present at the dedication of the St. George Temple, the first built in Utah. He took part with President Young in the organization of the Stakes of Zion. At the death of President Young in 1877, Elder Taylor was President of the Twelve Apostles, and in October, 1880, was sustained as President of the Church of Jesus Christ of Latter-day Saints and Prophet, Seer and Revelator to the Church in all the world. Apostles Geo. Q. Cannon and Joseph F. Smith were chosen as his counsellors. During the

(See Page 104.)

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SATURDAY, FEBRUARY 24, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

In the Conference report of Jan. 20th the East Tennessee Conference report was credited to Georgia, while the Georgia was credited to East Tennessee.

Elders in all Conferences should be more prompt in aiding their Conference Presidents with stamp money for the forwarding of papers. Many small amounts make a large sum, and it becomes burdensome to those who look after your mail if you are not prompt in doing your part.

Let us take up the chisel of Faith and mallet of Good Works, and pound, pound away upon the crude rock of worldly wickedness, chipping away all iniquity, and when we have polished the stone with Gospel truth, then with the finer tool of the Holy Spirit let us carve these words, "Seek intelligence, which is God's glory."

TOO MANY PREACHERS.

The following was clipped from one of our exchanges. It is an editorial in answer to the question, "Are there too many preachers?" which was discussed affirmatively by the "Interior." The exchange to which we refer took issue with the "Interior," its argument, in part, being as follows:

Back in the seventeenth century, the question might have been raised, "Are there not too many emigrants going to the United States? there are already ten times as many families on their way thither as the number of cleared farms." The imigrants would have laughed in the face of the objector, and have replied, "Yes, but not too many to clear the farms; and the more that go together, the stronger are we against our enemies." So at the present, while the number of ministers may or may not be in excess of the number of self-supporting fields, it is not in excess of the openings and opportunities for planting the Gospel.

In the days of Christ, He bade His disciples to lift up their eyes and behold the fields already white to the harvest. How many self-supporting Christian churches were there at that day open to the ministrations of the disciples? Not one. There was, therefore, according to the argument of the Interior, an over-supply of at least seventy ministers. And yet Christ bade His disciples at that time, "Pray ye therefore the Lord of the harvest, that He will send forth laborers into His harvest." Matt. 9:38. Christ thought that under these circumstances there was not an over-supply, but an under-supply.

The Interior quoted statistics showing that there are twice as many ministers in the north as there are self-supporting churches, and argued that this is one forcible proof at least of there being too many ministers. It was to this point that the part of the editorial quoted referred.

There is no question that the world needs more ministers, for the spiritual requirements of man demand them. If there be any truth in the Gospel of Jesus, and we know that it is divine, if its principles will develop and perfect our natures and eventually exalt us in the presence of God, we truly need more men to teach and administer those laws to the human family.

The promises made by God through obedience to the Gospel are so great and glorious that their worth is incalculable. Through the Plan of Salvation we are insured peace and satisfaction throughout all eternity. Our attributes and faculties are to be perfectly developed in righteousness, and in the presence of our Eternal Father we are to live and grow in love, in mercy, and in justice, by reason of the intelligence we gain from God.

The Gospel is calculated to gratify every pure appetite of our natures—to satisfy every righteous emotion of our souls—and to supply every demand of the faculties of our minds. In a word, it is to purge mankind from all that is impure, from all that is sinful and wicked, and to tone all the finer sensibilities of his nature with all that is virtuous and good, and eventually make his whole being companionable to God and His angels. His soul will be filled with love, with mercy and with justice, while his mind shall abound in the wisdom and knowledge of righteousness and godliness; a cord of unity will bind every heart—liberty will be extended and peace and joy will fill every heart. This is the destiny of the Saints of God—those who obey the Gospel of Jesus.

Indeed we need men to teach us the means to this glorious end; and to say that men who are able and authorized to make clear these principles are too numerous as to advocate a measure that will oppose God and damn and curse His children.

But the question is who is able and who is authorized to instruct mankind and administer the ordinances of the Gospel?

In the kingdoms of the world no man can teach law until he understands it from those who are familiar with the principles thereof, and no man can officiate in those kingdoms until he is first duly authorized to that end, no matter how small the office he holds may be. A perfect knowledge of the law and proper authority to administer it are absolute essentials for the qualification of all officers, and by these principles are order and unity preserved. The finite wisdom of man understands this. But notwithstanding their clear understanding on this matter the Christian world either wilfully or thoughtlessly ignores these fundamental truths, and through their disregard their "Christianity" is a splintered institution, full of contrary dogmas and vain conjectures, which not reason and confuse imagination. only perplex the mind, but also amaze

Instead of the ministers getting their knowledge of the Gospel from God through the means of revelation which He established for that purpose, they go to a thousand and one schools and learn a thousand and one Gospels (?) which they season with sophistry and fables and feed to the hungering souls for truth. And instead of them getting authority from God to officiate in the ordinances of the Gospel, they read Paul's or Peter's or some of the Apostles' commission, which never was intended for them, and feeling impressed to preach they usurp the ancients' authority and immediately proceed to business. Because God is more lenient than man, His authority is usurped and His plans for man's development trampled beneath the dust. But there will come a time when all men—ministers and all—will stand before His throne, who will be answered by Him, when they ask, "Lord, have we not prophesied and officiated in Thy name?" with "Depart from me ye workers of iniquity, I never knew you."

The deplorable condition of so-called Christianity, filled as it is with disorder, contention and strife, making as it does more infidels than worshipers of God, fostering jealousy, hatred and malice in the hearts of men, yea, and even staining the hands of its followers with the innocent blood of their neighbors (many of the Latter-day Saints have fell martyrs by the hands of modern "Christians")—such a condition as this convincingly proves that there are too many ministers—as they choose to call themselves. They denounce revelation, they ignore authority, and they spread confusion and error, and create malice and prejudice in the hearts of men, for the which, reason unites with the Interior in contending that there are too many so-called divines.

We invite all men to investigate the Gospel of Jesus Christ as it has been restored, in these last days, with its pure principles, for truly the channel of revelation is reopened and authority to act for the Master committed to man.

For what doth it profit a man if a gift is bestowed upon him, and he receiveth not the gift? Behold he rejoiceth not in that which is given unto him, neither rejoices in him who is the giver of the gift.

Truth is obeyed when it is loved. Strict obedience to the truth alone enables people to dwell in the presence of the Almighty.

History of the Southern States Mission.

(Continued from page 89.)

August, 1895—

But three days of August had passed when death claimed one of God's noblemen. Elder Charles Scott Hall, of the Texas Conference. Elder Hall had been troubled with chills for about two weeks, but at no time was his condition considered dangerous. On the morning of his death he arose early and went out upon the porch, where he fainted. He was carried into the house by his companion. Elder Heber W. Perry, and cared for, but passed away in less than half an hour. Elder Perry telegraphed to the office for money to prepare the body for removal home. President Kimball left Chattanooga for Fort Worth, where on the 5th inst. he met President Campbell, of the Texas Conference, in charge of the remains. On the same day President Kimball started for Utah with the body, arriving at Salt Lake on the 8th inst. Here he was met by his brother, J. G. Kimball, and both accompanied the remains to West Portage and spoke at the funeral services. Elder Hall had been laboring in the Mission about ten weeks, and was a faithful and efficient Elder.

President Kimball's trip to Utah prevented his attendance at the West Virginia Conference, which convened at Two Mile, Kanawha county, Aug. 10th and 11th. All the Elders laboring in the Conference were present, President Samuel Brinton presiding. Public meetings were held daily, being largely attended by a very respectable and intelligent audience, who were fed the word of God as it fell from the lips of the humble Elders. It was the design to hold the conference in the neat frame church owned by the Saints on Two Mile, but on the evening of the 7th, through the work of a fiend it was burned to ashes. Conference was therefore held in an adjoining grove. On the morning of the 16th President Kimball arrived from Utah and immediately left for Haran to attend the Virginia Conference, which was held Aug. 17th and 18th. Although there had been some threats made by bitter opposers, no molestation was offered, and a most enjoyable time was had. A special meeting was held for the Saints, in which they were instructed in their duties pertaining to tithing and the word of wisdom, etc.

The North Carolina conference convened at Mount Airy Aug. 24th and 25th. Four public and three council meetings were held. President Kimball and all the Elders spoke with much force and power. The Holy Spirit was poured out upon the speakers, the spirit of conviction accompanied the remarks made, and it was a time of great rejoicing.

Thirteen Elders arrived from Utah on the 28th inst. After being instructed they left for their fields of labor.

Elder Mathonihah Thomas was appointed President of the Virginia Conference, to succeed Elder G. H. Wallace, released.

During the month there has been considerable sickness in the Mission, especially in the Texas Conference, where several Elders have been troubled with chills and fever. Several remarkable cases of healing have been reported, and a great many baptisms.

(To be continued.)

But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith.—Gal. 5. By their fruits ye shall know them. Does your fruit show that you have the Spirit?

HOW ONE FOLK TALKED.

(From Deseret News.)

From Chattanooga, Tennessee, papers, just received, we learn that some controversy has been going on in that city over attacks upon "Mormonism," made in the pulpit of the First Baptist Church. It appears that Rev. E. E. Folk had been engaged to lecture there on the subject of which he claimed to have made a study, his chief means of information having been acquired during a visit of "nearly two weeks" in Salt Lake City.

His lecture consisted principally of a repetition of gross slanders and off color stories, with burlesques of "Mormon" doctrine and perversions of historical facts. The purpose in view was to check the influence of the "five-hundred Mormon missionaries," who, he stated, were laboring in the southern states.

The Chattanooga News, which published a very full synopsis of the tirade, also gave place to an interview with President Ben E. Rich in reply to it. This is an evidence of fairness on the part of that paper, which, with other courtesies of a similar kind, is much to its credit in these times, when it is unpopular to publish anything on "the other side," that is our side of the "Mormon" question.

Mr. E. E. Folk, in "coming back" at President Rich, mentions his visit to this city and his interview with the editor of the Deseret News, whom he mentions as "one of the Twelve Apostles," which is about as accurate as many other of his statements. As he has made this reference, we here present the facts concerning his conversation with the writer of this article:

His card, presented when he came to this office, bore the name simply of "E. E. Folk, representing the Nashville American." He did not mention or hint at his ministerial position. He posed as a newspaper correspondent. We gave him, by request, an epitome of the doctrines and organization of the Church, and answered a number of questions very frankly, until he drifted into a series of which we had type-written copies, that had been furnished to others of the genus Paul Pry by the clique in this city which is engaged in raking up gossip and scandal, for the pruient and impertinently curious, who come here to poke their nasal organs into private affairs, for the purpose of smelling out something that will suit the perverted tastes of sensation-mongers. We then expressed our doubts as to his status as a reporter or correspondent of a respectable journal, and told him that no decent newspaper man would engage in such work, and no reputable paper would want such matter for publication.

It was evident that he was not inquiring into "Mormonism" in order to learn the truth concerning the system, but was acting as a tool to dig up something to gratify his own desires, and to dish up for the delectation of the depraved who cover their cravings with the cloak of religion.

Of course he has made the most of his opportunities, and in retailing the gossip and dressing up in fantastic garb the few facts he gleaned while here, he has succeeded in exciting large congregations. In the language of the Chattanooga News, "a more sensational statement was never made in a pulpit." A few samples of his assertions will suffice, without repeating the vilest of his charges against the "Mormon" Church and people.

He revived the dead and decayed story about Solomon Spaulding having written the manuscript from which the Book of Mormon was "concocted." He claimed to have interviewed President Snow. By his request we introduced him to that gentleman, who held no conversation with him at all, but discerning his caliber, turned him over summarily to the editor of the "News," who treated him with far more courtesy than he deserved.

Folk gave in his lecture a pretended history of the "Mormons," in which he informed his hearers that in Nauvoo "no one could be arrested without the consent of the city council." That the purpose of Brigham Young in coming to this place, was to "establish a government independent of anything on earth." That this region was ceded from Mexico "much to the chagrin of Brigham Young." That the "State of Deseret was admitted to the Union," but "polygamy being openly practiced, statehood was taken away." That the "murdering of the body to save the soul was a principle of 'Mormon' belief." That it was "nothing unusual to find the 'Mormons' lying, cheating, stealing, and murdering in order to carry their point." That Brigham Young preached "he would send every Gentile to hell, and that they had better supply themselves with coffins while lumber was cheap." That "Mormonism" taught that "unmarried women will be mere servants hereafter." That "unquestioned obedience to the higher authority is one of the requirements of the Priesthood, and all who will not thus submit will be damned." That "no one but 'Mormons' will be saved." That in Utah, "if you were to hang a petticoat on a bush, half a dozen men would immediately make for it." That "in one county it was found that 75 per cent. of the marriages contracted were forced,' 'and in one city of 3,000 there had been no marriages for two years that were not forced."

In addition to these pulpit utterances the slanders and indecencies that have graced the columns of a local contemporary, were repeated by the ministerial purveyor of such material who came here under the guise of a representative of a respectable journal.

The shameless falsehoods we have reproduced, serve to show the character of the discourse and of the Reverend (?) gentleman who delivered it. We are told that some of the members of the church where it was preached, left the building in righteous indignation. It is surprising that any sane and decent person would remain to listen to such an harangue.

The truth is, Mr. Folk came here with the evident intent to gather up just such scraps as he fed out to his open-mouthed audience. He found folks in this city ready to supply him with what he wanted. The questions given him to ask of "Mormons," indicated his source of supply. The egotism which lends some persons to think they can learn all about "Mormonism" and the "Mormons" in a visit of nearly two weeks," found in him a prominent representative. His mind and tastes were of the kind to which the vile stuff he accumulated naturally gravitated. And now he can pour it forth into willing ears, and also pose as an authority on the subject, for did he not spend "nearly two weeks" in the capital of "Mormondom," and is not that fully sufficient to constitute him an anti-"Mormon" expert?

We learn from our friends in Chattanooga, that, as usual after such outbursts, attention is being attracted to the truth and the agitation is doing good instead of the evil intended. They should not be slow to follow up the advantages thus obtained, and by simply preaching the truth in plainness, without noticing the source of those defamatory utterances, they will gather in the honest and fair-minded, who cannot be deceived by the hirelings that have falsehood for their refuge, and who make merchandise of the souls of men. Meanwhile, Rev. (?) E. E. Folk is perfectly welcome to publish, in full, everything that was said to him in the interview with the editor of the Deseret News.

"In order to do anything worth doing, we must not stand shivering on the bank and thinking of the cold and danger. Jump in and scramble through as well as you can."—Sidney Smith.

A man who respects the opinions and rights of others has the love and good will of his fellowmen.

Mormons and Mormonism
By a Non-Mormon.

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(Continued from page 95.)

The growth of schools in Utah is full of evidence that the Mormons were the friends of education. Remember that for years there was no money in Utah, yet the people built houses in which they lived, as well as hundreds of meeting houses. The first meeting houses were "boweries"—posts set in the ground, a flat roof of poles shingled with bushes cut in foliage. I have seen several of these old places of worship. But as soon as practicable every ecclesiastical "ward" had its "dobe" meeting house, which was also school house. But "Utah's best crop" would soon overflow any ordinary Mormon meeting house and more school room would become necessary. On Sunday the Bishop of a ward would say:

"My brothers and sisters, we need more school room in this ward. What will you do to provide it?"

"I will give a team ten days."
"I will give a thousand 'dobes."
"I will give two weeks' work."
"I will give twenty bushels of wheat."

Thus it would go, and the school room would come as a labor of love and without the passing of a dollar. Today there are no people in the nation so eager to learn as are many of the young Mormons whom I have met in my travels about Utah. The State University, the public schools, all schools are full. The Mormon Church has its special schools, as other sects have in Utah, and their theology has its place in the studies, but the Mormons have no desire to introduce Mormon theology into the public schools and are opposed to the introduction of any other theology, as of course they should be.

MORALS.

In 1876 there were thirteen counties in Utah without saloon, brewery, gambling house, brothel, lawyer, doctor, beggar, parson or politician, and the population was exclusively Mormon.

In the winter of 1881-2 there were fifty-one prisoners in the Utah penitentiary. Only five were Mormons, and yet the Mormon population of the territory exceeded that of the anti-Mormon 500 per cent. From 1877 to 1882 the jail of Salt Lake county received only three Mormons. In 1881 there were 1020 arrests in Salt Lake City, of which 103 were Mormon men and boys and six Mormon women; 657 non-Mormon men and 194 non-Mormon women. In 1882 the number of arrests in the same city was 1561, of which 188 were Mormons and 1373 non-Mormons. In that year there were sixty-six barrooms in the city, and sixty of them were kept by non-Mormons. There were fifteen billiard and bowling rooms and seven gambling houses, all kept by non-Mormons.

The above, as well as the following statistics, are taken from "The Palantic," published by A. M. Musser. From the Utah penitentiary records for the year ending June 30, 1884, Mr. Musser showed that, with the population of Utah 83 per cent. Mormon and the non-Mormon population only 17 per cent., there were thirteen Mormon and seventy-eight non-Mormon prisoners—a difference of 600 per cent. in favor of the Mormons. Add to this the difference in percentage of population and we have over 1000 to one in favor of Mormon morality as compared with that of the non-Mormon population of that period.

It should be understood that the above statement is not intended to characterize the whole non-Morman population. All through the Utah years there have been non-Mormons here who were most exemplary people. They came in to stay, to engage in business, to make homes. They have never engaged in the local disputes. They have never been anti-Mormons. Because they would not join the raid against the people they were for years sneered at as "jack-Mormons." The criminal element referred to in these statistics as "non-Mormons," it is safe to say, should have been put down as "anti-Mormons."

When the first edition of this pamphlet was issued the anti-Mormon paper of this city and several anti-Mormon parsons of Utah and Canada undertook to answer these statistics by claiming that the Mormons referred to were all "Latter-day Saints," while none of the "non-Mormons" were "Christians." For answer I will say that the record shows that of the seventy-eight "non-Mormons" in the Utah penitentiary and referred to above, forty-five were members of Christian churches. To show that this class of Utah non-Mormons were not worse than Christians generally, I refer to statistics furnished the Deseret News recently by Ephraim Ainsworth.

In 1889 Ohio had 942 convicts in penitentiary—826 of them belonged to Christian churches. In 1893 Canada had 11,810 convicts—Catholics, 4,395 Church of England, 3,621; Methodists, 1,624; Presbyterians, 1,495; other sects, 698; Atheists, none. In 1896 the Kansas penitentiary had 343 Methodists, forty-one Presbyterians, sixty-one Campbellites, other sects twelve. In 1896 the Michigan state reformatory had as inmates 226 Methodists, eighty-four Baptists, thirty-one Episcopalians, twenty-eight Congregationalists, eighteen United Brethren, 229 Catholics, sixty-five Presbyterians. From the Tennessee state prison, no date given, is reported 873 convicts—870 Christians and three who would not state their religion. Thirty years ago a Unitarian minister named Hatch made a careful investigation of criminal statistics of the United States and Territories and published the statement that 7 per cent. of male convicts in the penitentiaries of the country were ministers. Utah has had her full share of them in the last thirty years, though she has kindly permitted them to run away, making no attempt to capture them save in the case of a parson who killed his victim, cut her body up and attempted to burn it. A reward was offered for him, but he is probably sending heretics to hell yet for Christ's sake. It is said "there are none righteous, no, not one," that is, we all "live in glass houses" perhaps.

Coming back to Utah morals—I have ben told by a physician of long practice here that veneral diseases are much more prevalent among Gentiles than Mormons.

If the faces of children are an index to the morals and self-control of parents, many Mormons have only to point to their offspring to prove their own general purity. Indeed, it would be difficult to find finer types of manhood and womanhood than are to be seen among the Mormons, and this applies as well to polygamous as to monogamous offspring.

Right here, at the risk of being misunderstood, I want to say a word about Mormon polygamy. It was not established for the gratification of "lust," as has been so often averred, but was, I think, a conscientious effort to improve humanity by sterpiculture. It was the only considerable effort ever so made among civilized people. I think it would have been better to have given it a scientific instead of a theological basis. In the country at large monogamous marriage has long been degenerating. With its degradation society must sink to conditions that must eventually, if not arrested, destroy our civilization. Religion may insure humanity against fabled fire after death, but it cannot breed out defects of will and taints of blood. Nobility of person, life, character is born, not made by creeds. Humanity can never be Godlike or fit for "the kingdom" until it is bred up from its sometimes lower than "beastly" level. Mormon polygamy was the beginning of such an effort. It has been killed by ignorant prejudice. But soon or late the world will see the infinite need of wisdom and science in the production and development of children, and then it will be understood that the marriage system must be reconstructed. Mormon polygamy was not the "beastly" thing a nation of adulterers called it. It grew out of the belief that life is eternal, that there can be no marrying in the future life; that women not married here can never marry, but must be the servants of those who were married on earth for all time here and hereafter. It grew out of the belief that woman gains her "exaltation" in the kingdom with her husband, and he in part through the excellence of his family. It was the Mormon women who wanted polygamy. But no woman would enter that relation through "lust." She could only enter it by conquering her passions, and in doing that she prepared herself to become a divine mother. It is only when women can learn to do this and compel men to respect their rights in gestation, as all other female mammals do their mates, that mankind can be saved—from itself. I am not advocating Mormon polygamy, but the physical improvement of humanity as the natural and also the scientific basis of mental and moral improvement. Sometime this great truth will receive the recognition denied it now.

I come back now and say that, taking polygamy and all into careful consideration, the morals of the Mormon people have always been as good as the best in the nation, and through the thirty-two years when the population of Utah was almost wholly Mormon and "this people" had not come under the influence of those who wanted saloons, brothels and dance halls opened to tempt young Mormons, their morals were infinitely superior to anything to be found in the ragtag-and-bobtail element that for years existed on the western frontier and found in Utah the only oasis of the mountains.

(To Be Continued.)

A FOND GOODBYE.

A fond goodbye,
God sends thee forth.
A favored one thou art
Heaven's message to impart!
Be brave and firm; be pure and true;
What man has done, that man can do.
A fond goodbye!

A bright goodbye.
Where courage fails draw near to heaven
"Ask" receives the promise given.
Thy mission's field—with quickening pace
Toward Zion turn thy longing face.
The test is o'er and he has won
A mother's truest—a sire's "Well done."
Home, home again, praise God above
For life and all His wondrous love.
A bright goodbye!

—"Ben Bolt."

SEARCH THE SCRIPTURES.

BY JNO. S. SEARS.

Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me. (John 5-39.) How often in traveling among the people do we meet those who say they have read the Bible from the time when they were mere children, telling you with pride that they have read the Scriptures from beginning to end many, many times. These people will trace the genealogies of many ancients, and can tell you much about the Prophets of old, as far as revealed by Holy Writ; yet how few know the true plan of salvation, as laid down by our Lord; claiming to believe in Paul's writings, yet contrary to his teachings will they give heed to fables and geneologies which minister questions rather than godly edifying. From among the thousands, yes millions of people who read the Scriptures, how many "search," as commanded? How many can tell what should be done to be saved? Christ meant that all of God's children should obey the one plan, and pass through but the one gate, if they would gain desired salvation; for truly His plan is universal and justice forbids salvation save by that one way—the straight gate; for wide is the gate and broad the way that leadeth to destruction, and many there be which go in thereat. How different the roads. Two young men having grown to manhood, under the care of a loving mother, left home to battle for themselves. Journeying together for some time, finally they separated, each choosing a different path. The broad road having been trodden so much was very easy to follow, besides everything seemed so beautiful while looking along its flower-lined course. The air being filled with perfume, the people wearing their fine broadcloths, silks and finery added enchantment to one of these young men. As he journeyed along all seemed gay and happy, money, wine, etc., were much in evidence. On, on, did the mass of people go, and as this young man continued, what in the beginning seemed a pleasure was now tiresome; murder, robbery and evil deeds could be witnessed on all sides. Many would turn and retrace their steps, but no the surging multitude pressed forward, not seeming to care for the consequences. He that chose the straight way could tell a far different story. The path being very seldom traveled, was dim and rough, being lined with rocks, thorns and briers. Entering upon the path the other young man journeyed on, stumbling and falling; often bruising himself, yet arising again, and continued on. Satan appeared and tried to lead him astray. For, said he, why travel upon this rough path? Why not take the broad one, so easy to follow? Do you not know it is very unpopular to be seen upon this path; can you not see those people pointing the finger of scorn at you, hear them mocking and laughing? "Get thee hence Satan," and plodding his way along he went forth to receive at the end of his journey the plaudit, "well done, thou good and faithful servant."

There is as much difference between reading and searching the Scriptures as there is between digging a hole and mining. Nature bids all search out her riches, but suppose a man desiring to find gold should shoulder a pick and shovel, and going to the mountains should start picking away at mother earth without respect to location; what else could be expected but a failure? How different would the true prospector proceed with his labors, searching here and there, studying well the strata and noting well the ground, formation, etc. When once started aright, the vein is found and riches crown and repay for every effort put forth in truly "searching." The plan of salvation is plain indeed to them who will but do the will of the Father. Search as commanded, and when you have found the true plan, obey.

THE DARK AGES.

BY A. ARROWSMITH.

(Continued from page 96.)

The TENTH CENTURY was a period of unrest, the world being full of turmoil and disunion.

In the year 912, Rollo, the Norwegian, a famous pirate, and the son of a count being banished from his native soil for his many lawless acts, gathered a band of Normans and overran France. To secure peace Charles the Simple, King of France, gave Rollo a dukedom and great possessions, also his beautiful daughter, Giselda. The conditions were first peace, and second, that Rollo would embrace Christianity.

Rollo accepted the terms proposed, was baptised a Christian, was renamed Robert and became the founder of that great line of dukes who dictated the state affairs of nations in after years, who invaded England under Duke William, defeating Harold at the battle of Hastings and secured the English throne, gaining the title of William the First, the conqueror.

At this period the Ottoman empire was established on the ruins of the Saracen Dominion by the Turks, driving them from Persia and the East. Palestine and the Holy Land was and is still under the dominion of the Ottoman empire, the inhabitants of which are the followers of Mahomet. The Christians, who at this time were very fanatical, bigoted and headstrong, were determined to wrest this sacred ground from the Mahometans, and the authorities proposed the crusades to drive the Crescent, the Mahometan emblem, from Palestine and substitute the Cross.

When Mahomet was exiled, the moon was in its first quarter, and on account of his peculiar views, he took this token as his emblem, and the Crescent has since been looked upon by the Mahometans, much as the Cross is by the Christians.

The historian speaks of Christianity, in this age of the world, as a rotten system.

One of the Grecian Patriarchs, Theophylact by name, became vastly wealthy by selling church offices. He had agents employed in selling images, which were much sought after. He is said to have been a great lover of horses and dogs, having at one time over two thousand hunting horses to which he fed nuts, dates, dried grapes, steeped in wine, to which he added perfume. It is said of this extravagant pontiff, that while celebrating High Mass on holy Thursday, his groom brought him the joyful news that one of his favorite mares had foaled. He was so elated that he immediately threw down the lithurgy, left the church and ran in rapture to the stable. After having expressed his joy at the event, he returned to the altar and finished the divine service.

The above event shows the worldly nature of those in high ecclesiastical positions in the Greek church.

The same authority says, that degenerate and wicked as these Patriarchs were, they were less profligate and indecent than the Roman Pontiffs, who indulged in all sorts of indecencies and immoralities. They are declared to have been monsters and not men. Sergius the Third, was an adulterer. John the Tenth, was placed in the Papal Chair by the Empress Theodora, the splendid Queen of Byzantium, who was a lover of John. He was finally murdered by order of Marozia, the daughter of Theodora, who had a bastard son by the Pontiff Sergius the Third. This son was placed in the Papal Chair, and took the name of John the Eleventh. Such were some of the so-called successors of St. Peter.

This century was conspicuous for the number of Roman Popes who were crowned and uncrowned, at the pleasure of the great Emperors of Germany,—the Othos.

The custom of changing the names of the Popes upon election, commenced and was adopted in the year 996, thus we have so many Johns, Leos and Gregorys.

Concubinage and Simony, or the buying and selling of church offices, were indulged in, by the clergy and the election to ecclesiastical positions, did not depend so much on the qualifications of the applicant, as on the ability to buy such office, for they were bought and sold to the highest bidder. In consequence many times the most stupid wretches were raised to high positions in church and state.

The century generally was in a deplorable state of illiteracy. The laity were frightened into religeous fervor by the terrible depictions of hell. Purgatory was pictured in horrible colors before the poor ignorant people, who believed they could only escape the torments of the damned through the prayers of the clergy and of departed saints, which could only be obtained by paying money, or its equivalent.

Regions of the damned were obdurate to all but the Priests, and their influence only, could release a soul from this most terrible place.

The rosary was instituted at this time, and takes up considerable time in the Roman Catholic worship. It is a very prominent feature in their service, and consists of fifteen repetitions of the Lord's prayer, and 150 salutations, or ave marias for the Virgin Mary.

Many people during this century, believed that the day of judgment was at hand. The 1000 years spoken of in the 20th chapter of Revelations was generally looked upon as the great winding up scene, and as this was the Tenth century, the great day of judgment was looked for daily by the poor fanatics; they lived in dread of the torments which were looked for at the termination of this life, and the coming of Christ. This superstition spread, so that numbers sold out their possessions, gave the proceeds to the church and removed to Palestine, where they expected to receive Christ, and be prepared for His coming. If an eclipse occurred, or anything unusual happened, the cities would immediately be vacated by these cowardly Christians; they sought the rocks and caverns for shelter, where they might hide themselves from the great anticipated display. General confusion reigned and dispair was depicted on the blanched and terror stricken countenances of the populace, who sacrificed their earthly possessions to the church, while endeavoring to obtain spiritual preferments. In consequence of these dismal forbodings, the church became very rich. It certainly was a profitable misinterpretation of scripture for the prognostications of the corrupt clergy was so generally believed.

The coming of the Lord Jesus, and the ushering in of the Millennium, or 1000 years of peace, when Satan will be bound, has been anticipated and looked for, ever since Jesus ascended from Bethany. Paul said, "that day shall not come, except there

REPORT OF MISSION CONFERENCES FOR WEEK ENDING FEB. 3, 1900.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainm't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
D. H. Elton	Chattanooga	12	218	...	182	40	4	181	15	4		5	18	185			Chattanooga	Tennessee.
Heber S. Olson	Virginia	40	1018	32	122	318	57	844	608	95	5	23	64	574	4		Box 388, Richmond	Virginia.
B. F. Price	Kentucky	27	638	5	115	137	17	392	163	15	2	11	28	404			Battletown	Kentucky
John Peterson	E. Tennessee	37	742	19	96	264	56	564	314	35	5	20	76	486		1	Pfafftown	N. Carolina.
W. D. Rencher	Georgia	32	1007	277	39	87	34	115	102	23		21	31	346			Augusta	Georgia.
T. H. Humpherys	N. Alabama	40	1008	30	266	112	41	951	549	82	9	23	77	786	1		Memphis, Box 153	Tennessee
C. G. Parker	Florida	42	1287	211	89	188	8	258	98	31	3	10	83	378	1	7	Lulu	Florida.
J. Urban Allred	Mid. Tenn	40	707	14	208	82	27	313	77	11	2	12	81	408	3		Sparta	Tennessee.
J. M. Haws	N. Carolina	42	942	74	158	309	44	317	197	28	3	21	96	731			Goldsboro, Box 924	N. Carolina.
Sylvester Low, Jr	S. Carolina	38	999	665	20	233	12	67	1834	6	2	2	49	353	4		Sharp	S. Carolina.
O. D. Flake	Mississippi	16	380	225	73	135	3	166	4	22	1	5	16	260			Baton Rouge	Louisiana.
D. A. Broadbent	E. Kentucky	30	606	161	236	240	13	355	264	16	2	15	68	445		2	Buck Creek	Kentucky.
J. N. Miller	Louisiana	6	173	95	4	16	6	13	6	3		3	5	61			Shreveport	Louisiana.
W. H. Boyle	S. Alabama	16	436	93	24	474		192	24	10	2	9	35	169			Bridge Creek	Florida.
L. M. Terry	N. Kentucky	26	416	215	66	125	3	139	29	18	2	15	36	396			Bagdad, Shelby Co	Kentucky.
Geo. E. Maycock	Ohio	24	279	103	198	48	82	235	63	15		8	5	189			713 W. 8th St., Cincinnati	Ohio.

come a falling away first; he saw the powers of darkness arrayed against the church of Christ, and the establishment of a great power, that would oppose and exalt itself, above all that is called God, or that is worshiped; that should sit in regal power, enthroned in the temple of God, and acting as God himself. This blasphemous power is from beneath and is discribed by John, as the whore of all the earth, who has made all nations drunk with the wine of the wrath of her fornications. By and through this power, being devoid of the inspiration of God through the living oracles, the world has been deceived throughout the "Dark Ages."

The glorious day of rest, when the earth shall receive its paradisical splendor, and be visited by the Son of God, who will come in the clouds of heaven, is a day looked for, with great anticipation, joy and pleasure, by the Christian, who expects then to get his eternal reward.

The Millerites and Adventists have named the day and made due preparations on occasions in the past. Modern Prophets (?) through their wisdom and learning, have set dates, looking with expectant anticipation for the advent of His coming and have stood gazing heavenward believing that their Christ would come with His glorious retinue of Angels, with all the hosts of heaven, in response to their puny calls. The word of God positively states, that He would not come as an expected guest, but as a thief in the night. And not even the Angels in heaven are cognizant of when the event will happen. Be ye also ready, for in such an hour when ye think not, the Son of man will appear.

The tenth century with its abominable wickedness, was hardly prepared for the reception of Jesus. The whole was as the foolish virgins, devoid of oil, the irradiating product was not to be had, the world was in darkness, and the renovating spirit of light was not in the earth at this time.

(To be continued.)

Releases and Appointments.

Released.

C. G. Parker, Florida.
D. S. Lewis, Florida.
E. C. Openshaw, South Carolina.
A. T. Stewart, South Carolina.
T. E. Norton, South Carolina.

Appointments.

Alfred T. Jones and Jethro D. Brown, Mississippi Conference.

Walter S. J. Rushton, East Kentucky Conference.

Arza L. Day, South Alabama Conference.

No man is a true Christian who does not pay his honest debts, who is not honest and upright, and who is not willing to be measured by the Golden Rule.

LIFE OF PRESIDENT JOHN TAYLOR.

(From Page 99.)

thirty-three years the Saints had lived in Utah, many had been emigrated from distant countries by the perpetual emigration fund and were very much in debt, many of them to that fund. The year 1880 being the fiftieth or jubilee year since the organization of the church, President Taylor was moved upon to forgive the people their debts to this fund, and thus as in olden times make the captive free. This was hailed with delight by the Saints, and is remembered by the grateful, with a sense of love and esteem toward President John Taylor. President Taylor presided over the church with dignity and ability. He traveled and visited the Saints, as far as circumstances would permit. When the crusade against plural marriage came to be waged with bitterness, under the rule of the Edmunds-Tucker act, President Taylor, to prevent trouble and to place himself beyond the possibility of persecution for an infraction of the law, and rather than live with one family to the exclusion of the rest, living in the Gardo House, having for his housekeeper his venerable sister, Agnes Schwartz, while all his families occupied their own homes. He was a just man. Yet notwithstanding his observance of the law, his enemies were determined to arrest him, and if possible precipitate an eruption, which would give them a pretense for still stronger measures to oppress the Saints. Upon his return from Arizona and California in 1884 he appeared in the large tabernacle Feb. 1st and preached his last public discourse in that building. It was a powerful address, exhorting the Saints to faithfulness and forbearance, long suffering and charity in all their trials. From this time on until his decease he lived in exile, attending, however, from his place of seclusion by letters, epistles and otherwise to his public duties. During his exile one of his wives was called to the Spirit world, after a season of illness. During her sickness he was prevented from seeing her, as her home was closely watched by miserable spotters, whose characters were as far beneath that of President Taylor as a slough of corruption is beneath the glittering rays of the celestial sun. Being denied necessary exercise, to which he was accustomed, he became enfeebled in body and his life shortened. He died in exile July 25th, 1887, truly a double martyr. His blood was shed in Carthage jail, Illinois. His life was shortened by exile from home, under the oppression of unjust men and measures. His funeral a few days later was attended by many thousands of the Saints, who revered and loved the man of God who had gone to his life beyond. During the life of President Taylor he traveled thousands of miles for the Gospel's sake without purse or script, baptized many people, organized numerous branches of the church, published many tracts and several larger works, introduced the Gospel to new countries. He was the author of many choice hymns and poems. He received many revelations to guide him in his duties, as well as being a constant medium of inspiration, and received several revelations which were written for the guidance of the church. He uttered numerous prophecies. Before the Prophet Joseph was martyred he said to President Taylor: "Elder Taylor, you have received the Holy Spirit; if you heed His teachings the same will become within you a constant stream of revelation." Those who know what revelation is and knew President John Taylor know that the Prophet's words were literally verified. Among the striking prophecies he uttered was subsequent to the martyrdom of the Prophet Joseph, who had been virtually betrayed into the hands of a howling mob by the vascillating Governor, Thomas B. Ford, who had promised them protection. President Taylor prophesied shortly after that Gov. Ford would live until the flesh had well nigh withered from his bones, he would lose his property and die a pauper, the subject of charity. A non-Mormon lady who heard this prophecy, and also attended the funeral of Gov. Ford, testified, as did all the facts connected with the subsequent life, death and burial of Thomes B. Ford, that President Taylor's prediction was fulfilled to the very letter. President Taylor was a man of fine appearance; he stood about six feet high, his countenance was heavenly, and whosoever went into his presence, either in private or in public, felt intuitively that he was in the presence of a great man, a man of honor and merit. His abilities were varied, and though pre-eminently spiritual, he had a strong liking for good literature. He was not without financial ability. He left a noble family of wives, sons and daughters, to whom he bequeathed as a rich legacy his noble virtues of honor, self-denial, integrity, purity, faith and devotion to God. He taught them that whatever they did in life, whether spiritual or temporal, to do it well. He said, "When anyone looks at your work they will not say, 'How long did that take?' but they will say, 'Who did that work?'" He lived, labored and died the perfect exemplification of his favored motto, "The Kingdom of God or nothing."

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST CH. V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MARCH 3, 1900. No. 14.

CONFERENCE OF CONFERENCE PRESIDENTS.

An annual conference of conference presidents has become a fixture in the Southern States Mission and has come to be regarded as a time of refreshing and one of the leading events in each year's history of the Master's work in the South.

It is the purpose of these conferences to review carefully the prospects and progress of the Gospel in every part of the Mission, to devise ways and means, and the best uniform methods of preaching and publishing the Gospel, and by mingling in each other's society to become more firmly cemented in the bonds of brotherhood, thus tending to deeper interest in promoting peace on earth, good will to man.

Unqualified success attended the second annual conference of conference presidents held in this city February 17th and 18th. All who were fortunate enough to be present at the meetings and deliberations of the presiding elders in the Southern States Mission on these dates went away filled with the fruits of the spirit, bristling with ideas and plans for future work and determined to push on in the cause of truth with renewed vigor.

Socially the meeting together of these sons of Zion, as in all conferences, was a rare treat, an oasis in missionary experience, and the men who are the generals on the "firing line" vied with each other in brotherly affection. A trolley ride over the electric lines of Chattanooga, visiting points of historic interest, had been scheduled as the special social feature of the conference, but inclement weather caused this project to be abandoned and instead an old-fashioned "hand-shake" took place at the home of the office force at headquarters. It was a royal good time, due largely to the excellent management of Sisters Rich and Hyldahl. The very atmosphere seemed to savor of the breezes that blow from Teton Peaks, the valleys of the Wahsatch, and the mesas of the Gila, and for several hours Dixie's woods, plantations and whole-souled hospitality gave way to the snow tipped mountains, the fruitful vales and the happy homes in the West. The memories of "refused entertainment," "the straight forward big dirt road," "the friendly dry-goods box—the street corner pulpit," and the scoffs and cold indifference of the multitude, were over two thousand miles away and replaced by the delicacies of a genuine homelike lovefeast. In addition to the elders present, Sisters Nina Rich and Allie Hyldahl, we were also favored at this home gathering with the presence of two Chattanooga ladies, Mrs. Cantrell and her sister Miss Minnie Crow. To see some "Mormon" ladies, the real article from Zion, made every heart glad and no doubt inspired dreams of dear mothers, wives, sisters and sweethearts, far away in the Western highlands, who every day petition for Heaven's rarest flowers to strew the pathway of the absent ones that are declaring the glad tidings of great joy to the inhabitants of the South.

The first number of the evening's program was given by President Rich. He said the old mission house never gave a warmer welcome and extended to his honored guests a wandering commission with the authority to devour all the good things for the gratification of the inner man that came in their way. It is hardly necessary to say the commission was executed throughout the evening in "past master" fashion. After this introduction everybody indulged in a handshake, then came an impromptu program, a feast of fruits and kindred things, after which some of the old songs by all present, closed the evening's enjoyment.

The Conference.

The deliberations and meetings of the conference were held in the Congregational Hall, located on the principal business street, spacious and comfortable. The first session was held at 10 a. m., on the 17th. Pres. Ben E. Rich, presiding. Singing, "Ye Who are Called to Labor," Prayer, Pres. Sylvester Low, Jr. Singing, "Now Let us Rejoice in the Day of Salvation." The roll call showed that all the conference presidents were in attendance, as follows: Thos. H. Humpherys, North Alabama; David A. Broadbent, East Kentucky; Osmer D. Flake, Mississippi; Geo. E. Maycock, Ohio; Heber S. Olsen, Virginia; B. F. Price, Kentucky; John Peterson, East Tennessee; W. D. Rencher, Georgia; C. G. Parker, Florida; J. Urban Allred, Middle Tennessee; J. M. Haws, North Carolina; Sylvester Low, Jr., South Carolina; J. N. Miller, Louisiana; W. H. Bovle, South Alabama; L. M. Terry, North Kentucky, and David H. Elton, Chattanooga. There were also present Elders Geo. W. Skidmore, Florida, to succeed President Parker; G. M. Porter, Georgia, to succeed President Flake; W. W. Mackay, East Kentucky, to succeed President Broadbent, and E. L. Pomroy to succeed President Peterson, a number of visiting elders and the brethren laboring in the office. In all 42 elders were in attendance.

President Rich welcomed the brethren present and spoke of the disappointment in not having one or more of the Twelve Apostles with us as expected. In inaugurating these conferences it was hoped some of the Apostles would be present to instruct and counsel us in our work. Hereafter the conference of presidents will be held before the regular conferences. The prime object in meeting together was to inject new blood into our work by exchanging ideas and thereby avoid getting into ruts and improve our system of work.

In appointing conference presidents, no precedent would be followed and it had been thought a good plan to often select, hereafter, elders from some other conference to fill these positions.

President Rich made a concise report of the STAR and of the work in the Mission which showed that progress was being made. Announced the program for the conference as follows: 2 p. m., Counsel and General Instructions; 4 to 6 p. m., Private Consultation, and 7 p. m., a special meeting of the presidents to discuss methods, make recommendations and formulate questions on which explanations were wanted. On Sunday a fast meeting would be held at the Mission residence at 10 a. m. A public meeting at the hall at 2:30 p. m., and the remainder of the day after that to counsel.

Pres. L. R. Anderson made some explanation of railroad conditions, and Pres. Christo Hyldahl showed the financial condition of our commissary and what was necessary to keep up this help to our work, which closed the morning session.

Singing and benediction.

Afternoon Session, 2 p. m.

Pres. David A. Broadbent offered the opening prayer, congregational singing being indulged in before and after the same. The entire time was occupied by President Rich, who gave some valuable counsel. Elders should not make machines of themselves and do a thing simply because others did it. Let them make thinkers of themselves. In preaching they should preach the first principles of the Gospel and not the mysteries of godliness, but confining themselves to the first principles would not prevent them declaring the restoration of the Gospel through the Prophet Joseph Smith. Salvation for the dead and other deep subjects are pearls and should not be indiscriminately thrown before those who are of the world and cannot understand the principles leading up to these beautiful subjects.

In obedience with divine command Elders must not travel with money in their pockets, and depend upon the same.

There was no need for money in the country. In the working of cities where the laws prevented us from asking for food or entertainment, and it was a fight for bread, then only could provision be made by the Elders for food and lodging so they could carry on their work. This would still be making the Gospel free (the intention of Christ in sending out His Seventies), and going without purse or script if relatives or friends at home payed the necessary expenses. But this must only be done when conditions make it unavoidable and impracticable for the progress of the work.

Conference Presidents should take up the special letter of last year, on Tithing, Sacrament, and other subjects and bring it to the attention of their Conference, and if necessary go through their Conference again.

We are not ungrateful for the loyal support given us in the past, but do not allow your Conference to get slack in meetings, books and tracts. We are doing an injury to an Elder when he is not pushed. Wisdom in all things, but Elders who are pushed most develop fastest and Conference Presidents who push have the Elders to develop. When you have a dull scythe you put the whetstone on it and sharpen it up, and you are the whetstones to put an edge on your Elders when they get dull.

Singing: Benediction, President C. Hyldahl.

The Sunday Services.

At the Fast meeting on Sunday morning at the Mission residence the sacrament was administered and thirty-nine persons bore their testimony to the restoration and truthfulness of the Gospel. The Spirit of God was plainly manifest and the sweet spirit of peace pervaded the meeting.

The public service in the afternoon was fairly well attended and was made up of four short addresses by Elders Jeddie Stokes, Ben L. Rich, son of President Rich, David H. Elton and William T. Davis, all of whom spoke with freedom upon the message they bore to the world. Each said, in part, as follows:

Elder Jeddie Stokes.

"In all ages of the world, when the Gospel or a substitute thereof has been upon the earth, it has been taught to the people by men whom God authorized and filled with revelation and inspiration.

"In the whole Biblical record, all the counsel, all the instruction, all the laws and the precepts that have been given for the advancement of the human family have come from God through the medium of inspiration and revelation, and this avenue of divine favor was closed only when the people were guilty of disobedience and ungodliness.

"Communication with God is just as essential for the development of the human family as parental admonition is for the betterment of the little child.

"Let us reason for a moment. What is the fundamental principle upon which depends the success of a man's family—that makes his children useful, intelligent, cautious, obedient and good? For example we will suppose that the father is himself a worthy and a noble man, having all the traits of purity and goodness that mortality can claim; now, aside from the influence of his own perfection, what principle must he establish and maintain between his children if he would have those children grow up to be on an equality with himself? I answer that he must establish and maintain the principle of instructive and directive communication between himself and his children. How can the father expect these children to become morally, physically and intellectually developed, if he stubbornly refuses to teach them these laws? The sacred obligations of parenthood and fatherhood demand that he do his duty by his infants—that he teach them and that he advise them each day of his life; and the moment that he turns a deaf ear to their wants and withdraws the support of his guiding hand, just that moment does he sacrifice the name of father and the success of his children, and as a result his family will sink into disobedience, ignorance, corruption and sin; and most truly, even if such a man were possessed of certain traits of goodness, his very actions toward his children would declare him absolutely void of love, of mercy and of justice.

"All fathers realize that, if they would have noble children, they must teach them to that end, and as the little ones grow, their environments change and their demands increase, which necessitates new counsel, which will meet their requirements and be applicable to their condition. It would be unwise, uncharitable, yea, it would be even foolish, for any parent to simply write out a few rules and instructions and place them in the hands of his infant babe with the strict command, 'take this, son; this is your guide through all your life. I now close my mouth and deafen my ears against you; thenceforth and forever you must ask me nothing, no matter what obstacles of perplexty may confront you, no matter what your adversities may be or what your requirements are, for I am done with you; but still, my son, I demand of you to be virtuous and good, intelligent and true, even to the surpassing of your fellow-men.'

"The possession of such a 'dead letter' would be a poor guide indeed, and then imagine the final deplorable outcome of innumerable generations if this volume contained the 'fullness' of their counsel, advice and direction, and they were restricted alone to that. And how much of that book's contents which had been given to one single individual, and under environments peculiar to himself, do you suppose the multitude could utilize advantageously to themselves? I leave you to conclude.

"Just as it is with our families, so also it is with the great family of God. We are all the children of God, Acts 17:29, and He has commanded us through Jesus of Nazareth to be perfect even as our Father in heaven is perfect.

"To attain to this advancement we must know how it is done. We need daily counsel and admonition, and without it it is absolutely impossible to reach the destiny of perfection. Hence the fundamental principle upon which depends the success of God's family is His mutual communication with them. We call a father's communication to his children instruction, we call God's communication to His children revelation, and upon this principle of instruction, from the learned to the unlearned, from the superior to the inferior, from father to son, from God to His infants upon earth—whom we all are—upon this principle depends the development of the human family and the perfection of the children of God. So from the standpoint of reason we must conclude that we need more revelation from God, for the Bible, notwithstanding its truthfulness and its divinity, is not sufficient for us today. What have we to do with going to Damascus—to preaching to the Ninivites, building an ark, etc.? We can't apply these divine commands to us, because we are not Pauls, Jonahs or Noahs in this sense. If time would permit, the voice of Scripture on this point could be heard to concur with Reason in declaring the fact we need living revelation for our guidance."

Elder Ben L. Rich, Son of President Rich.

"To bear my testimony to the divinity of Mormonism certainly gives me happiness. I thoroughly realize the unpopularity of our cause. But if Mormonism be founded upon principles of truth, what matters it whether the winds of opposition blow and whine? Every reformation has met with unpopularity; every reformer has been persecuted, and it seems the extent in greatness of a reformation among men is measured by the extent of opposition which it invokes.

"Mormonism is no exception to the rule. It follows the examples made by truth in former ages. I say Mormonism is beautiful; it is progressive; it is everything which ennobles and purifies when seen as it is and judged from an impartial standpoint.

"Upon her face and clear brow her enemies have put a hideous mask, and in that guise they exhibit her to the ridicule of an unthinking populace, just as Christ was treated 1,800 years ago when he was crowned with thorns and robed in a cloak of scarlet, and, thus disguised, exhibited to the taunts of a fickle and howling rabble.

"The prince of darkness is enthroned in this world of ours. Men are his servants, to whom they dedicate and consecrate their lives and souls, and whenever truth makes its appearance in his kingdom, the great prince wills its destruction, knowing full well the survival of truth means the over throw of evil.

"And men are just as eager in executing his mandates as was the soldiery of Herod when that wicked potentate decreed the destruction of the babe of Bethlehem."

President David H. Elton.

"We have listened to the voice of Reason on the principle of revelation, and I rejoice in the opportunity of holding up to your view the plain declarations of Scripture on this same point.

"How a man can profess to be a minister of God and at the same time rob God of the right to dictate what he shall teach is an incomprehensibility to me. How they can teach mankind the personality of God—His will, and all that pertains to godliness, and not receive any directions or advice from Him above, is truly a perplexity, for God said, Luke 10:22, 'that no man knoweth who the Son is but the Father; and who the Father is but the Son and he to whom the son will reveal Him.' 'And this is life eternal to know thee, the only true God and Jesus Christ, whom thou hast sent,' are the words of John 17:3. Now if this is life eternal—to know God and His beloved Son, and if we can't know them but by revelation, how dare a man even make the assertion that we need no revelation to gain eternal life?

"Again, Paul declares, 1 Cor. 12:3. that no man can say that Jesus is the Christ but by the Holy Ghost.' The true servant of God will not tell you of Jesus alone, but by the Spirit of God by which alone he can know the Son of our Master, he will make you acquainted with Him. And if he bears a testimony strengthened by knowledge of Jesus he bears the spirit of prophecy—for John says, Rev. 19:10, that 'the testimony of Jesus is the spirit of prophecy,' which by its very nature is a medium of revelation from God. In the face of these plain facts I cannot see how a minister can with consistency tell the people that revelation is done away; nor can I see how he can convince the people that they as Saints of God need no revelation. For on the day of Pentecost the Holy Ghost was promised to all who obeyed the Gospel, and those who obeyed the Gospel then received that spirit which leads and guides into all truth, and 'bears witness with our spirits that we are the children of God,' Rom. 8:16. This Spirit of God was a part of the Gospel 1900 years ago, and if it was then, and God is unchangeable, it must be today, and we bear testimony that it is. And this is not all. Moses says, 'Would to God that all the Lord's people were prophets.' Solomon says, 'Where there is no vision the people perish,' while Amos declares that 'surely the Lord God will do nothing, but He revealeth His secrets unto His servants the prophets.'

"My time is limited, so I will leave you to ponder upon these few remarks, which I hope you will strive to know as I know that the Gospel of Jesus Christ is true and has been again restored to earth, by which the channel of communication with God is opened and used today for the upbuilding of God's kingdom in the earth."

Elder W. T. Davis.

"The only aim that the Elders of Israel have in leaving their fathers, mothers, brothers, sisters and all that is most dear to them by ties of kindred and affection, is to better their fellow-man. They believe, in fact, know, as did Peter, Paul and the early Saints, that the message they bring is precisely the same as the one designated by Paul as being the 'power of God unto salvation' unto all those who will accept it and ever live in obedience to the same. The promise made by the Master, 'If you will do the

will you shall know of the doctrine,' has been fulfilled on their heads, and with this perfect knowledge of what their mission is they go forth as the Apostles of old with the same message, traveling as Jesus commanded, two by two, without money, without food, and lodging only as the Lord brings friends to provide for them. They have sought and found the pearl of great price, the faith which was once delivered to the Saints, hence they go forth brave as lions, but meek and humble before their Maker. They are not unlike the early Christians, who, rather than to deny God's truth, would be torn to pieces on racks, fed to wild animals, burned at the stake and in furnaces, martyred in every way, all for the testimony of Jesus.

The Mormon Elders are bringing to you the same tidings that were so bitterly opposed in the days of Christ, and they are meeting with the same opposition.

"Let me assure you that there is not an Elder who would even harm a hair of your head. The only object they entertain is the salvation of the human family. They teach that even the appearance of evil should be shunned, and that obedience to the Gospel, with a pure, holy and upright life ever afterwards, will bring eternal life; that there is but one Gospel and one mediator between God and man, and whosoever tries to climb up in any other way shall be counted a thief and a robber. It is further taught that 'man shall not live by bread alone, but by every word that proceeds from the mouth of God;' that 'where there is no vision the people perish;' that the Lord will do nothing save He reveals His secrets unto His servants the prophets;' in fact, all truth, whether religious, scientific or whatsoever it might be, is for the salvation of man and is included in the great saving plan.

"Judge the Elders by their fruits, compare the doctrine with your Bible, and receive with meekness the Gospel taught by the Latter-day Saints, which is the 'power of God unto salvation.' It is our object to seek first the kingdom of God, to save ourselves, and to count no sacrifice too great to make for the salvation of the souls of man."

A quartetet composed of Elders Stokes, Parker, Elton and Summerhays rendered some sweet music.

President Rich announced that there would be preaching every Sunday in the Congregational Hall, to which all were invited.

There has been some adverse criticism on the following passage from the Book of Mormon:

"And it came to pass that after he (Coriantumr) had smote off the head of Shiz, that Shiz raised upon his hands and fell; and after that he had struggled for breath, he died." (Book of Ether, 15:31.)

It is claimed that the rising on the hands after decapitation is an impossibility.

The following from a dispatch to the Liverpool Daily Post of Feb. 1, 1900, on the occasion of the seizure of Spion Kop, in Natal, should effectually silence all criticism on that passage:

"There was an extraordinary incident in Wednesday's battle. One of the Lancaster men, while in the act of firing in a prone position, had his head taken clean off by a large shell. To the astonishment of his comrades, the headless body quietly rose, stood upright for a few seconds, and then fell."—Millennial Star.

Each man can learn something from his neighbor; at least he can learn to have patience with him—to live and let live.—Kingsley.

If people were constant it would surprise me. For see, is not everything in the world subject to change? Why then should our affections continue?—Goethe.

THE DARK AGES.

By A. ARROWSMITH.

(Continued from page 104.)

The eleventh century produced a very notable Pontiff by the name of Gregory, the Seventh, a very arrogant man, who would not stand opposition from any potentate on earth. He was the most ambitious, sagacious, crafty and interpid Pontiff Rome had known. He desired the whole world to bow in submission to his supreme power, issuing laws against simony and concubinage, compelling all priests to live the lives of celebates. He took all rights from rulers, both civil and ecclesiastical, investing all authority within himself.

The emperor, Henry the Fourth, of Germany, had the audacity to practice simony, or the selling of church offices within his realm, thus rebelling against the mandates of Pope Gregory for which he was compelled to beg absolution in tears. It is stated that he stood three days barefooted in the snow, seeking the clemency and forgiveness of Gregory, who sneered and derided this obsequious, abject monarch. Seven years later Henry succeeded in driving Gregory from the papal chair, after great wars and bloodshed, enthroning the Pope Clement, the Third, in his place.

The great religious crusades started at this period. Pope Gregory, the Seventh, organized armies to invade Palestine and drive out the Saracens, but his quarrel with the Emperor Henry stopped him from carrying out his project. In 1093, the renowned Peter, the Hermit, commenced preaching throughout Europe, inciting all Christians to this Holy war. He was a very fanatical character, but had power to sway the multitudes, and through his appeals, which were supposed to be tempered with divine approval, succeeded in gaining thousands of followers. He exhibited a letter, which he claimed to have received from Heaven, sanctioning these bloody wars. Thousands flocked to him, volunteering their services and advancing to this, the first, crusade against the Mahometans. The approval, sanction and blessing of the Pope, Urban the Second, was given to all who would swear fealty to the Christian cause and work to suppress and destroy the baneful influence of Mahometanism. Monks, artists, laborers, tradesmen, merchants, boys, girls, slaves, malefactors, prostitutes and profligates of every description were banded together to drive from Palestine the followers of Mahomet, who were supposed to be desecrating the land made holy by Jesus and the early saints. This mob, under the guidance of Peter the Hermit, were without the least martial law and order so necessary to military bodies and consequently failed in their expedition. The majority of these eleventh century mobocrats had no particular religious desire to gratify, the chief aim being plunder, devastation and spoil. Eighteen hundred thousand started in sections, under different commanders, leaving a track of rapine and ruin in their course. However thousands of them were slain for their temerity.

A band of 80,000 Normans, who excelled in military skill and display, was raised in France. These were led by very able commanders and conducted a fine campaign under Godfrey. The idiotic rabble under Peter the Hermit, was signally defeated and cut to pieces by the Saracens under the renowned warrior Soliman. This dispute as to the ownership of the land of Palestine engaged the attention of all Europe who were enthused with religious zeal and fanaticism. Princes and dukes mortgaged their possessions and enlisted in these wars which were conducted in the name of religion under the full approval of the Pope. This filled the people with a fervid desire to excel in making sacrifices. They willed their property to the church, clothed themselves in coats of mail and were even willing to give their lives for this misnomer, Christianity. Thus were they made fanatics of by their religious infatuation. Prince Robert, the son of William the Conquerer, mortgaged his Dutchy and his vast possessions in Normandy to his brother William (Rufus) that he might defray the expense of equipping soldiery to fight in Palestine. Many wealthy land owners gave up their possessions, expecting to lay down their lives if necessary, in this cause. In consequence the church was greatly enriched. Palestine was finally subdued and Jerusalem taken by Godfrey. The rabble dispersed returned home as glorious warriors of the cross, laden with relics of supposed sacred things which were adored and worshipped by the ignorant and superstitious wretches.

This century was particularly marked for its display of ignorance, frenzy and fanatical superstition. Religious bigots have been known in all ages, but I think at this time liberty and truth were as little known and practiced as at any previous time in the history of the world. The Roman Catholics would not tolerate anything that conflicted with their egotistical notions, and the Mahometans and Christians equally believed in exterminating each other to gratify their ambitious bigotry. This practice has been looked upon with much leniency in the past as it invariably appears in the guise of religion. The reformers in the sixteenth century were led by the same religious fervor. Luther in his great argument with Zwingli on the sacrement rite, believing in the Roman Catholic theory of transubstantiation, exhibited his stubborn bigoted spirit when he declared that he would not accept common sense, carnal arguments or mathematical proofs. It was the same intoleration that suppressed truth as taught by Bruno, Copernicus and Galileo, burning the one and torturing the other. John Calvin, the noted founder of much modern sectarianism, by his bigoted wickedness, burnt Michael Servetus to death by a slow fire because he had the temerity to question the trinity of the Godhead, not being able to comprehend the beauties in the absurd and fallacious ideas of the three in one theory. Throughout all ages, when truth has been introduced, it has met much opposition from religious bigotry. In late years Jenner the discoverer of vaccination barely escaped with his life. Simpson, the Scotch physician, the discoverer of anasthetics, only fifty-three years ago, was denounced throughout Europe and America by leading Protestant ministers. Not many years have elapsed since geology was denounced as being not a science but a dark art, introduced by the devil in confliction to the testimony of the divine record. Religious bigots started the fires in Smithfield and with their narrow and contracted views have ever been exceedingly cruel, burning, driving, mobbing and ill treating all who opposed them, or had views that conflicted with theirs.

At the head and in the van of the mobs raised against the Latter Day Saints, as against the former day saints, we find the same divine (?) pharisaical, long faced, religious hypocrites, who are just as ready to cry "crucify Him, burn him," and with blood and fire gratify their insatiable lust for power, with the sword and not with the peaceful weapons of reason and truth which Jesus, whom they pretend to follow, taught them. . Is it not true that the bloody wars in the past and present can almost invariably be laid to this vile spirit of bigotry and intoleration?

In this century, among the Roman Catholics, the people had a peculiar mania for torturing their own bodies and inflicting penalties on each other. D'Aubigne states that in Italy "nobles and peasants, old and young, even children of five years of age whose only covering was a cloth tied around the middle went in pairs by the thousands to church during the depth of winter and armed with whips, flogged and scourged each other without pity, the streets resounding with groans and cries from the poor ignorant sufferers." Such was the terrible condition of Christianity in the eleventh century.

(To be continued.)

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ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Subscribers to the Star changing their address should send former as well as new address.

A man who gives his children habits of industry, provides for them better than by giving them a fortune.

At the special meeting of the Conference Presidents, among other things of importance, a letter was drafted to be sent to the Presidents of Stakes and Bishops of Wards in Zion, setting forth some recommendations for Elders coming to the south.

An exchange gets off this note: "If men are the salt of the earth, women are undoubtedly sugar. Salt is a necessity—sugar a luxury. Vicious men are saltpeter, stern men are rock salt, nice men are table salt. Old maids are brown sugar, good matrons are loaf sugar and pretty girls are fine pulverized sugar." Pass the pulverized sugar, please.

DECLINE OF THE TRIBUNE.

The Salt Lake Tribune, in its issue of February 14th, editorially defends the wholesale libeling of the "Mormon" people, in this city, by a pretended meek and lowly follower of the Lamb, Edgar E. Folk, and tells a deliberate falsehood to do it. The Tribune quotes from President Rich's interview, published in the Chattanooga News of January 24th and reproduced later in the Star, in answer to Folk's tirade, from the First Baptist pulpit of Chattanooga, and published in the Chattanooga News of January 22d. Then to accomplish its nefarious purpose of hoodwinking its readers, it quotes from Folk's article in the Chattanooga News of January 31st, a week after the reply quoted from, and says: "It was for the above that Ben Rich waxed wroth and asked, 'Suppose a Mormon Elder was to malign and make such statements about any people in the south as Mr. Folk made about my people, how long would it be before that Elder would be dangling at the end of a rope?" The fact of the matter is that the article quoted by the Tribune was not placed before the public here by Folk until after President Rich had replied to the infamous utterances of the Reverend in the First Baptist pulpit, of this city, and what caused "Ben Rich" to rise up in righteous indignation was such base and wholesale lies that the most bitter enemy of "Mormonism," his Satanic Majesty, must have blushed with shame. We wonder if the Tribune read the report of Folk's abuse, or, if it did, has it sunk so low as to sanction and defend such statements about honest, respected, virtuous "Mormon" men and women, as the following: "That in one county only 2 per cent. of the marriages were not forced." "In one city of about 3,000 there have been no marriages for two years that were not forced." "If you were to hang a petticoat on a bush half a dozen Mormons would immediately make for it," and "how old men bargained for and married girls 12 and 15 years old, because girls of marriageable age were not to be found."

It will be remembered that Folk went to Utah to learn for himself of conditions there—to know the truth, and, after a flying trip of two weeks he comes back and parades such rot as this before the public, declaring under the cloak of religion, like other hypocrites of the same ilk, that that is the way he found things among the "Mormons" in Utah. It is safe to say Folk never had any more intention of telling the truth when he came back from Utah than he has of hearing and obeying the voice of God, unless the almighty dollar is made a part of the contract.

Rev. (?) Folk's tirade was so disgusting that ladies of his own congregation left the building in disgust, and before the News would publish a report of the sensational effusion the manuscript was submitted to attorneys and the greater part stricken out on account of so much that was wholesale libel on its face. It is a wonder that any decent people remained to hear him through, and any public journal who defends such putrid untruths about respectable people is a foul blot on the community and a menace to the good government and progress of the state. Has the Tribune come to this?

If a "Mormon" Apostle were to say, from the pulpit in the Tabernacle that 98 per cent. of the Gentile women were void of virtue; that if you should hang a woman's petticoat on a bush half a dozen of the leading Gentiles of Utah would rush for it, and then should continue his remarks in such indecent language, that "Mormon" ladies would leave the building in disgust; if on its face his discourse was so libelous that it was found necessary to go through the hands of attorneys before even the Deseret News would publish the same; and if prejudice existed in Utah against Gentiles as it does against "Mormons" in the world, and courts of justice, and newspapers were not inclined to be fair, what punishment would the Tribune recommend to be meted out to the Apostle?

There was a time when P. H. Lannan was filled with enough honor that he could afford to be fair even to an enemy; upon one occasion he refused to allow the wife of his avowed enemy to give him information of a damaging character, and gallantly informed the woman proffering such testimony that he could not accept it from the home of him whom he despised, and advised the would-be informant to go to her husband's friends and not to his enemy with such information. Those who knew P. H. Lannan best admired him most for many honorable acts of this kind.

We are surprised that Lannan, if he still retains his old-time honor, would allow the columns of his paper to become the defender of a man who made such a wholesale attack upon the virtue of the "Mormon" ladies of Utah as did Rev. Folk. If Judge Goodwin, with his old-time big-heartedness, had witnessed the delivery of that tirade of blackguardism, and could have seen respectable ladies leave the church in disgust, we believe he would have hesitated before his anxiety to defend a slanderer would have caused him to utter such a deliberate falsehood as he did in his issue of Feb. 14th, by selecting a portion of a communication given Jan. 31st and saying this was the cause of "Ben Rich's interview," which appeared in print Jan. 24th, and in which Mr. Rich declared that if a "Mormon" Elder had delivered such a nasty, indecent, contemptible assault upon any people, in the south, it would not be long before that Elder would be dangling at the end of a rope. If Goodwin still retained the high-toned dignity he once possessed, when he gave notice that he would resign from the editorial chair of the Salt Lake Tribune if that paper could not adopt a more dignified crusade against the Mormon leaders than by referring to some of them as the "one-eyed pirate of the Wahsatch," he would not now be calling people blackguards as an excuse for opening his editorial columns in defence of a blackguard. If Lannan had Goodwin of a few years ago could have been present and listened to the filth belched forth by Folk's slimy mouth, they would have done just as some other respectable people did do, "got up and left." But perhaps Lannan and Goodwin of years gone by are dead.

In conclusion, can it be possible that the Tribune has sunk so low that they actually furnished Folk with his muck, and are now forced to defend him in order to screen themselves?

Find fault, if you must find fault, in private, if possible, and some time after the offense, rather than at the time.—Sydney Smith.

Do the duty that lies nearest to you. Every duty which is hidden to wait returns with fresh duties at its back.—Kingsley.

History of the Southern States Mission.

(Continued from page 101.)

September, 1895—

On the evening of the 5th inst. Elders O. S. Taylor and C. W. Nibley, Jr., stopped with a family at Oak Grove, Westmoreland county, Virginia, where they were treated quite cool. Next morning before taking their departure the Elders asked for a drink of water, which was given them by a woman who was a Baptist missionary worker. Taking their leave, they had not journeyed far when both were taken violently ill and for about five hours were subjected to almost incessant vomiting. Upon recovering the Elders administered to each other, and immediately both felt relieved. The Elders were confident the water given them was poisoned, and that nothing but the hand of the Lord delivered them from its fatal effects.

Upon his return from Utah President Kimball went direct to Kentucky, where he met the Elders in conference capacity at Hawesville, Hancock county, Sept. 14th and 15th. All Elders laboring in the state were in attendance. Five public and three priesthood meetings were held. At the public meetings there was a large attendance, who heard the plan of salvation taught as was laid down by our Savior. Through the prayer of faith Elders Naylor and Spencer were healed, besides several believers were administered unto with good results. It was a time of great rejoicing among Elders and Saints.

On the 21st and 22d insts. the Middle Tennessee conference was held at Smyrna, Rutherford county. Four public meetings and three priesthood meetings were held. Interesting remarks were made by the Elders and much valuable instruction was imparted by President Kimball. A very fair and intelligent audience was in attendance, an excellent spirit prevailing throughout the conference.

The person suspected of burning the meeting house on Kanawha Two Mile, West Virginia, in August, is now a maniac. Surely swift retribution follows the evil doer.

During the present month the Elders have labored with renewed energy and with much success.

General good health prevailed, except in the Texas Conference, where several of the Elders are still troubled with chills.

October, 1895—

The warm months having been largely devoted to revisiting Saints and friends, the Elders are now resuming their labors with renewed energy and spirit. The labors during the summer have been very fruitful. Many souls have been stirred up to greater diligence and the untoward transgressor handled with righteous justice. Thus we find new branches organized, old ones revived, Sunday Schools established and strenuous efforts being put forth to lead, encourage and direct the Saints in the paths of truth and righteousness.

On Oct. 1st the Florida Conference was established, with James A. West as its President.

Three conferences were held during this month. The East Tennessee conference was held at Mr. Westley Barnett's, Anderson county, Oct. 12th and 13th. Four public and several council meetings were held; the spirit of the Lord was abundantly poured out upon all who addressed the conference. A very favorable report of the proceedings was given by the Anderson County News.

The North Alabama conference convened at Kossuth, Alcorn county, Mississippi, Oct. 19th and 20th. The place selected being in an isolated and sparsely settled section, the meetings were not largely attended, but those present were fed the "Bread of Life" as it fell from the lips of the humble servants of the Lord. At the council meeting President Kimball instructed the Elders with much force and earnestness, exhorting them to faithfulness, thus inspiring them with renewed energy and zeal.

On the 26th, 27th and 28th insts. the South Carolina conference was held at Lake City, Williamsburg county. The meetings were held in a spacious bowery which had been erected for the occasion. They were largely attended, some of the Saints and friends having traveled a distance of twenty miles in order to be present. In this, as in the other conferences, the Elders bore their testimonies and spoke upon the first principles of the Gospel. President Kimball's remarks were characterized with much force and plainness. This conference is one of the largest in the mission. The labors of the Elders have been very successful, one hundred baptisms having taken place since the holding of the previous conference.

During October thirty Elders arrived from Zion, the largest number that has ever yet arrived in one month.

(To Be Continued.)

In Maiden Meditation.

As I sit in my room looking out of the window at the violets and lilacs and apple blossoms; as the odor of the spring flowers and the fruit trees in bloom arises on the warm spring air and comes in at my casement window; as the hum of the dusty, yellow, busy bee reaches my ear and the silvery twitter of the birds comes pouring about me; how like, I think, is all the world to our busy human life. Those springing flowers, they are like children and young people, tender, fragile, innocent, not yet tried by the storms of life; not yet hardened or shriveled by the fierce heats, the passion of summer; nor ripened by the quiet, dreamy autumn, nor saddened by early frosts, nor chilled by the storms of winter.

Our minds are like the garden below my window. If carefully tilled and seeded in the spring time, a divine power will cause them to bring forth flowers and fruits. If they are not cultivated they will be overrun with weeds.

It is not enough, either, that we simply strive to keep down the weeds, without planting any seeds of wholesome fruits or lovely flowers; for even if we succeeded in this, our minds would simply be barren—a mental waste—a desert—like the alkali flats on the great American desert, or the burning sands of the Sahara.

It should not be our only duty to simply keep out evil seeds, we must plant good seed as well, which are sown only by the Good Sower, our Lord and Savior.

We cannot neglect to sow wheat, for the enemy will sow tares. He will come in the night, or when we are not aware, and fill our minds with evil, our mental soil with thorns and thistles.

Unless our mind is filled with good growths, the enemy will have easy access and will find a soil ready prepared for him.

"An idle brain is the devil's workshop;" or as another proverbial line declares, "For Satan finds some mischief still for idle hands to do."

The enemy of our souls has always the power to put evil into our minds unless we have filled our minds with good. We may not always be able to keep out the suggestions of the adversary, evil thoughts may arise unsought, evil promptings may uninvited beckon or urge us to wrong, but these things cannot take root without our sanction.

We can drive them away from us. We can refuse shelter to these birds of ill omen, these seeds of evil. "Resist the devil and he will flee from you," says the apostle. And he adds: "Draw nigh unto God and He will draw nigh unto you."

This is the secret then; not simply to resist evil, but also to do good; not merely the negative don't, but the positive do; not merely the exclusion of evil, but the cultivation of good; not the living up and weeding out of the tares, but the sowing and watering of the good seed so that our minds shall be gardens of the Lord filled with flowers and good fruits; that it may be said of us as the Prophet said of Israel in olden time: "How goodly are thy tents, O Jacob, and thy tabernacles, O Israel!"

As the valleys are they spread forth, as gardens by the rivers side; as the trees of lign-aloes which the Lord hath planted, and as cedar trees beside the waters."

BEN BOLT.

Abstracts From Correspondence.

Elder Jas. H. Sullivan, of North Carolina Conference, writes to the Star and says that in the spring of 1898 he was convinced that the Gospel of Jesus Christ had been restored to the earth through the great Latter-day Prophet, Joseph Smith. He says:

"On March 20th of the same year I was baptized by Elder Lewis Swenson, and since that time I have greatly rejoiced in the cause of truth. In October, 1899, I was notified that my service was needed in the missionary field, and was called to labor in Goldsboro, N. C. It was here I was set apart for my labor and ordained to the Melchisedek Priesthood by Elder Lyman. I was afterwards called to labor in Onslow county, in company with Elder F. A. Gay. Since that time I have seen the promises of the Savior fulfilled (Mark 16-17). I have seen the sick healed, heard the gift of tongues, and interpretations, etc. Therefore I feel to bear my testimony to the truthfulness of the Gospel of Christ. I know that Joseph Smith was a true Prophet of God; that the kingdom which Daniel saw (Dan. 2-44) has been set up, never more to be thrown down, and that the signs are truly following the Latter-day Saints."

Brother J. C. Milsted, of Quitman, Miss., writes interestingly of his conversion to the Mormon faith. He, like many others, had preconceived notions and ideas of our faith, but unlike many of his fellow-Christians he set to work to show them wherein they were wrong, and, as he thought, pointing out to them the better way. He says that it was only a matter of a very short time before he was convinced to his entire satisfaction that the Elders were masters of the situation, and that he was as the clay in the potter's hands. The evil spirit at first tempted him to rise in open rebellion, and like many others use brute force, but on a second and more sober thought knew that the impulse was not from a divine source, and banished it from his heart. "I was invited to go to the Scriptures and search out the plan of salvation as taught by the Master. Like a flash of lightning it burst upon me that indeed I had only a dead form, holding fast to the letter, but refusing the living word. I now made a study of the word of God as never before, and am pleased to say to all men that the Gospel of Christ is upon the earth, with all of its gifts and powers and blessings. I was baptized on Oct. 1st, 1899, by Elder E. R. DeWitt, and am rejoicing much in the truth."

Mormons and Mormonism
By a Non-Mormon.

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(Continued from page 102.)

Had the Mormons been Methodists the praises sung over their success in Utah would have been heard around the world. But if they had been Methodists they would not have been driven out of the United States. Had they been bogus Christians they would have been too busy sending other people to hell to have ever thought of colonizing on a barren desert 1,000 miles from heretics. The sublime industry and heroic achievements of the Mormons among the mountains of the west have been studiously ignored and viciously misrepresented, not because of any real or suspected immorality or menace to "the American home," but simply and solely because they were heretics to other sects. Anti-Mormonism never did and does not now care for polygamy —it hates the Mormon Church. A mean, whisky-guzzling government official in Utah once said to me: "Damn 'em, all 'e rights 'e Morm's hez is t' pay taxes! 'Fthey don' like that I'm gitout!" That was for years the anti-Mormon spirit in Salt Lake City. The struggle was to get control and tax the Mormons out. That, too, was done largely. That is, many of the poorer Mormons were forced to leave their homes in the city on account of increased taxation levied by anti-Mormon officials. That old spirit is now revived by this new crusade, not because of polygamy but because the Mormons were compelled to take the power to levy taxes out of the hands of their enemies.

A popular impression has been craftily created by the anti-Mormons of Utah that its priesthood and polygamy are the cause of all hostility to Mormonism. The shallowness of the pretense is easily seen when you consider that the most vicious of anti-Mormons accept the Bible as the infalliable word and will of God. Yet the Bible teaches priesthood and polygamy. Hence priesthood and polygamy cannot be the secret of anti-Mormonism. The Protestants have been trying for a century to get God into our national constitution and to make Jesus Christ the ruler of the nation. Catholics and Protestants outnumber Mormons a thousand to one. As long as they believe in theocracy they cannot quarrel with the Mormons for holding the same belief. But if they were afraid the Mormons might get into the kingdom ahead of them they would become jealous, and jealousy is the womb of hate. The evangelical churches fought Mormonism from its appearance, not because of polygamy and priesthood, for there was neither priesthood nor polygamy in it then, but because it was a more enticing faith than their own. Mormonism was running smoothly and growing rapidly without original sin, total depravity and eternal torment as its steady theological diet. Therefore, it was infidelity. Therefore, it must be destroyed. Advocates of the undying worm, the lake of fire and the endless roast drove the Mormons out of the United States. When they made the Utah desert a prosperous land, adventurers crowded in to make speculation and riot among them, but found them united against invaders. That was put down against them. Yet a people driven into exile five times would be idiotic not to unite for their own protection and, as soon as possible, prepare themselves to refuse to be driven again. When their old enemies learned what advancement the Mormons had made in Utah they came to send them to perdition again, but it was too late. Then they raised the outcry against polygamy. That brought in the aid of congress, the destruction of the incorporated church and the confiscation of church property, but did not crush Mormonism. A thousand polygamists went to the penitentiary, and still Mormonism would not collapse. The Mormons did not hanker after salvation from a hot spell in another life. They were too busy. They had hell enough here. There was no brimstone in their conception of the hereafter. A few might falter, but the mass stood by their faith, submitted as best they could to the insolence of their enemies, waiting upon the Lord to rescue them. Then came the scheme to disfranchise them. Disfranchisement was the culmination of forty years of effort to conquer the Mormons. If this calamity should fall the people would be at the mercy of unscrupulous legislators who would practice the sentiment of him who said all the rights the Mormons had were to "pay taxes" or "git out." Before this danger the leader yielded and declared that to save the people from ruin he would take no more plural wives (he was then about 90) himself and would advise his people to do likewise. That was in September, 1890. Two weeks later the church, in conference, accepted the advice of its president that polygamous marriages should cease.

Then it was seen that the Mormons would not abandon their homes—that their persecutors should not grow rich upon property the fleeing Saints must sacrifice. They had conquered by yielding, and there was no other scheme to be sprung upon them. Those who hoped to crush Mormonism were forced to accept the situation. The old political status disappeared and Mormons and Gentiles came together as democrats or republicans, each party seeking to gain control of available public offices. Men who had for years studied how they might throw increased difficulties upon the Mormons were tumbling over each other in their eagerness to reach the Mormon leaders, to profess their profound esteem and to make known their willingness to aid the Latter Day Saints by accepting office at their hands. The new love was touching, but was it sincere? We shall see. The Mormons were rejoiced to find at last an atmosphere of at least seeming peace about them, and gladly gave their old enemies the offices they desired. The offices secured, the men who were going to "boom Utah" proceeded to a recklessness of "improvement" that increased public debt and taxes to an alarming degree. The Mormons disliked to protest; they could not "grin," so they bore it with long, sober faces. Then statehood was secured and the Mormons began to elect their own more cautious men. The new lovers, chiefly office seekers, scented defeat. The old snarl appeared. Startled politicians appealed to willing ministers who needed funds sadly—and the old outcry against the Mormons and polygamy was revived in 1898.

THE NEW CRUSADE.

What basis is there for this renewed fight against the Mormons? When Wilford Woodruff declared that he would advise the people to cease plural marriage, and when his advice was accepted by vote of the church, there were men living in Utah who were already in polygamy. Most of them were old men, yet there were young and middle-aged men who had more than one wife. All through the government fight against polygamy these men had lived with their wives as far as they could in secrecy. Would they be likely to abandon their wives when peace had been received?

To the Mormons, marriage is one of the most sacred of their ordinances. It is solemnized by a priest in the name of God. It is "sealed" in heaven also and is to continue forever. The true Mormon cannot ignore the claims of his plural wife without being false to his vows and his God. No manifesto of Wilford Woodruff, no vote of a conference, could annul a plural marriage or engage that any Mormon should cease to care for his plural wives. This fact was as well known by every non-Mormon in Utah in 1890 as it is today. It was understood by every gentile politician, by every representative of the government, by every minister in Utah that polygamists had been all along secretly living with their polygamous wives. All knew that this would continue, yet all agreed that no further notice should be taken of the matter and polygamy should be left to die its natural death. That understanding reached, no further effort was made to arrest "cohabs." Polygamists lived openly with their wives and, as was expected, children were here and there born—in one instance, at least, we hear of "twins." So matters stood from the close of 1890 for seven years. In 1897 we had a semi-centennial celebration of the arrival of the pioneer Mormons. In that "jubilee" Mormons and non-Mormons all joined heartily, including the ministers who have since become rabid anti-Mormons, including also the editor of the anti-Mormon paper who was so harmonious then that he delivered an address when the Brigham Young statue was unveiled, who was so far inspired by the holy ghost or some other spirit (he is more familiar with other spirits) as to declare in his paper that the Mormons had founded here the "new civilization. Yet at that very moment he and all non-Mormons in Utah knew that those who were in polygamy when "the manifesto" was issued, in 1890, had been living openly with their wives for seven years and that children were being born in some of the families. No objection was made, I repeat, until the Mormons, to stay the increase of public debt, begun to fill important public offices with prudent men of their own faith. There is no evidence that the church had anything to do with this. It was the work of men who owned property, and were anxious to protect it. That this is true is seen in subsequent political action. A majority of the Mormons are democrats. The democrats were rapidly getting control of the state. In the municipal election of Salt Lake last November the republicans elected their ticket over a known democratic majority of voters. Why? Because the republicans ran their canvass on the line of the anti-Mormon elections of a decade ago—the gentile democrat voted the republican ticket. That is, while the Mormons have kept the compact made when the people divided on national party lines, in 1891, the others have largely broken it and we have now the democratic and republican parties with the republican party working as an anti-Mormon party largely. The excitement in Washington over the fact that the republican Utah postmasters at Provo and Logan have been all along in the same boat with democratic Roberts is amusing because of the frantic efforts of men to show that they did not know that those men were old polygamists and had been living with their wives since the "manifesto" of 1890. Of course they knew it. No man could have lived in Utah since 1890 without knowing it. From 1890 until statehood came United States district attorney and marshal for Utah knew it and yet so generally was it understood that the old condition was to be left to die of old age that those officers made almost no effort to disturb "cohabs." The postmasters in Provo and Logan were chosen because they were influential republicans, and their wives did not count —then. The anxiety over them now is that this excitement will defeat the hope of the republicans to carry Utah in

1900, and when this whole matter is analyzed it is found that the anti-Mormon agtitators of Utah, with one exception, are republicans, and the exception is a democrat who, having most earnestly defended the Mormons ten years ago, was not recognized by them when they were distributing political offices. The Catholics in Utah are democrats and they have taken no part in this crusade. But the evangelical ministers and sects are republican. The Mormons are democrats, largely. The ministers have worked hard for 25 years to "save" the Mormons and yet have never "saved" one who was in good standing in his own church. When polygamy was given up, eastern interests in Utah missions fell, funds went low and the wolf was howling in the back yard. The politicians who had lived for years on salaries as government officers or later in state or city offices were in the same "fix"—they had to raise hell or starve—they did the first and, if I am not much mistaken, will do the second also or—"git out."

(To Be Continued.)

Florida Conference.

Written for the Southern Star.

Some two months ago a circular letter was sent out by President C. G. Parker to the Elders of the Florida Conference, notifying them that they would meet in the city of Jacksonville in conference Feb. 11-12, 1900. Pursuant to instructions in this letter, the metropolis of the "Land of Flowers" had for special guests in her hotels Saturday night, Feb. 10th, forty-four servants of God. The Elders entered the city in good health and high spirits.

Arrangements.

President C. G. Parker and his first counselor, George W. Skidmore, entered the city Feb. 1st for the purpose of renting a hall and making arrangements with hotels. In order that the flames of public prejudice might not be fanned by that class of people who disregard the heavenly injunction, "Prove all things," the public was kept oblivious of our purposes until Saturday evening, Feb. 10th, when handbills were scattered through the entire city. After making arrangements with hotels they secured the use of the Park Opera House, also having 2,000 attractive hand-bills printed. The two leading newspapers, "The Florida Times-Union and Citizen" and "The Metropolis," were paid to advertise our meetings through their columns, but were forced by public opinion to break their contract, not having backbone enough to stand for the right by keeping their word of honor in the face of public opposition.

Morning Session—Sunday, Feb, 11th, 1900.

Eleven o'clock was the hour appointed to meet in the morning service. Before the hour arrived the forty-four Elders were seated in a circle on the stage. They were anxiously waiting for President Rich to put in his appearance. The parquet was now filling up with people: about fifty Saints seated themselves near the stage. When the short hand on the clock pointed to 11 meeting was called to order by President C. G. Parker, who made a few introductory remarks, stating the object of our visit to the metropolis. He also made mention of President Rich's delay, stating that he would in all probability arrive on the 2 o'clock train. The fifteen selected singers then sang "Beautiful Day of Rest," after which the invocation was offered by Elder G. W. Williams. The hymn, "When shall we meet the dear Savior above," was next rendered. President C. G. Parker then announced the receipt of a telegram from President Rich, which stated that the train was delayed and he would arrive about 2:30 p.m.

Elder E. L. Pomeroy was then introduced as the first speaker. He spoke at some length on the unchangeableness of the Gospel, bearing testimony that the Gospel of Christ was the power of God unto salvation. Following Elder Pomeroy's remarks a quartette was rendered by Elders Parker, Sutherland, Busham and Lindberg. Elder N. U. S. C. Jenson was introduced as the next speaker. He discoursed nearly an hour on the necessity of continuous revelation. "O, my Father," was sung by the choir, after which the benediction was offered.

Afternoon Session—2:30 P. M.

President Ben E. Rich and Counselor L. R. Anderson arrived on the 2 o'clock train. In a very few minutes after alighting from the cars they were on the stage of the Park Opera House, shaking hands with the Elders. Promptly at 2:30 meeting was called to order by President C. G. Parker. A fair and representative congregation was present. After opening exercises President Ben E. Rich arose and spoke on persecution. He spoke to the point and made plain the fact that persecution was a heritage of the Saints of God; and that it was a distinguishing characteristic of those whom God had chosen out of the world. President Rich was followed by Counselor L. R. Anderson, who spoke on the loyalty of the Latter-day Saints, citing as proofs such incidents as the ready response of President Young to the call of the chief executive of the nation in the days of the war with Mexico—the unfurling to the breeze of the stars and stripes on Mexican soil, 2,000 miles away from civilization.

Singing, "Praise to the man," etc.

Benediction was offered by President Ben E. Rich.

Evening Session—7:30 P.M.

When the hour of commencing arrived the parquette of the Opera House was nearly filled, and people were still coming in. Meeting was called to order promptly at the hour appointed by President Parker. After the opening exercises President Rich quietly arose and stepped to a table standing on the center of the stage. In an unassuming manner he introduced his subject by reading Gal. 1:8 and 2 John 9:10. Having read this Scripture he stepped out a little nearer the front of the stage and entered into a detailed elucidation of the first four principles of the Gospel. The audience remained silent until the speaker made reference to the mode of baptism. At this juncture a number showed, by withdrawing, that they belonged to the class of which Paul wrote: "The time will come when they will not endure sound doctrine, but after their own lusts will they heap to themselves teachers having itching ears." After the speaker had shown what one must do to be saved —quoting Acts 2:38—he cited the condition of Christendom as proof that the world was not abiding in the doctrine of Christ. In alluding to the departure of Christendom from the Gospel annunciated by the Master, the President made reference to preaching for hire. He said Peter and Paul's way of preaching was out of fashion now. Eternal punishment was dwelt upon at some length. The speaker said that the "Big Hell," "Big Heaven" doctrine was responsible, to a great extent, for infidelity. At times, while the President was defending the justice of God by making plain the fact that all mankind would be judged according to their works, people in the audience could be heard to say: "That's so." He concluded his convincing and eloquent discourse by inviting the public to investigate the tenets of the Latter-day Saints, saying "there is more in Mormonism than you think."

Singing, "We thank Thee, O God, for a Prophet."

Benediction, Elder L. R. Anderson.

When the house was cleared the Elders were called to order on the stage by President Rich. The release of President C. G. Parker was announced. President Ben E. Rich said, in allusion to President Parker's work: "If the church can be as well satisfied with my labors when I am released as I am with President Parker's, I will be satisfied." Elder George W. Skidmore was then appointed to succeed President Parker.

Priesthood Meeting.

At 9 o'clock Monday morning, Feb. 12th, the Elders, with President Rich, Counselor Anderson and a few Saints, met at the Opera House in council meeting. After a quartette was rendered by Elders Parker, Bushman, Sutherland and Lindburg, prayer was offered by President Parker. After each Elder had been questioned by President Rich relative to his feelings, etc., President Parker made a few remarks relative to his labors in the Florida Conference. Elder H. L. Wester, of Sanderson, Fla., next expressed himself as feeling well in the Gospel, being followed by Thomas Canova, of Valdosta, Ga., who also felt well. President Rich then arose and spoke in power, making reference to many special duties of the itinerant Elder; urged faithfulness, purity and integrity. Before the close of meeting the names of Sister Andrews, of Jacksonville, and Elder A. C. Jacobson were presented to the conference to be prayed for. President Rich offered the closing prayer, making mention of these two names. At 2 o'clock the Elders received their assignments to field of labor.

Conclusion.

This conference was the most successful of any held of late years in Florida, and President Rich complimented the Elders on their arrangements. A great deal of prejudice has been allayed. I have been in the city several days since conference and have met with several people that were in attendance Sunday night, and they say they have never heard anything like it in their lives, being much pleased with the services.

N. U. S. C. JENSON,
Clerk of Conference.

South Carolina Conference.

The South Carolina Conference convened at Columbia Saturday and Sunday, February 3d and 4th, in what is known as the Krentzlin Hall on Main street. Those attending the meetings enjoyed the services very much, notwithstanding their disappointment in not having Pres. Ben. E. Rich present, he being called to Ohio on business. The first public meeting was held Saturday night being well attended. Pres. Sylvester Low called the meeting to order and after the opening exercises introduced Pres. L. R. Anderson as first speaker. Elder Anderson said that Mormonism, so called, is no idle dream, but the pure Gospel of Jesus Christ, that we should not judge a thing before hearing it, for our Savior was condemned by the people because they did not understand, nor would they listen to reason. In closing he would state that the Bible contains no record of the gifts and blessings enjoyed by the ancient saints, being done away, but bore a strong testimony to the signs and blessings being enjoyed today.

Elder Openshaw was the next speaker

REPORT OF MISSION CONFERENCES FOR WEEK ENDING FEB. 10, 1900.

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	220	40	172	51		174	8	1		3	19	166			Chattanooga	Tennessee.
Heber S. Olson	Virginia	40	1051	192	138	299	32	1000	758	89	2	23	48	522	2	3	Richmond, Box 388	Virginia.
B. F. Price	Kentucky	26	548	26	87	88	26	319	175	17	3	9	40	377			Battletown	Kentucky
John Peterson	E. Tennessee	37	867	219	128	333	118	569	139	53	4	17	67	524			Pfafftown	N. Carolina.
W. D. Rencher	Georgia	36	831	41	129	124	63	494	369	35	1	10	58	601			Columbus	Georgia.
T. H. Humpherys	N. Alabama	40	782	92	176	98	24	615	380	52	6	20	77	763		7	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	42	1391	122	607	49	22	156	61	19	3	11	51	305	1		Lulu	Florida.
J. Urban Allred	Mid. Tenn	40	856	127	193	135	26	457	33	4		17	71	398	1		Sparta	Tennessee.
J. M. Haws	N. Carolina	42	895	88	387	291	14	368	287	32	4	18	108	833	4	3	Goldsboro, Box 924	N. Carolina.
Sylvester Low, Jr	S. Carolina	32	1043	175	68	151	25	250	116	29	2	5	17	437			Columbia	S. Carolina.
O. D. Flake	Mississippi	16	269	243	10	122	2	267		38		10	19	212	5	12	Ackerman	Mississippi.
W. W. MacKay	E. Kentucky	31	612	11	194	208	8	427	388	28		15	81	518	1		Buck Creek	Kentucky.
J. N. Miller	Louisiana	6	130	20	3	29	2	8	3	3		6	12	85			Hughes Spur	Louisiana.
W. H. Boyle	S. Alabama	15	399		11	167	9	149	5	6	2	4	27	190	2	3	Bridge Creek	Florida.
L. M. Terry	N. Kentucky	26	557	19	147	119	12	334	186	23		15	31	491			Bardad, Box 77	Kentucky.
Geo. E. Maycock	Ohio	22	246	16	223	58	20	322	24	8		8	8	172			539 Betts St., Cincinnati	Ohio.

introduced and by scripture and reason showed that the words uttered by the servants of God today were as binding as in ancient times, that Noah did not prove his words from the Bible, but delivered the word of the Lord as he received it direct from Heaven. In conclusion Elder Openshaw said that the commission given to the twelve did not call Paul or those chosen after, but a new revelation must be given from Heaven. If that be the case then why not men be called today by new inspiration and not take the honor unto themselves?

Sunday at 10 a. m. meeting was called to order by Counselor Ray Mecham. Singing—How Firm a Foundation. Invocation by W. J. Hunnicutt. Singing—Praise to the Man.

Elder Bolin being called to speak took as his text 2nd Peter, 1:20. He referred to the fact that he was born in South Carolina, migrating at the age of 13 to Utah. He also stated that the people there were not as misrepresented by their opponents.

Elder M. M. Norman then spoke upon "The Object of Man's Existence," referring to the words of Amos, "Prepare to Meet Your God," Closing hymn, Hark the Song of Jubilee. Benediction by Elder Wood.

A sacrament and testimony meeting was then held, a good spirit prevailing. At 2 p. m. the afternoon services were called to order by Counselor Ray Mecham, singing Prayer is the Soul's Sincere Desire.

Opening prayer by Elder Oliver L. Fuller. Singing—An Angel From on High. A few opening remarks were made by Elder Mecham, who introduced to the audience President Low. In his remarks he plainly pointed out how a great apostacy had taken place and how again the true plan of salvation had been established in purity and plainness. The Gospel, said the speaker, was being taken to the rich as well as the poor. All must hear the message and were invited to investigate the teachings of the Latter Day Saints.

After singing, benediction was offered by Elder Hunnicutt.

At the evening meeting held at 7:30 p. m., remarks were made by President Low and Elder Mecham, who spoke upon the existing conditions of today. President Anderson endorsed what had been said and wanted people to judge us by our fruits. To consider the sacrifice made by the Elders in leaving all which is near and dear to them to bring the message which will exalt mankind if they obey. Appropriate closing remarks were made by President Low and Conference closed by singing "Love at Home." Benediction by President Low.

On Saturday and Sunday preisthood meetings were held where much good instruction was given, the sweet influence of the spirit filling all with joy.

A farewell hand shake and then did South Carolina's noble workers go forth to continue their labors of aiding their followers in righteousness.

OLIVER K. MESERVY,
Clerk of Conference.

EXHORTATION.

By ELDER DAVID H. ELTON.

Written for the Southern Star.

Let us, with a willing heart
Labor for the cause of Truth,
While the Lord doth strength impart,
In the bloom of joyous youth.

With the glorious sun at dawn,
Let us don the righteous shield;
Onward in life's early morn—
Forward to the battlefield.

With the sword of Truth, in hand,
Armored with the shield of Love,
Soldiers of the Cross we stand,
Trusting in our God above.

Christ-our-Savior,-Lord and Friend—
Is our Captain in this fray;
"He who conquers to the end,
Shall be saved," we hear him say.

'Tis a contest fierce and long;
By the Spirit we are led;
And our Gen'ral makes us strong—
Equal to the task ahead.

On Mount Zion's tow'ring height
Stands the Holy men of God—
These will guide our steps aright—
In the path our Master trod.

Humble, faithful men of power,
Holding fast the "Iron Rod"—
Stand as watchers on the tower,
To declare the will of God.

Let us heed the words they utter—
Herein lies our safest guide,
Do not 'gainst their counsels mutter—
Nor the priesthood's power deride.

Through the prophets God has spoken
Since the earth began to roll—
Since the first great law was broken
Making man a mortal soul.

Through His prophet God is speaking
Warning words for saints today;
In the struggle we must seek Him
Pay our tithing, fast and pray.

Do not linger—Youth of Zion!
God our help in ages past,
Make you fearless as the lion!
Save you from the tempter's grasp.

Guard against reading too much, or too rapidly. Read rather with attention; lay the book often down; impress on your mind what you have read and reflect upon it.

Releases and Appointments.

Releases.

O. D. Flake, Mississippi.
P. E. Johnson, Mississippi.
E. R. De Witt, Mississippi.
J. P. Huber, Mississippi.
D. A. Broadbent, East Kentucky.
D. Hibbert, East Kentucky.
W .C. Christensen, East Kentucky.
James Titensor, Louisiana.
M. B. Poole, Middle Tennessee.
J. H. Belnap, Middle Tennessee.

Transfer.

George A. Adams, from East Tennessee to Florida.

THE DEAD.

Sister Lucy Gayler died Jan. 27th, 1900, having been a faithful Saint.

Brother Addison Hassell, a true and faithful Saint, died on Wednesday, Jan. 17th, of cancer of the eye. The deceased was baptized April 12th, 1896, and has ever filled with patience the positions of trust given him.

Sister Gernthy Rowenbark departed this life Jan. 16th, 1900. She was baptized in the fall of 1898, and although looked upon with scorn by many she had befriended (for she was an angel of mercy to friend and foe), remained firm to the end.

Word of the death of Elder Henry Ward Berg at Christiana, Norway, was received at the President's office, Salt Lake City, a few days ago. He was a resident of Provo, the son of O. H. Berg, the undertaker, and was set apart for his mission on Oct. 13th last. Deceased was born in August, 1878. The cause of his death was not given.

Sister Mary Maynard, residing at Bozarth, DeKalb county, Tennessee, passed away Wednesday, Feb. 21st. She was 23 years of age, having been a member of the Church of Jesus Christ of Latter-day Saints but a short time. In her trials and suffering she was ever patient, and leaves a husband, one child and a host of friends to mourn her loss. Sister Maynard bore a faithful testimony to the Gospel of our Lord and Savior.

E. E. KILGROW.

Elder Stewart.

We are pained to say that a telegram received at this office announces that Elder Alva Stewart, of Mesa, Ariz., died at that place on Feb. 26th. Elder Stewart arrived home from the Southern States on the 24th. He was sick when he left Chattanooga the night of Feb. 19th, but it was not thought the same would result seriously. He labored in the South Carolina Conference and was a tireless worker and filled with the spirit of his mission. Particulars of his death will be given our readers as soon as they are received.

Guilt makes a man a coward; to be truly brave keep a clear conscience.

Sorrow, it should be remembered, is within us, and not in the things about us; so it is with joy.

In the United States and the United Kingdom the annual consumption of alcohol averages one gallon per head.

LATTER DAY SAINTS

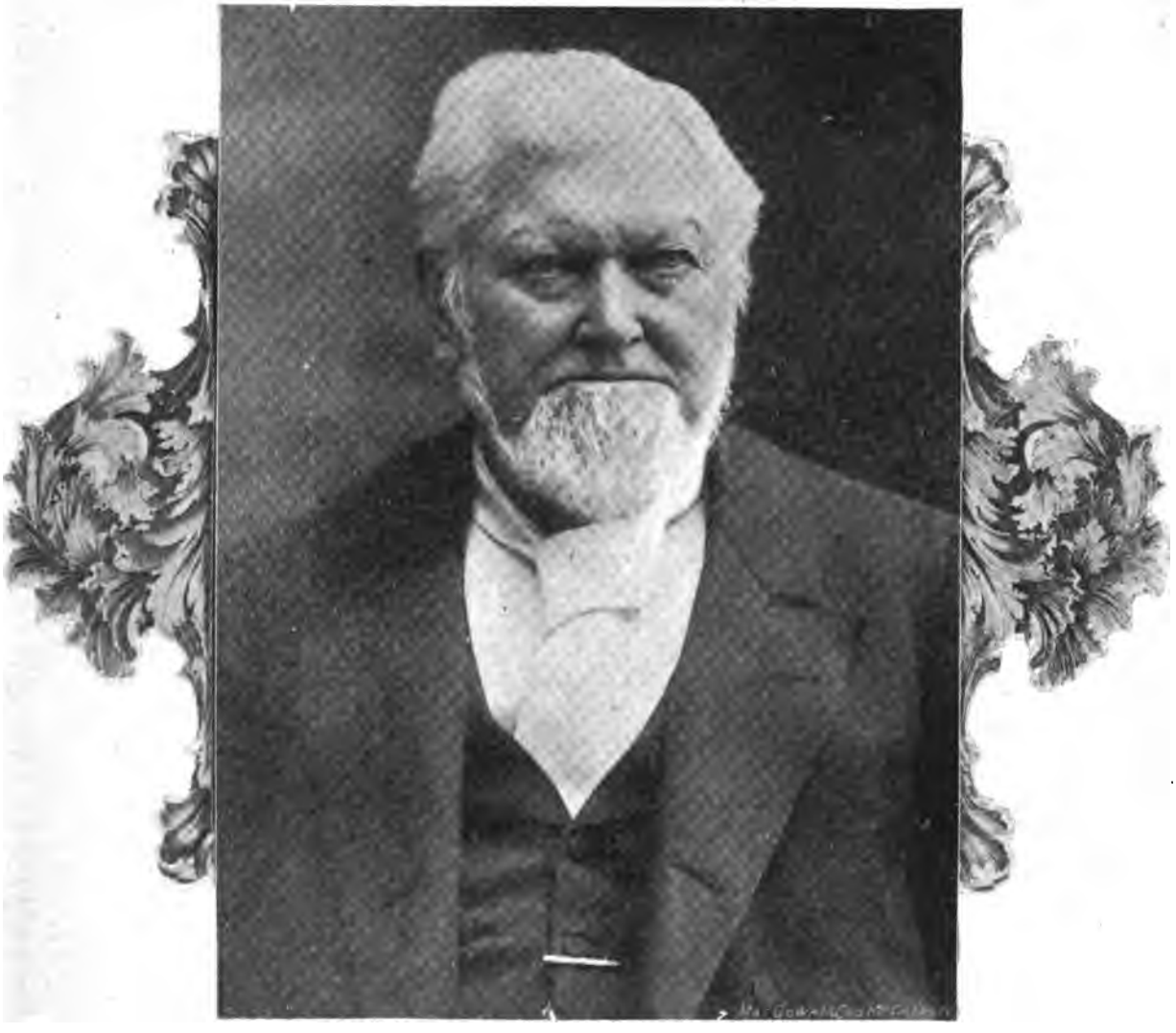
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MARCH 10, 1900. No. 15.

SKETCH OF THE LIFE OF PRESIDENT WILFORD WOODRUFF

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT WILFORD WOODRUFF.

The great and good man whose name and photograph appears with this number of the Star, was the Fourth President of the Church of Jesus Christ of Latter-day Saints. He was born March 1st, 1807, in Farmington, (now called Avon) Hartford county, Connecticut. He, like his predecessors in the prophetic office of the Church, came of a sturdy, industrious race of men and women. His progenitors were among the early settlers of New England. They figured nobly in the American revolution, and naturally transmitted to posterity a love of liberty, and traits which go to make patriots and martyrs. Wilford Woodruff possessed all these admirable qualities of character. These were crowned with a veneration for God, and a strong religious element in his being which led him in early youth to the consideration of spiritual subjects. He was also very industrious. His father, Aphek Woodruff, was a miller, and Wilford assissted him in running the Farmington grist mills,

and, though tender in years, proved himself a man in thought and labor. From 1827 to 1832 he run a flour mill for his aunt. Although religious he did not join any denomination until he was 26 years of age, because he found none which harmonized in doctrine and organization with the Church of Christ as described in the New Testament. When only a boy he would ask his Sunday school teacher why there were no Apostles and Prophets in this age, as in olden times. The answer he received only tended to disgust him with sectarianism. It was the same old story, "Apostles and Prophets are all done away with because no longer needed," and yet with all the learning of modern ministers they were unable to come to a unity of the faith as taught by the Savior and his Apostles. Under these circumstances Wilford Woodruff could only turn to the Lord in prayer for guidance, and find comfort in reading and believing the Prophecies and doctrines of the Holy Bible. In 1832 he felt a strong inspiration to go to Rhode Island. Why, he did not know, and having already arranged to remove with his brother, Azmon Woodruff, to Richland, Oswego county, New York, he did not heed the inspiration to visit Rhode Island, but moved to the state of New York. They purchased a farm and saw mill, settling down to the business of farming and milling. On the 29th of Dec. 1833, over a year from the time they left Connecticut, two Elders, Zera Pulsipher and Elijah Cheeney, came to that section preaching that an angel had visited the earth; restored the Everlasting Gospel, and that Joseph Smith was a Prophet of the Lord. Wilford and Azmon Woodruff went to hear them preach, immediately receiving a testimony of the genuineness of their message, and offered themselves for Baptism. Wilford Woodruff was baptized into the Church of Jesus Christ of Latter-day Saints Dec. 31st, 1833, by Zera Pulsipher. He and his brother who also embraced the Gospel, immediately read the Book of Mormon and received a testimony of its truth. About this time Bro. Woodruff learned that at the time he received the impression to visit Rhode Island there were Elders preaching in that state, and had he gone there, the opportunity to receive the Gospel would have been afforded him one year earlier. However, his prayers were answered, the truth had come. He lived in a day of Apostles, Prophets, Gifts and blessings, and his joy was indescribable. From that hour until he departed for a better sphere Wilford Woodruff proved by a life of devotion to the cause of God that he was grateful for his existence in this age of the world. As a peculiar coincidence when Joseph, the Prophet, was writing his Journal, some time later, having learned of Bro. Woodruff embracing the Gospel, and notwithstanding hundreds were being baptized, Joseph not knowing him, wrote under date of Dec. 31st, 1833. "This day Wilford Woodruff was baptized." To those who note the purposes of the Almighty in the destiny and history of his noble Prophets, may this brief statement of Joseph Smith not be truly taken as prophetic; indicative of the great character that Wilford Woodruff proved to be and foreshadowing his great destiny in the work of the Lord in the Last Days. Jan. 2d, 1834, a branch was organized in Richland and Bro. Woodruff was ordained a Teacher. In February he walked sixty miles to visit the Saints in the town of Fabius with Elder Holton. During this winter Elder Parley P. Pratt and others visited Richland. Elder Pratt became much impressed with Bro. Woodruff and immediately told him that his duty was to repair to Kirtland, join Zion's Camp, and go with that body to Missouri. He took this council, closed his business in Richland, and left for Kirtland, where he arrived April 25, 1834. He was invited to be the guest of the Prophet Joseph Smith, which invitation he accepted, having a glorious time in his acquaintance with the Prophet and other leading men of the Church. May 1st, 1834, he started with Zion's Camp for Missouri, which journey was accomplished with considerable hardship, but throughout all the varied experiences incidental to the journey, Wilford Woodruff was, like Caleb and Joshua, among the number who sustained the Phophet, and never complained nor murmured because of trial and privation. This experience went to prove the metal of the men, and prepare them for positions of responsibility in the Church. After accomplishing all that could be done as a body, the Prophet advised the young men without families to remain in Missouri. Bro. Woodruff sojourned with Lyman Wight in Clay county, spending the summer quarrying rock, cutting wheat, making brick and in other kinds of hard manual labor. During this time he was possessed of a strong desire to go into the world and preach the Gospel, but did not express his desires, lest he should be considered aspiring, this being farthest from his humble unassuming disposition. The Lord, however, knew the honest desire of his heart, and one day while walking along the road he was met by one of the leading Elders in that section, who said to him in substance, "Bro. Woodruff, it is the will of the Lord that you should be ordained a Priest and go on a mission." Bro. Woodruff answered, "I am ready." He was ordained a Priest and went on a mission to Arkansas and Tennessee: this was in the fall of 1834. Among the remarkable experiences of this, his first mission, he was grossly assailed by an apostate named Akeman, who when Bro. Woodruff was leaving his premises, came towards him in a savage manner as if to do him violence, when of a sudden Akeman, the apostate, fell dead at the feet of this humble servant of the Lord. This event had been shown to Bro. Woodruff in a dream, though he did not understand the full import, until it was fulfilled. Himself and companion traveled on foot without purse or scrip, going through Jackson county Missouri, where it was dangerous for a Latter-day Saint to be seen, and were frequently preserved in a providential manner from mobocrats.

Bro. Woodruff's first attempt at preaching was at a tavern, one Sunday in December, 1834. He was weary from a long walk through mud and slush, but the people desired to hear him. He enjoyed the inspiration of the Holy Spirit, speaking with freedom and power, testifying to the restoration of the everlasting Gospel. In their travels they frequently lost their way and were obliged to wade swamps, and to avoid expenses would travel down some of the rivers in small canoes. Between Little Rock, Arkansas, and Memphis, Tenn., they became exhausted while crossing an alligator swamp. Bro. Woodruff's companion left him in the swamp suffering with a severe pain in his back. He knelt down in the mud and prayed intently, when the Lord healed him and he went on his way rejoicing. Being joined by Elder Warren Parrish in April, 1835, they traveled together over 700 miles in less than four months, preaching the Gospel every day. They Baptised twenty in their travels. Elder Parrish also ordained Bro. Woodruff an Elder, placing him in charge of the branches they had organized in Tennessee. After Elder Woodruff was left to travel alone he extended his field of labor, baptized quite a number among whom were several of the Campbellite persuasion. In 1835, he traveled 3,248 miles, baptized 43, organized 3 branches, and held 170 meetings. Subsequently, in the spring of 1836, he traveled respectively with A. O. Smoot and Apostle David W. Patten.

After performing a faithful two years' mission, accomplishing the conversion and baptism of many souls, Elder Woodruff returned to Kirtland, Ohio, in the fall of 1836. In May of that year he was ordained into the second Quorum of Seventy by Apostle Patten and Warren Parrish. There he received his endowments, as far as they were given in the Kirtland Temple, and attended school. On the 13th of April, 1837, he married Phebe W. Carter, of the State of Maine. A few days later he received a remarkable Patriarchal blessing under the hands of the Patriarch Joseph Smith, Sr., in which much of his future life was plainly foretold.

During the troubles of 1837, when many leading men became embittered against the Prophet Joseph Smith, Wilford Woodruff was among the number who murmured not, and was true to the Prophet of the Lord. In May, 1837, he started on a mission to Fox Islands. En-route he preached the Gospel to his relatives in Connecticut and baptized a number of them. Aug. 20, 1837, himself and Jonathan H. Hale landed on north Fox Island, where they immediately commenced preaching the Gospel. The first fruits of their labors was Justin Eames, a sea captain, and his wife, who were baptized Sept. 3. These being the first to embrace the Gospel in this dispensation upon an island of the sea. "Great are the promises of the Lord unto they who are upon the Isles of the Sea." (Nephi.) Since then the Isles of the Sea have sent forth many souls to the fold of the good shepherd. A Baptist minister by the name of Newton first allowed them to preach in his chapel, then he opposed them, and was humiliated by seeing the best of his flock leave him and embrace the Gospel as taught by these Elders. Elder Ozro O. Crockett, of Preston, Idaho; who recently did missionary work upon Fox Islands, testifies that the aged people who lived on the Islands over 60 years ago, still remember Elder Woodruff and the remarkable work he and Elder Hale did in that land. Among the most conspicuous features of his labors in their recollection is that he baptized the best citizens and neighbors they had on Fox Islands. This is true as to both the North and South Islands. Two branches of the Church were organized and the two Elders returned to Scarborough, Maine, in October, where Elder Woodruff had left his wife with her father's family.

Elders Woodruff and Hale having parted, the former returned to Fox Islands in November, this time accompanied by his wife. He continued missionary work, baptizing a goodly number until persecution became so intense that he deemed it wisdom to return to Maine. Accompanied by Elder James Townsend, he introduced the Gospel into the city of Bangor and other places in the State of Maine. From this labor he returned to Fox Islands. In harmony with counsel from the Prophet Joseph, he advised the Saints to sell their property and accompany him to the Land of Zion. Early in 1838 he visited Providence, New York, Boston and his native town, Farmington, Conn. In this place he preached the Gospel to and baptized his father, stepmother, sister and other relatives, organizing a branch of the Church. Bidding his relatives a loving farewell, he returned to Scarborough, Maine, where his first child, a daughter, was born, July 14, 1838.

He again visited Fox Islands to encourage the Saints and prepare them for gathering to Missouri. While laboring in North Vinal Haven, Aug. 9, 1838, he received an official communication from Thos. B. Marsh, President of the Twelve, that he had been called by Revelation in connection with three other brethren, to bear the Apostleship and occupy a place in the Council of the Twelve. Thus his early dreams of Apostolic days were coming to a living reality, in which Wilford Woodruff himself was to be one of the Apostles. He was requested to come to Far West Missouri, as soon as he could arrange his affairs. He was told that he should prepare himself to carry the Gospel to Great Britain, with his associates, the Twelve, the following year. With great promptness he set about preparing the Saints on Fox Islands to gather to Missouri. About one hundred people had embraced the Gospel chiefly through his labors, upon the Islands. About fifty of these now prepared to gather with him to Missouri. Bro. Nathaniel Thomas sold his property and had considerable money. To assist his brethren and sisters Bro. Thomas loaned them about $2,000, which

was placed in the hands of Elder Woodruff for their benefit. With this he purchased ten new wagons, ten sets of harness and twenty horses. When he had done all he could to make ready the Saints, he preceded them to Scarborough, Maine, to prepare his own family for the journey. The company were counseled by President Woodruff to start by Sept. 1st, but they failed to do so, and did not leave until the early part of October. In consequence of this late start the journey was a very hard one. Oct. 13, 1838, while crossing Green mountains, Elder Woodruff was taken very sick. A little later his wife was stricken down and came nigh to the gates of death. Both, however, were restored to health by the power of the Almighty. Respecting this new experience of migration, of which he did so much in later years, Elder Woodruff wrote the following in his journal:

"On the afternoon of Oct. 9th, we took leave of Father Carter and family in Scarborough and started upon our journey of two thousand miles, at this late season of the year, taking my wife with a suckling babe at her breast with me to lead a company of fifty-three souls for their journey from Maine to Illinois; to spend nearly three months in traveling in wagons through rain, mud, snow, and frost."

Upon arriving in Rochester, Illinois, Dec. 19, 1838, he learned of the persecutions and unsettled condition of affairs in Missouri and concluded to stop in that place the rest of the winter. In the spring of 1839 he removed his family to Quincy, Illinois, and from this point accompanied the Twelve to Far West, and was ordained with Elder Geo. A. Smith, to the Apostleship April 26, 1839, on the Temple site, by President Brigham Young, assisted by other members of the Twelve. After returning from Missouri he moved his family to Montrose, Iowa, where he was severely attacked with chills and fever. While still sick he started Aug. 8, 1839, on his mission to England, leaving his wife also sick, and like all the families of the Twelve, in destitute circumstances, so far as temporal necessities were concerned. To New York he traveled with private conveyance, stage, on foot and as best he could. In company with Elders John Taylor and Theodore Turley he arrived in Liverpool, England, Jan. 11, 1840, having been five months, accomplishing the journey. The Elders who now go to Europe from Salt Lake City perform the journey in about two weeks, and under palatial circumstances compared with those surrounding Elder Woodruff and his companions sixty years ago. He was assigned to labor in the Staffordshire Potteries, where he was successful. In the following March the Spirit of the Lord prompted him to go South. He had plenty to do where he was, but he heard the voice of the Spirit and obeyed. He went South to Worcester, where he met Mr. John Benbow, a wealthy farmer, who told him that in that vicinity there were about six hundred people, including forty-five ministers, who had dissolved themselves from the Wesleyan Methodists for the purpose of an independent research after Truth. They owned several houses of worship, and styled themselves "The United Brethren." Elder Woodruff commenced at once to lay before these people the Truth as God revealed it, to the Prophet Joseph Smith, bearing witness as an Apostle of the Lord to the Ministry of Angels, and the complete restoration of the Ancient Gospel in these Last Days.

The ministry of Elder Woodruff was not attended with the eloquence of speech, nor the well skilled argument which attend the labors of some men, but there was an earnestness in his talk and movement, and an honest straitforward, Godlike simplicity in his simple statement of Truth accompanied by the influence of the Holy Spirit which carried early conviction to the hearts of all who were honestly seeking after Truth. In eight months labor, chiefly by Elder Woodruff in Herefordshire, Worcestershire, and Gloucestershire, eighteen hundred people were brought into the Church. This included the six hundred United Brethren all but one. Two large Conferences were organized. In August, 1840, he accompanied Elders H. C. Kimball and Geo. A. Smith to London, where they introduced the Gospel under very difficult circumstances. On the last day of August, 1840, the first convert in London was baptized. His name was Henry Connor. Elder Woodruff remained in London but a short time when he returned to Herefordshire, and Staffordshire, strengthening the Saints. From thence he attended Conference in Manchester, and labored most of the following winter in London, visiting also several other parts.

While in England the adversary made desperate efforts to impede the progress of the Elders in their ministry. At one time evil spirits attacked Apostle Woodruff and Smith, in a literal manner, when, by the exercise of faith and the authority of God by these brethren, these spirits departed. Bro. Woodruff saw them as literally as he could see the physical being of people tabernacled in the flesh. After a very prosperous mission, he returned to America, arriving in New York May 20, 1841. Meeting his wife at Scarborough, Maine, after two years absence. A month later they returned to Nauvoo, where they arrived Oct. 5th, and were heartily welcomed home by the Prophet Joseph Smith. He become a member of the City Council of Nauvoo, and served the interests of the city with energy and efficiency. His time during the winter of 1841-42 was mainly occupied in attending meetings and performing manual labor. In Feb. 1842, Apostle Woodruff became the business manager of the Times and Seasons. In July of the same year going on a mission to the Eastern States for the purpose of collecting funds to further the building of the Temple and Nauvoo House. He returned to Nauvoo Nov. 4, and again spent the winter in Nauvoo, and much of the ensuing year. He received his Endowments in the Nauvoo Temple under the direction of the Prophet Joseph Smith. He built a brick dwelling for himself and family on a lot given him by the Prophet Joseph. His Nauvoo residence like that of many of the leaders of the Church, still remains in a state of fairly good preservation. In the spring of 1844 he was called on another mission to the Eastern States. When about to take passage on a steamer from Portland, Maine, to Fox Islands he learned of the Martyrdom of Joseph and Hyrum Smith. He immediately went to Boston and met in council with the Twelve, and with them returned at once to Nauvoo, where he arrived Aug. 6th, 1844, and took part with his brethren of the Twelve in presiding over the affairs of the Church. This being their right and duty, agreeable to the Revelations of the Lord to the Prophet Joseph Smith. Wilford Woodruff was a personal witness to the power of God as it rested upon President Brigham Young, on the occasion when the latter was transfigured in the presence of the people, so that he appeared in person, and spoke as with the voice of the Prophet Joseph Smith.

Aug. 12, 1844, Apostle Woodruff was called to preside over the British Mission, departing from Nauvoo Aug. 28, 1844, and reached Liverpool Jan. 3d, 1845. He presided with ability and much industry over the mission about one year when he returned to Nauvoo early in 1846. Just in time to participate with the Saints in their great Exodus from Nauvoo. He with many others, left their homes and property which they toiled to procure, under trying ordeals to the disposition of their enemies very few receiving more than a nominal price for their hard earned homes. He was active in helping the Saints to migrate, not only looking to the comfort of himself and family, but to the well being of his brethren and sisters on every hand.

Early in 1847 he joined the Pioneer company, consisting of 143 souls, 140 men and boys and three women. After a toilsome journey they entered the valley of the Great Salt Lake, July 24th, 1847—a day never to be forgotten, and to be handed down to all generations of the Saints as a day of rejoicing and celebration. It was then Mexican soil, but the Mormon Batallion helped to make it a part of American soil. The Stars and Stripes were soon unfurled by these loyal patriots, and the foundation of a great western commonwealth established, which is destined to become the pride of all honorable and upright people in our broad land of liberty. Future generations will do us justice, and the names and deeds of such men as Wilford Woodruff will yet be taught to children in the school room, as worthy the emulation and following of all who love virtue, liberty and truth. President Young was in feeble health when the pioneers entered the valley, and Apostle Woodruff had the honor of conveying him in his carriage into the valley. In 1847 he returned to winter quarters, being present Dec. 5th, 1847, when Brigham Young was made President of the church.

Brother Woodruff was among the most constantly industrious men the world has ever produced. He attended as first consideration to the duties of his calling, and then his manual labors in building homes and redeeming the soil from sterility, were unexcelled. From the toils of redeeming the desert he was called in 1848 to perform another mission in the Eastern States, from which he returned after diligent labor in 1850. He was the same year elected a member of the Senate of the Provisional State of Deseret, subsequently occupying a place for several terms in the Territorial Legislature. He was also the first President of the Horticultural Society of Utah. Every position, whether religious or otherwise, he was called to fill, he did so with distinction and credit. No man took greater interest in fruit raising and farming than Apostle Woodruff, as well as in all enterprises looking to the general well being and self-sustaining powers of the people. He labored with his hands as well as his head. Much younger men than himself were not his equals in the performance of heavy labor. No class of labor, however laborious or undesirable, which was honorable in the sight of God, would Wilford Woodruff ever ask any man to do that he would not do himself. He cut hay with a scythe, he cradled wheat by hand, he followed the reaper, and bound the golden grain in bundles; he pitched to the rack the bunches of hay and the bundles of grain. He worked upon the threshing machine. He planted, irrigated, gathered and hauled from the farm, potatoes, corn and all other products of his well tilled land. He planted vineyards, orchards, made ditches, watered, and pruned the trees and bushes of his orchard. He made roads, built bridges, hauled wood from the canon, made adobies and did all forms of manual labor which came in his way. There was not an idle thought in his brain, not a useless nor impure sentiment in his heart, not an idle bone, nor a drop of idle blood in his body. He was honest, unassuming, faithful and industrious. He had been designated in the days of Joseph as "Wilford the Faithful." He deserved such a title, and maintained it to the end. His industry was so conspicuous a part of his being that when, at the age of 90 years, one of his grandsons excelled him a very little in hoeing some vegetables in the garden, he said with apparent humiliation: "Well, it is the first time in my life that one of my children has ever outdone me in hoeing." He continued his hard labors upon the farm, whenever at home, until beyond the ripe age of 75 years, when the duties and conditions associated with his calling were such as to occupy his entire time and attention. In the early history of Utah—1852—he accompanied President Young on an exploring expedition to Southern Utah. In October, 1853, himself and Ezra T. Benson were called to gather fifty families to increase and strengthen the settlements in Toole county. (to be continued.)

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SATURDAY, MARCH 10, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

THE ATTRIBUTES OF GOD.

The God of the Bible can walk, talk, see, hear, feel, taste, and smell—in fact He has all the attributes of man, only in a more perfect way. He walked with Adam in the garden, walked, talked and partook of food with Abraham on the plains of Mamre. Wrestled with Jacob, conversed with Moses in the burning bush, and talked with him as one man speaks with his friend. Was seen by Moses, Aaron, Nadab, and Abihu sitting on a Sapphire throne, afterwards was seen by Isaiah, who described His glorious appearance, and when Stephen was stoned to death He was seen on the left hand of the Son of God, who is described as the express image and brightness of His glory.

The Bible God is in every way an exalted being, and the Bible appears to speak of Him in the likeness of man, as it says, "Let us make man in our own image, and in the image of God man was made."

What is the conclusion of this Scripture. It is that God our Father who sits on His throne with His son Jesus, is an exalted being, patterned in the likeness and after the image of man, as man was made in His likeness and image, and after the appearance of His Son Jesus, who was in the express image of His Father, and is spoken of as our Elder Brother. Philip wanted to see the Father, and Jesus said, He that hath seen me hath seen the Father, which all would imply that God is like the Son Jesus, and that the Son Jesus is in every way like unto man in appearance and traveled about in that manner in the valleys of Gallilee while He was in the flesh. So that the Christian faith should be that we are in very deed the offspring of God, the brothers and sisters of Jesus and when we say Our Father who art in Heaven we should mean it, as He is our Father in very deed.

THE SALARY OF THE PASTOR.

The above is the caption of an article which appeared in an exchange of recent date. The article commences as follows:

The regular and prompt payment of the salary of the pastor has a powerful effect upon the progress of religion in the community in which he labors.

It seems that money does give many of the ministers of today inspiration, proving that their God is gold. How is it that money has such a powerful effect upon the pastor by the prompt payment of his salary? Is it possible that money inspires them as does the Holy Spirit true servants? Is it not a fact that when they do anything it is because money has hired them? Taking this as a fact, then, money is the moving cause of all action with them. How different did the ancient servants of God travel and preach. They were sent out two by two without purse or scrip to preach a free Gospel; no mention was made by them that money would have effect upon their preaching. No, they trusted in God, and the power of their preaching was not in money, but faith in God and the guidance of the Holy Spirit which was promised to them. When the promised comforter came, you do not hear of the Apostles waiting for a salary, but departed as commanded two by two, taking no money, knowing of a surety the Heavenly Father would provide. These same ministers who say money causes religious progress in their community, if they are promptly paid, cite as their pattern the very Apostles who went forth without money. They preached a pure message of peace on earth and good will to men. Continuing, the article says: "Too often the sexton and the choir and the coal man and the gas bills are paid, and the minister is left to suffer."

Of course the minister should first be paid, no matter if the coal man, sexton, choir and the rest never get their salary. If the pastor is paid it will so inspire him that he can tickle the ears of the coal man, etc., and get them to wait, but in order for the work of God to go on "the pastor should have his salary."

Again we read as follows:

It is a censurable waste to secure a minister who has received a college and a theological seminary education, and who is intellectually and spiritually and in every way equipped to do a valuable work, and then, by the failure to pay the promised salary, compel him to waste a large portion of his time in doing the work of a menial, or worse still keep him so worried and anxious and troubled as virtually to paralyze his usefulness.

To be sure, if people have promised to pay a minister a certain salary they should keep their contract, but whoever heard of a true servant of Christ entering into a contract to preach for hire? Mankind are warned to beware of hirelings who divine for money, making merchandise of the souls of men. A college and theological seminary education does not call men to the ministry. If so, why are there so many theological graduates without positions? The Scriptures teach us that no man taketh the honor of administering the things of God unto himself, except he be called of God as was Aaron. He was called by new revelation, by a Prophet of God. If the best educated men are first called, and if education insures one a standing in the ministry, why were ignorant fishermen called before Paul? Why not these ministers claiming to be the servants, go forth as did, and does the true men of God? One minister, in a discourse not long since, said he would like some of those who thought he was not kept busy to get on a horse and follow him around; he would wear them out. This man had twelve churches to visit, which occupied Saturday and Sunday of each week. If that man could but follow the Mormon Elders on foot—wading through swamps and rivers; over mountains, hills, etc., and often compelled to remain out of doors all night. The wearing out part with this minister should he follow and do as they, would be that he would get nothing for his trouble and hardships endured. If he advocated such an unpopular doctrine as they, his faith would fail, for only the possession of the Spirit of God will enable men to leave all cherished ties, and make the sacrifice which the Elders of the Church of Jesus Christ of Latter-day Saints do.

History of the Southern States Mission.

(Continued From Page 109.)

November, 1895.

Owing to the sickness that had existed in the Texas Conference during the summer, and being unable to attend the Conference held in July, President Kimball concluded to meet those Elders in conference capacity later in the season. Accordingly Conference convened at Van Sickle, near Greenville, Hunt Co., Nov. 2 and 3.

All the Elders were in attendance, President A. S. Campbell presiding. The meetings were fairly well attended and the people were taught the principles and doctrines of the Gospel of Christ. President Kimball spoke with much plainness, acquainting his hearers with the true condition of the people of Utah, religiously and socially. In addition to the public meetings several spirited council meetings were held and the rich portion of the spirit was poured out upon all present. After a brief illness Elder Daniel J. Stewart, of the Kentucky Conference, died of typhoid fever at Tompkinsville, Monroe Co., Kentucky. Elder Stewart was kindly cared for during his illness, by his companion, Elder F. E. Allred. Although Elder Stewart had only been in the mission field three months, yet he was a tireless worker for the cause of truth.

After returning from the Texas Conference, President Kimball proceeded to West Virginia, where he met President Brinton and a portion of the Elders in conference capacity. The public meetings were well attended; the remarks of the Elders were listened to attentively.

On the 13th inst. nineteen Elders arrived in Chattanooga from Zion. After spending two days in the city and receiving instructions, these Elders separated for their various fields of labor.

On the 20th inst. Elders Wiley Nebeker and Amos Rogers, who had been laboring in the city of Tallahassee but two days, were arrested on the charge of being a public nuisance. They were brought before the mayor and after a

most farcical trial were sentenced to a fine of $250 each, or two months' imprisonment. They were informed, however, that in case they would immediately leave the city, judgment would be suspended. This they concluded to do, being accompanied to the outskirts by the Chief of police. Thus in this enlightened age, in our boasted land of liberty, two humble servants of the Lord were arrested without provocation, expelled from a state capital; yet those very people claim to believe in religious toleration.

December, 1895.

The month opened up bright and clear with the prospect of much efficient work being done. The arrival of twenty Elders on the 12th inst. added strength to the Mission.

On the 20th Elder W. E. Rydalch was appointed President of the West Virginia Conference to succeed Samuel Brinton, released.

The year which is now drawing to a close has been a most successful one. The number of Elders in the Mission has been increased to 303, several thousand copies of the Voice of Warning have been distributed among the people, as well as thousands of tracts. New fields are being continually opened, old ones revisited, the Saints stirred up to diligence and every effort put forth to advance the work of the Lord. During the year 555 new members have been added to the fold in the South. The Saints have been taught the necessity of paying their tithing, and seeing the blessings gained by so doing, responded.

One new Conference, Florida, has been opened. There has been considerable sickness in the Texas Conference; otherwise general good health prevailed.

The Elders are as a rule traveling without "purse or scrip," yet they lack for nothing and are richly endowed with the Spirit of the Lord. Thus closes the year 1895.

(To Be Continued.)

THE DARK AGES.

BY A. ARROWSMITH.

(Continued From Page 107.)

The TWELFTH CENTURY witnessed the Christian church still struggling for ascendency, striving after absolute power and dominion over the whole of Europe, with the avowed intention of establishing a theocratic government with the Pope at its head.

At this late period in the history of Christianity, Finland and the whole north was still in a barbarous state and had not been subjected to the civilizing influences of Rome and in order to bring them in subjection with the rest of Europe, a holy war was instituted against them.

The method employed by the early Christians and taught by that meek and humble Master, who was the founder of the divine scheme of salvation, was entirely ignored at this time. The sword was used and the convert having been taken by force was caused to suffer all manner of indignities, subjected to baptism, whether he willed it or not, or whether he accepted the doctrine as true or false. Bloodshed, cruelty and oppression were used and the convert usually despoiled of his possessions, which were divided between the holy (?) warriors, or went to enrich the church.

Early in this century the second crusade was started, but returned proving a total failure. The third crusade was fairly successful under the brave Richard (the lion hearted) King of England, who played havoc among the Saracens and won fame as a Knight of the Cross, being a famous warrior and noted for his skill and bravery in these religious wars. Both of these crusades entailed great loss of life and wealth, accomplishing but little towards subduing the Mahometans.

The renowned Becket, a man who worked hard as a Monk in trying to establish the ruling influences of Rome in England, was murdered in this century. For his austerity and arrogance he has been looked upon with hatred by his enemies and loved, canonized and sainted by the Catholics.

At this period also commenced the selling of indulgences by the bishops. This was a nefarious system, introduced to exact money from the lowest dregs of society, who took license from the fact that they might pay for and obtain the indulgence and right to commit crime, the stipulated fee being exacted according to the nature and enormity of the crime. This privilege was granted by the church, being one of the means adopted to enrich the same. This was also the principle reason for the rebellion of Luther in the sixteenth century. In his day there was great disunion among the orders of the Monks as to who had the right to peddle off indulgences. The Augustines, Dominicans, Franciscans and Benedictines being jealous of each other for the favor of the Pontiff. Luther's opposition and denunciation of Tetzel, appeared to be of a jealous nature more than because of his great desire to overthrow the system that Tetzel represented, as one was a Dominican Monk and the other an Augustine. Both these orders vied with each other for supremacy and the favor of the Pope, with the privilege of selling the indulgence which would give a man license to murder, steal, commit adultery or any other crime in the decalogue, providing he would pay the stipulated fee, which was regulated by the Bishop, or Monk, favored with the dispensing of such.

Heretics at this time were looked upon with great hatred, being much sought for by the crafty and wily priest who under the smallest pretense or shadow of heresy, that would indicate guilt, would burn them at the stake or otherwise murder them. Many innocents suffered death in this way, their main guilt many times consisting in being caught perusing the Holy Scriptures, which, which were not intended for the reading of the laity. This may account, in a great measure, for the prevailing ignorance. Before printing was established, the books which go to make up the Bible were all written separate and copied in writing by hand, on papyrus or parchment and were consequently very expensive, being in use only among the clergy. The truths which the books contained were withheld from the laity by this extremely fanatical and superstitious priesthood, they being fearful of an exposure of the many frauds they were practicing at this time. Should the laity happen to obtain and read any portion of the divine record, they were immediately subjected to the rack or the torture prepared for the heretic. In this age of books and printing, when the light of the Gospel and its liberty loving truths are revealed on the housetops, as it were, it is hard for us to understand the condition of the poor Christians in the twelfth century. The fact is the priests were afraid of truth and knowledge, as their dominion could only be swayed by the iron chains of despotism and ignorance. The poor, innocent laity have in many instances been dragged before the inquisitorial tribunal, branded as heretics, subjected to the rack, torn limb from limb and finally burned, for their temerity in reading the Holy Word.

During this century, the doctrine was much advanced, that Saints died with an amount of good deeds to their credit. These good deeds were left to the Church, which through the Pope, had the power to issue them as indulgences, to counterbalance the many sins that the ungodly committed. This relief from sin is so far reaching that even the sinner in Purgatory can gain liberation and freedom from its torments, upon the payment of money or its equivalent to the priest who officiates as proxy for the departed.

The Waldenses, a sect inhabiting the vales of Piedmont in Switzerland, arose in this century, and established a grand reform. The founder had the Gospels translated from the Latin to the French and found that the Romanists had departed entirely from the true faith. This sect lived lives of comparative purity within the fastnesses of the beautiful Swiss valleys, but they were compelled to seclusion, through fear of being martyrd for their heresy. Many evidences are still extant of the bravery and fortitude of these early reformers.

Wickedness was very marked during this century and ignorance reigned to the extent, that men who presumed, even to be God, or the Son of God, could get a large following, who would accept their testimony without qestion. In consequence many ambitious Monks practiced their perfidy upon the poor credulous people, to the extent that the Priest was looked upon with a veneration that exceeded all bounds and in the superstitious worship of man, God in many instances was forgotten, or given secondary consideration. God apparently turned them over to their own folly and wickedness and they inflicted such penalties and torments upon themselves that they created the Hell which they merited for their many misdeeds. The Devil surely reigned supreme and with blood and horror, transformed the very nature of man, which would naturally worship God, into an idolater, who would bow at the shrine erected by a ruthless and polluted generation, paying homage to dead Saints and looking upon the Priest with awe as God's inspired vicegerent and infallible messenger. Even at the close of life, in the last hour, should penance have been neglected, absolution for sin could be obtained through the administration of the last rite, "extreme unction." And perchance should the sinner get into Hades by committing venial or grave offenses, the prayers of the church, through the Priest, Monk or Nun were still effectual in obtaining redress or immunity from the torments thereof. The liberality of the church was unbounded in its forgiveness of sin, and crime was looked upon with impunity, as absolution was so easily bought.

It has been my privelege to know many Catholics who take license by this indulgence. They will attend confession pernaps once or twice a year, pay the Priest, confess their sins so far as they can remember them, assume an air of penitence and perhaps will be repentant for a few days, then fall back into the same system of fraud and deceit, gambling and drinking with their attendant evils. Many of such characters (if we are to believe the authority of the church, of which I am speaking) upon the separation of the body and spirit, at death, are ushered into the realms of bliss. It is thus we find the Priest administering this indulgence, comforting and consoling the red handed murderer on the scaffold, who may have debauched virtue and murdered innocence. In spite of this guilty and wicked offense, the church will offer absolution and forgiveness, placing this man, all reeking with blood, into the abode of purity and holiness, to dwell with God and His Angels. In this way the church gives mercy more than her due and robs justice. On the other hand this same church will assist in paving Hell with innocent infants, because they are unfortunate enough not to have been baptized. Thus mercy is robbed and justice is perverted into horrible tyranny. The innocent, whom the murderous villain has untimely deprived of life mortal, must dwell as an immortal in Hell and suffer the torments of the damned.

Oh, inconsistency, thy name is Roman Catholicism. Mercy thou art basely robbed and justice perverted into an ignoble and tyrannous superstition. While love and truth are unknown, as the selfish greed of money, opulence and splendour, show that the beautiful attributes of God are forsaken and the world is worshiping at the shrine of Mammon. Justice, Truth, Love and Mercy being torn on the rack of a giddy fanaticism, called Christianity.

(to be continued.)

"They are fools who kiss and tell,"
Wisely has the poet sung;
Man may hold all sorts of posts,
If he'll only hold his tongue.
—Kipling.

Mormons and Mormonism
By a Non-Mormon.

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(Continued from page 110)

To make clear the subsequent action of the chief factor in the new crusade it is necessary to call attention to what is known as "the amnesty." By act of congress polygamous Mormons were disfranchised. When peace was declared these men wanted their disability removed. A well-meaning, but not sagacious Mormon took it upon himself to secure that result. He went for advice to the man who had tried for years to obtain the disfranchisement of all Mormons. That person seems to have expected such a visit. He advised a petition to the President of the United States for amnesty. The unsuspecting Mormon swallowed the hook and asked his adviser to write such a petition. It was, perhaps, already written. The adviser, swearing he would never consent, consented and the petition was produced. It was carried at once to President Woodruff, lying sick at home. The sick man, unable to even read the petition, signed it. With his name attached it was taken to the Apostles and all signed. The petition went to Washington, and, after much unavoidable delay, was granted. But the course of the writer of the petition, in the new crusade, his continual use of his petition against the Mormons, might possibly be taken as evidence that he was shrewdly forging a weapon that he might use against his quondam friends if his love for them should grow cold, or if his ambition were not satisfied. That is, it was well known here that when statehood should come to Utah The-man-who-wrote-the-petition would be a candidate in the first state legislature for the office of United States senator. It was necessary, therefore, to have a republican legislature. To that end the writer of the petition exerted himself to defeat the democratic party in the election of 1895. The democrats were frothing over a suspicion that prominent Mormon church officials were secretly aiding the republicans. Democrats were crying bad faith on the part of the church. The-man-who-wrote-the-petition defended the church officers and charged the democrats with intent "to give Utah a black eye;" with a desire "to keep immigrants from coming here;" with "the awakening of unworthy suspicions against us all;" with trying "to alarm the country;" with committing "an outrage." A few days before election, in 1895, The-man-who-wrote-the-petition, the man who, for more than a year, has found nothing too scurrilous to publish against the Mormons, the man who expected to be elected to the senate in January, 1896, said:

"There is not a man, woman or child in Utah who for one moment thinks there is any agreement or thought of restoring polygamy, or that it could be possible even if such a thought was in the mind of a few bigots."—Salt Lake Tribune, Oct. 19, 1895.

"There is going to be no revival of polygamy; there is going to be no return to church rule." (The same, Oct. 22, 1895.)

The legislature was republican, but The-man-who-wrote-the-petition was "not in it." In the race for senatorship he was shut out in first heat. That straw of ingratitude broke the candidate's editorial back and he seems to have waited for an opportunity to use his petition. The Deseret News says he was paid for it at the time it was written, or, perhaps, concocted, but the action of the legislature was a deadly frost and the bloom of his young love for the Mormon church was killed.

THE SECRET OPENED.

In 1897, the Mormons aided and abetted by many of the most influential non-Mormons, made a non-partisan effort to secure much needed municipal reforms. The movement was largely successful, but was hotly denounced by the office seekers of the republican and democratic parties as a "trick" of the church to restore political control over its people. In Sale Lake City the feeling was bitter and an attempt was made to resurrect the anti-Mormon "liberal" party. Failing in that, the excited politicians appealed to the clergy. A Presbyterian paper in Salt Lake began the publication of sundry articles running back into early Mormon literature, culling the crudities, slips and discrepancies to be found therein and using them to condemn the Mormons and Mormonism of today—a course that would be paralleled by attacking the Presbyterians of the present with the fanaticism, folly and worse of "no papacy" days. This publication was scattered over the country and started up the smouldering anti-Mormon fire. The smoke encouraged the clergy in Utah to believe that there actually might be something in their sensational talk about polygamy. Then they got together in the summer of 1898 and adopted a series of resolutions declaring that plural marriages are still being contracted, that the Mormons control the state, injure the public schools and that old Mormon Utah is on deck again. A few weeks later came the state democratic convention to nominate candidates and B. H. Roberts was nominated for congress. He was one of the men who were in polygamy when plural marriage was stopped. From the day of Roberts' nomination the writer of that petition, found his opportunity and from then until now has not ceased to villify the Mormons. He insisted that the election of Roberts would create a storm and then created it himself—a very common trick of false prophets. He revelled in his petition. That is, he sprung the trap he himself had set. I think he was trying to force the Mormon church to declare for the election of the republican ticket, for there was to be another election of a senator in 1899.

In addition to his use of the petition he reprinted the testimony of President Woodruff before a Master in Chancery and tried to prove that the manifesto of 1890 prohibited cohabitation among those then in polygamy. He knew that the president of the church could not annul a marriage. He knew that the hearing was held preliminary to a decree restoring what remained of the escheated church property. He knew that property was worth millions of dollars and the church needed it. There was not an attorney engaged in that hearing who did not want the church to get back its property. There was not a non-Mormon in Utah then mean enough to wish that the church might not get it. But there must be a record to the effect that polgamy had been given up. So President Woodruff consented to say that he included "cohabs" in his manifesto. At that time the editor of the Salt Lake Tribune was friendly, as I have shown, and although it now seeks to brand President Woodruff as a liar it said then that the manifesto "went only to the point of plural marriages," and added "we believe that the rule laid down has been as sacredly kept by this people as it would have been by any other people; that the Mormons and Gentiles have a right to say that the change amounts to a transfiguration." The measureless infamy of the disappointed office-seeker now seeking to pile odium upon the honored dead will be a fitting monument to his malodorous memory in Utah for years to come; and if our good old friend did stretch the truth to save that property it was a lie like that of Hugo's nun, the recording angel dropped a tear upon the slate and rubbed it out.

All this insanity of excitement through the country over alleged polygamous marriages has been created by a few men who are now laughing over their success in fooling the people. They have hunted these mountain states over—have imported special aid from New York—have declared that plural marriages are being contracted, and yet have not been able to find one case. Defeated in that they have arrested several men for "unlawful cohabitation" and advertised that as proof of polygamous marriages.

Avowing, with maledictions upon it, that polygamy is the "twin-relic of barbarism" and must die, they yet will not let it die, but drag it from its senile sleep, enhorse and caparison it like a waxen image of some old Catholic saint and lead it in triumphal procession through the land to excite the clamor of women gone hysterical through brooding in nightly loneliness over the clandestine amours of their monogamous husbands with other women more charming than themselves!

If polygamy were permitted to die a natural death the evangelical churches would lose their last foothold against the rising tide of Mormonism. It is not polygamy that disturbs them, but the steady growth of the Mormon church. Right or wrong, there is a current running to the Mormon church with increasing volume and velocity. The Mormon church and faith have been a boon to hundreds of thousands as poor as were those who heard Jesus gladly. It is today nearer to being a successful effort to inaugurate the Brotherhood of Man than anything ever tried.

IN CONCLUSION

I want to say that what is here presented does not err from truth and was not written with either knowledge or consent of any member of the Mormon church. It stands upon my personal knowledge. I am not a member of any church, and view all sects philosophically. I cannot perceive that any religion has been of divine origin, in the theological sense of the terms. To my mind they are all human, very human in their origin. But, conceding to all the rights of intellectual liberty I claim for myself, I question not the right of the people to any religion that satisfies them. In so far as creeds and dogmas impose upon credulity, I claim the right to protest. Thus I have long protested against Calvinism in all its varieties as a wholly unjustifiable cruelty forced upon humanity through its ignorance and fear. I gladly admit that theology, like everything else, is subject to the progressive influence of the ages, and realize that the God of Calvin is not as mean as he was 400 years ago—has been much improved in the last 100 years under our free government and public education. I cheerfully concede that all theologians mean to be honest in the dogmas they create, and I believe that all churches sincerely endeavor to hold their people to defined standards of moral life. But I lay this against them—that they would have men and women practice moral living, not because it is right, not because it is the best thing to do for itself, but to secure a definite reward after we have ceased to live here, a reward called "salvation" from threatened ills and horrors that exist only in the excited imagination of ignorance and superstition. It is childish—it is the mother bribing her boy with bread and jam, or frightening him with threats of "the bad man."

You see, then, that I am one of that class of persons called by all the pro-

fessors of all the thousand and one varieties of so-called Christianity "an infidel." It is the easiest thing in the world to call people by opprobious names, as the history of these unpopular Mormons makes manifest. In fact no new thought appears that is not infidelity to some older one—no new issue that is not maligned by the satisfied believer in some old one. The term "infidel," as applied to persons who think for themselves, do their own business with the Infinite and decline proffered rewards based on fear of God, is one of merit rather than reproach. Jesus was the great infidel of his time—crucified for truth derided by the prevailing orthodoxy of his day.

There are two kinds of infidelity in the world. One comes by growing up out of existing beliefs, the other by falling below them. The only harmful infidelity exists in the churches, and consists of professing one code of morals and living another. For instance, all Christians call Sunday the Lord's day and pretend to keep it holy, a sacred day devoted to the worship of God. Yet half of them, in this country, keep it as a day of frolic and dissipation. That does not harm the day, does not injure God, but it makes hypocrites of professing Christians. They are infidels who have fallen below their religion. For instance, again, take the seven million names of American people who petitioned congress to expel the Utah congressman. It is safe to say a large percentage of the signers were children who did not know what they were doing, but whose names were taken by Christian adults with intent to deceive. It is safe to say a large part of the adult signers were women guilty of the murder of their unborn children, monogamous wives guilty of marital infidelity, and men guilty of adultery or fornication or both, for these crimes are very common, and such criminals are ever loudest in defense of "virtue." Here is the infidelity that kills, and it is caused by good (?) Christians falling below the level of their professed religion. Again, great indignation has been expressed that Mormonism should dare to say that the three women who were the constant companions of Jesus were His wives, but no objection is heard to the natural inference that if not His wives they were His mistresses. Polygamy was common in Jesus' day. Possibly the other, the unnamed relation, was common too. It would be vastly more moral to say of the "Savior of the world" that He had three wives than that He had three mistresses. But, no, the blind guides will accept the mistresses rather than admit the polygamy! Thus Christianity chokes on a gnat of new thought, but swallows a camel of old habit. Hence I say the only dangerous infidelity is in the churches. I state the facts and leave them.

A long study of religions convinces me that all mean to do good, yet fail, in great part, because they work for a wrong purpose. That is, they work, not for this life, but for one to be sometime somewhere "above the stars," in a locality that has never been more than a myth; and the object of working for that unreality is to escape another mythical locality below the earth, in the earth or somewhere else equally uncertain. This would do in a world peopled with ignorant savages, but will not do for intelligent men and women. This fact is recognized by the churches. They spend their money chiefly to carry their religion to the "heathen," realizing that it is useless at home. The religions of the world need reconstructing. They have much to learn and unlearn. I know of no church working so zealously for what it belives to be the good of humanity as Mormonism. I know its leaders, its system, its work. Its directors, as a whole, are sincere, conscientious, clean, honest men. If they err, it is not from evil intent. To them the presence of God is a living faith. It may be an error, but the faith is there, and the work is the result.

Mormonism is peculiar in this: it does not regard this life as a preparation for an eternity of idle psalm-singing in a future existence Lord-knows-where, but a school of moral training for an eternal life right here after "the resurrection." To this end it aims to make its people intelligent, capable, honest, moral, successful now, as the proper means of reaching the greatest happiness then. This may be wrong, but it is the faith, and it has a practical basis for a possible end. Its enemies say it is based on fraud. Well, it is said they cannot demonstrate that Christianity was not based on fraud—cannot demonstrate that Jesus ever existed. But Christianity is here and, whether He lived or not, it will remain. If it should transpire that Joseph Smith was not the founder of Mormonism, that the engraved "plates" had no existence, Mormonism is here, the faith is here, and it too will remain. We can only dismiss all questions of "fraud" and choose—the best. The best is that which is most beneficent in practical helpfulness. Tried thus, Mormonism possesses merits that cannot be ignored by any who would concede equal rights—fair field and no favors—to all. I see in it what to me are weaknesses, but in what system do they not exist? They are the weaknesses of its youth and are being outgrown—would be outgrown faster but for the malevolent opposition that drives it back upon itself. But iet no enemy of Mormonism flatter himself that it can be killed by vituperation. It is the most remarkable movement in the religious world since the days of Mahomet—the most wonderful religious movement in forty generations. The thunder and lightning of its enemies cannot strike it down. It must fall, if fall it must, as other religions have fallen—by its own decay after it has lived its natural life. Keeping Roberts out of congress will not arrest its course, and it is highly probable that the time will come when the American people who want no church interference with our national government may be glad to have the aid of the now maligned Mormons.

Consider that there are today 1,700 young Mormons tramping over this continent in city, town, and hamlet—young men who are so circumspect in all their deportment that not even the most bitter enemies of their faith have the hardihood to raise their voice against them—young men who are steadily making the fundamental principles of their faith known to the people. There has been nothing like it in the world for hundreds of years, nothing in so-called Christian countries since the steady persistence of the Protestants on the continent and in Great Britain and it is going to produce great results. The Mormons might be called the non-Conformists of this country and in spite of all efforts to the contrary they are going to wield an influence upon its future. One of the Utah men in Washington fighting the Mormons was honest enough to tell the truth when he said in a public meeting: "It is not polygamy but Mormonism we want to check." But it won't check or warp and is growing, and I write with a growing interest in its success. In 1718 there came 900 non-Conformists from Ulster county, Ireland, to Boston. They were Scotch-Irish Protestants seeking religious freedom. They introduced the Irish potato into New England. Some of them gave to older Yankees a few potatoes with instructions for planting them. They grew, blossomed, and bore fruit, but the Yankees cooked the seed balls and said they found them anything but good. Next spring when spading up their gardens they found the potato crop. Mormonism presented to Christian sects a new theological potato, so to speak. They tried it, ate the wrong end of the growth and denounced it. But there will come a new spring in which old sectarian gardens will be plowed up and then the real fruits of Mormonism will be discovered—and will be found to be both palatable and healthful.

I know but three ways of living in society: You must be a beggar, a robber, or a stipendiary, i. e., a worker for wages.—Mirabeau.

The Kindness of Two Great Men.

It isn't only in story books that kindness to others is rewarded. An exchange tells a charming anecdote of Finiguerra the master of early engraving.

The artist, in mastering the new and difficult art of engraving upon metal, had acquired a singularly keen eye and delicate touch.

Being a kindly man, he sometimes placed both his sure hand and his fine tools at the service of his friends and neighbors, in performing for them some of the simpler operations of surgery, until he acquired a reputation for skill in doctoring their hurts.

One day a poor laundress, in wringing out a garment in which a needle had been carelessly left, ran it deeply into her hand, a part remaining embedded in the flesh. She was in much pain and stopped at the house of the artist. Entering his studio, she hastily set down her wet and heavy bundle, begging his assistance. Finiguerra, after long and delicate manipulation, extracted the broken needle. The woman thanked him and turned to go, lifting her bundle from its resting place.

Then he saw that she had set it upon one of his engravings. Like all others at that time, it was a plate of engraved metal, complete in itself, and regarded as a single and sufficient picture, exactly as if it had been a painting.

But as the damp bundle was raised, Finiguerra saw that it had received an impression from the engraved picture beneath, and his quick mind seized at once the suggestion of the possibility of indefinite reproduction from a single original.

So that from the kindness of a great artist to a poor washerwoman sprang the discovery which has placed the beautiful products of the engraver's art within the reach of all of us today.

When Sir Humphry Davy was a boy about sixteen, a little girl came to him in great excitement:

"Humphry, do tell me why these two pieces of cane make a tiny spark of light when I rub them together."

Humphry was a studious boy, who spent hours in thinking out scientific problems. He patted the child's curly head and said:

"I do not know, dear. Let us see if they really do make a light, and then we will try to find out why."

Humphry soon found out that the little girl was right; the pieces of cane, if rubbed together quickly, did give a tiny light. Then he set to work to find out the reason, and after some time, thanks to the observing powers of his little friend, and his own kindness to her in not impatiently telling her not to "worry," as so many might have done, Humphry Davy made the first of his interesting discoveries. From this beginning he went on with his experiments as to the chemical agencies that produce electricity. On these subjects he delivered lectures which made him famous as one of the greatest chemists of this or any other age.

We have a half belief that the person is possible who can counterpoise all other persons. We believe that there may be a man who is a match for events—against whom other men being dashed are broken—one who can give you any odds and beat you in the race.—Emerson.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING FEB. 17, 1900

PRESIDENT	CONFERENCE	No. of Elders	Miles Walked	Miles Rode	Families Visited	Families Re-visited	Refused Entertainme't	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distrib.	Meetings Held	Gospel Conversations	Children Blessed	Baptisms
David H. Elton	Chattanooga	12	242	180	48	60	3	77	75	2			16	135		
Heber S. Olson	Virginia	41	786	696	179	146	22	491	368	67	3	17	59	487	1	
B. F. Price	Kentucky	26	538	442	95	118	20	432	355	10	2	16	31	430		1
John Peterson	E. Tennessee	38	919	705	91	279	135	513	259	23	2	15	64	522		
W. D. Rencher	Georgia	36	815	209	128	154	50	526	421	25	4	35	57	574	3	
T. H. Humpherys	N. Alabama	40	817	420	184	159	21	669	393	60	3	15	90	736	1	1
Geo. W. Skidmore	Florida	44	1167	2644	22	135	34	315	117	19	3	15	28	255		5
J. Urban Allred	Mid. Tenn	40	656	162	140	90	29	460	115	10	3	18	53	397		
J. M. Haws	N. Carolina	45	991	731	280	355	23	364	346	14	2	10	115	874	1	4
Sylvester Low, Jr	S Carolina	32	1015	279	94	213	42	185	119	28	1	13	48	494	2	
O. D. Flake	Mississippi	16	328	80	2	120	9	45	20	12	1	4	6	203		
W. W. MacKay	E. Kentucky	31	383	213	167	169	5	284	210	15	3	25	59	497		
J. N. Miller	Louisiana	6	124	703	4	27		23	1	1	1	2	16	118	7	
W. H. Boyle	S. Alabama	15	327	647	14	141	2	151		5	2	3	20	187	2	
L. M. Terry	N. Kentucky	25	412	332	97	136	14	234	176	7		12	34	449		
Geo. E. Maycock	Ohio	27	354	45	963	58	5	940	116	33	1	5	18	376		

TOWN	STATE
Chattanooga	Tennessee.
Richmond, Box 388	Virginia.
Battletown	Kentucky
Pfafftown	N. Carolina.
Columbus	Georgia.
Memphis, Box 153	Tennessee
Lulu	Florida.
Sparta	Tennessee.
Goldsboro, Box 924	N. Carolina.
Columbia	S. Carolina.
Ackerman	Mississippi.
Buck Creek	Kentucky.
Hughes Spur	Louisiana.
Bridge Creek	Florida.
Bagdad, Box 77	Kentucky.
539 Betts St., Cincinnati	Ohio.

THE DEAD.

ELDER ALVA T. STEWART,

Letters from Mesa City, Ariz., bring us the particulars given below of the death of Elder Alva T. Stewart. Brother Stewart left here for home on the night of Feb. 19th. As stated in last week's issue he was sick when he left here but it was thought the care and influences of home would speedily restore him to his wonted health and strength. Elder Eli C. Openshaw, who accompanied our sick Brother from this city home, writes: "With the exception of a little delay, occasioned by a wreck, the homeward journey was a pleasant one. Elder Stewart stood the trip fine and I thought he was getting well; the last two days he seemed much better. We arrived home Saturday. 24th, about 10 a. m."

Elder M. A. Stewart, brother of Alva, and recently of the Middle Tennessee Conference, gives us the following account of this sad affair: "Our dear brother came home to bid us goodbye before going on



Elder Alva T. Stewart.

another and greater mission, but so quick was the call that many of his loved ones did not have the chance to welcome him home, or say goodbye before he was gone on his second mission. Our heavy sorrow was greatly modified when we saw how his spirit departed without calling forth a struggle but left him while in the sweetest slumber. We had told him the night before, on retiring, to rest in the morning and not get up until refreshments were brought him. When my wife went to his bedside in the morning so peaceful was his look that it took a second examination to convince her that our brother was dead. Judging from his position his breath must have gone out like the passing of a pleasant dream. His spirit left his body the night of the 25th. It was a great shock to my father who is 81 years of age and in poor health."

"Elder Alva Thomas Stewart was born at Richmond, Lake county, Utah, June 2d, 1877. His father, Alvin F. Stewart, joined the Church in the Prophet Joseph's day, in Illinois, and passed through the many hardships incident to those days, emigrating to Utah in 1853. In 1867 he was left a widower with a large family. The latter part of this year he married Eliza Barnett. The result of this marriage was nine children, the deceased being the seventh child. When Alva Thos. was three years of age his parents moved to Arizona; three years later the mother died with smallpox and once more the happy home was broken up.

"Young Alva lived with his brothers and sisters until he was able to do something for himself."

Elder Stewart arrived in the missionary field in June, 1898, and labored as a traveling Elder in South Carolina up to the time the sickness, of which he died, came upon him. He had good health until about three weeks before starting for home.

Brother Stewart was faithful and true and sacrificed all for the Gospel. He sold everything he had to get means to perform his mission. He died a martyr to the cause of Truth and for his goodness and fidelity many will yet rise up and call him blessed.

He probably died with quick consumption which was no doubt brought on by overwork, so zealous was Brother Stewart in the Master's cause. He died for his fellowman and will be crowned in Heaven.

Elder Stewart was an unmarried man. May God bless and comfort the hearts of the grief stricken family, for though they have the knowledge that he that loseth his life for the Savior's sake shall find it again, yet the loss is great.

ELDER BRYAN W. PECK.

Trouble, it seems, never comes singly, and the Southern States Mission finds itself called upon to mourn the loss of another of its valiant warriors for truth. The Elders of the South as well as the Saints will be pained to learn of the death of Elder Bryan W. Peck, of the Middle Tennessee Conference. He died at 5:40 a. m. Feb. 27, near Ai, Putnam county, Tenn., the cause of death being a severe attack of the measles, terminating in acute bronchitis. His sickness was not considered serious until Saturday, the 24th, when he took a change for the worse. At Brother Peck's bedside were his companion, Elder Don C. Brimhall, Elder J. H. Belnap and President J. Urban Allred, who, with others, did all in their power for his relief, and when the end came he passed away as though going to sleep.

Fortunately, our brother was among Saints and friends during his sickness; especially kind were the Saints, including Brother Andy Vaugn and family, at whose welcome home Brother Peck remained during his last sickness, where day and night loving hands ministered every earthly aid possible. Dr. W. E. Sypert, of Ai, attended Brother Peck from the beginning and did all in his power for the recovery of the patient.

The body, accompanied by President Allred and Elder Belnap, was taken to Nashville, where President Rich was waiting to have the corpse embalmed and prepared for shipment home. The body was in a good state of preservation and was sent home in charge of Elder Belnap, and on March 4 a telegram announced that he had arrived safely in Ogden, Utah, and delivered his charge to the relatives of the honored dead, who met him there.

Elder Peck was a single man, 22 years of age, and lived with his parents in Gentile Valley, Bannock county, Idaho. He began his missionary labors last October and although of a reserved disposition was exceedingly earnest and very faithful, in the performance of the many duties incident to missionary life. He did not complain during his sickness, which in all lasted nearly two weeks, but seemed resigned to the will of his Heavenly Father. To know him was to love him and in Elder Peck we have lost a man of God, whose labors and presence we shall miss greatly.

Like Elder Stewart and others before him, he died in the harness, which makes



Elder Bryan W. Peck.

for him salvation sure and the blessings due the faithful certain.

To the dear ones who are called to forego the pleasure of having with them in this life our dead brother, it is cheering to know that thousands of prayers go to our Father to comfort their hearts and strengthen them in their hour of tribulation, with the sweet influence of the Holy Spirit. Be comforted, for there is no more noble thought than that he gave his bright young life for God and humanity.

Releases and Appointments.

T. G. Fraser, East Kentucky.
A. D. Thatcher, North Kentucky.

Transfers.

I. A. Foulger, Ohio to Middle Tenn.
I. E. Memmott, Ohio to Middle Tenn.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST CH. V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MARCH 17, 1900. No. 16.

HER HERO.

A widow had two sons,
And one knelt on his knees,
And sought to give her joy
And toiled to give her ease;
He heard his country's call
And longed to go; to die
If God so willed, but saw
Her tears and heard her sigh.

A widow had two sons,
One filled her days with care
And creased her brow and brought
Her many a whitened hair;
His country called—he went,
Nor thought to say good-by,
And recklessly he fought,
And died as heroes die.

A widow had two sons,
One fell as heroes fall,
And one remained and toiled,
And gave to her his all!
She watched "her hero's" grave
In dismal days and fair,
And told the world her love,
Her heart, was buried there.

—S. E. Kiser.

OUR CONFERENCE PRESIDENTS.

Elder J. N. Miller.

Elder J. N. Miller, President of the Louisiana Conference, was born in Coalville, Summit county, Utah, March 3d, 1870. He comes of sturdy pioneer stock, his grandparents, on both sides, being early members of the Church, passed through the bitter fire of persecution incident to that time, and both were forced by ruthless, red-handed mobocrats, to leave their homes. His grandfather Miller filled several missions and had the distinction of baptizing President Brigham Young. His grandfather, on his mother's side, was a Jew, receiving the Gospel in England. He was master of several languages and was teaching the Prophet Joseph German at the time of the Prophet's martyrdom. He went to Salt Lake Valley in 1848, and was one of the first manufacturers of matches in Utah.

Elder Miller's early boyhood was spent in the district school during the winter and tending flocks and herds through the summer months. At the age of 18 he moved with his father to Carbon county, Utah. From this time until he entered the ministry his career was a varied one. He attended the Brigham Young Academy one year, taught school in Carbon and Freemont counties, of his native state, and followed merchandising, mining, ranching and railroading, at different times and places.

President Miller is a married man. He arrived in the missionary field in April, 1898, like many of the servants of God, selling nearly all his goods and chattels to get money to enable him to leave his family and engage in the service of the Master. He was assigned to the Louisiana Conference, first laboring as a canvassing Elder, then as a traveling Elder, finally succeeding Elder Lewis Hobson in the Presidency of the Conference. He was with President Hobson when a mob took them in charge, holding them prisoners in the woods for twelve hours, an account of which appeared in the Star shortly after.



ELDER J. N. MILLER,
President of the Louisiana Conference.

President Miller is loved for faithfulness and unswerving integrity by those who know him. The Louisiana Conference should grow and prosper under the leadership of such a man.

History of the Southern States Mission.

(Continued from page 117.)

January, 1896—

Father Time having departed, taking with him 1895, the new born year of 1896 was ushered in with the most favorable conditions prevailing throughout the Mission. General good health prevailed; new and fruitful fields were opened: prejudice was rapidly disappearing, and in all sections good treatment was accorded our Elders. Many meetings were being held and every effort put forth to place the Gospel before the people.

On the 23rd inst. twenty-four Elders arrived from the West. After spending two days in the city these brethren left for their various fields of labor. The weather during the month was unusually mild and very favorable to canvassing.

February:—

On the 16th and 17th President Kimball met the Mississippi Elders in Conference capacity. One public and one council meeting was held, the latter lasted seven hours, and was a spiritual feast for the Elders. They were fully instructed regarding their duties. The Louisiana Conference was organized with Swen L. Swenson as President. A portion of the Mississippi Elders were selected to labor with the Louisiana, which bids fair to be a very fruitful field. Twelve more Elders arrived in Chattanooga on the 19th inst., while two who had gone direct from Salt Lake reported in Texas. James E. Hart was appointed President of East Tennessee Conference to succeed John R. Halliday, released, while Samuel P. Oldham succeeded Frank L Beatie, released.

On the 25th inst., Elders M. O. Miner and D. C. Hess were staying with Saints at Craddock, Fannin county, Texas. About sundown the following note was thrown inside the gate:

"Honey Grove, Texas, Feb. 23, 1896.
To the Mormon Preachers of Fannin County:

You all have been here long enough and we will give you three days to get out of Fannin county, and to stay out. If we catch you in this county any more we shall have your scalps. You all can do just as you please, for you know what is best for you all. But we can tell you there is but one thing: if you can be found in Fannin county, when the three days are out we shall have your scalps.

We have give you good warning and in time. Yours truly,
Fannin and Lamar White Caps Company.
Dictated by 64, Club No. 3."

No attention was paid to the above threat. The following day President A. C. Dalley and Elder S. H. Wells arrived at Craddock and the remainder of the week was spent holding meetings among the Saints. On Sunday, March 1st, a Sunday school was organized. Monday the Elders left for Lenard, about twelve miles distant, where a series of meetings were held. The latter part of the week they returned to Craddock. On Sunday the Elders met with the Saints in Sunday school and meeting, expecting to separate and return to their various fields of labor the following day. President Dalley and Elder Miner being unwell stayed at Bro. Bryants where meeting was held, while Elders Wells and Hess went home with Bro. Gregory. About 11:30 p. m., after all had retired, the house of Bro. Gregory was surrounded by a mob of twenty-five or thirty men. Bro. G.— met them at the door and was informed that they wanted those ———— Mormon Preachers. They then began crying "Shoot 'em out!" "Shoot 'em out!"

(To be continued.)

Mormonism All Embracing.

Deseret News.

The "Mormon" faith is a huge maw gulping a dozen denominations, says Rollin Lynde Hartt in the February Atlantic. Are you a Baptist? The "Mormon" believes in immersion. A Methodist? The "Mormon" obeys his bishop. A Campbellite? The "Mormon" claims a yet closer return to Apostolic ordinance. A Theosophist? The "Mormon" holds to pre-existence. A Spiritualist? The "Mormon" hears voices from the dead. A Faith Healer? The "Mormon" heals by the laying on of hands. A Second Adventist? The "Mormon" awaits the Messiah. A Universalist? The "Mormon" says all will be saved. Massing his proof, he declares his peerless religion the one immutable, eternal faith, lost in the early age and restored in the latter days, though glimmering in broken lights through all the creeds of Christendom. "Bring me from Europe or Asia," said Brigham Young, "a truth that is not a part of 'Mormonism' and I'll give you a thousand errors for it, if you can find them." Said a "Mormon" at Harvard, "Sunday by Sunday I go to service in the Appleton chapel, and there I hear nothing but 'Mormon' doctrine." Limited only by the broad bounds of Christianity, this faith is an amalgamated and co-ordinated parliament of religions.

"After a man once gets the hang of a thing it is just as easy to be true and honest as it is to be false and wabbly."

"Kickers are never popular, but they often supply the impetus that makes other men popular."

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SKETCH OF PRESIDENT WOODRUFF.

BY APOSTLE MATHIAS F. COWLEY.

(Continued from page 115.)

Apostle Wilford Woodruff, during the fifty-one years of his life in Utah, performed missions at home and abroad, in America and Europe, and filled many positions of honor with credit and distinction. When President John Taylor succeeded to the Presidency of the church Elder Woodruff became the President of the Twelve Apostles, which place he filled with honor, until subsequent to the decease of President Taylor, Wilford Woodruff, in 1889, became the President of and Prophet, Seer and Revelator to the Church of Jesus Christ of Latter-day Saints. During his Presidency of the Twelve, President Woodruff spent much of his time in exile, owing to the unholy crusade against the Latter-day Saints. During this time, like John the Revelator, he was favored with visions and revelations of the Holy Spirit. On one occasion the departed Prophet, President Young, appeared to him, as he traveled along a road in Arizona, to attend a conference, and urged upon President Woodruff the necessity for the Saints to more thoroughly secure the companionship of the Holy Spirit and keep it with them. President Woodruff was greatly interested in the salvation of the dead, combining works with his faith, he secured from New England large geneaological information concerning his dead progenitors, and for their salvation he would work in the Temple whenever possible; his family and friends would assist. He was so thoroughly loved by the Saints and respected for his interest in the salvation of the dead that on one anniversary of his birthday several hundred of the Saints in St. George and vicinity joined him in the St. George Temple and received ordinances in behalf of his deceased relations. About this time one of his choicest and most spiritual-minded sons, Brigham Y. Woodruff, was drowned in Bear river in Cache valley. President Woodruff, having allotted much upon the future of this noble son, was very much wrought up because of his death. Although he never murmured at the providences of the Almighty, he inquired of the Lord to know why it should be thus. The Lord revealed to him that as he was doing such an extensive work in the Temples for the dead, that his son Brigham was needed in the spirit world to preach the Gospel and labor among those relatives there. He had a similar manifestation subsequent to the decease of Apostle Abraham H. Cannon. The latter was a wise man in council, and although young in years, President Woodruff felt his loss very keenly, and wondered why he was taken. The Lord revealed to President Woodruff that there was a work for him in the spirit world, that Abraham H. Cannon was one of the very purest and best men of this dispensation, and fully prepared to move in a more exalted sphere. Many manifestations of the Spirit were given to President Woodruff from the time he embraced the Gospel until the time of his decease. During his administration as President of the church, dating from April 7th, 1889, George Q. Cannon and Joseph F. Smith, acting as counselors, President Woodruff did much to encourage the cause of church school education, making, as trustee in trust, as liberal appropriations as the church could afford to sustain the Stake academies and other church schools. In 1890 President Woodruff issued the manifesto respecting the discontinuance of plural marriages in the United States, and later the political address, which provides that men who are called to spend all their time in the ministry shall not run into politics to the neglect of their spiritual calling without being properly released for that purpose. This does not abridge the rights of any man, since it is no part of a citizen's duty to seek for office. If all men were like President Wilford Woodruff the office would always have to seek the man, and when it does no barrier is placed in the way of his acceptance.

President Woodruff for many years, and up to his death, was President of the organization instituted by President Young, known as the Young Men's Mutual Improvement Associations, throughout the church. He showed great love for the young people. In this capacity he was greatly loved and respected by the young people of the church. He attended their conferences when feasible, and constantly bore to them his testimony as an Apostle of the Lord, that Jesus is the Christ and that Joseph Smith was a mighty Prophet of the Lord, standing at the head of this dispensation. Inasmuch as a certain class of people in the United States who are not Latter-day Saints, claim to believe in the divine mission of Joseph Smith, and yet deny the succession of authority to President Young, and also attribute to President Young the authorship of doctrines revealed to Joseph Smith the Prophet, we here introduce the testimony of President Wilford Woodruff. Be it remembered that he was an Apostle before the Prophet's martyrdom, five years, and consequently was his associate, a personal witness of the Prophet's teachings, and the last remaining Apostle at his death, who held the Apostleship in the days of the Prophet Joseph Smith. This testimony was borne to two hundred young men by the Prophet Wilford Woodruff when he was 91 years of age, when he soon expected to stand in the presence of the Redeemer and give an account for every word spoken, and every deed done in the body.

Officers Y. M. M. I. Meeting of May, 1898:

President Woodruff addressed the meeting. He said:

I am deeply interested in the position we occupy. The Lord has appointed the place we are in when the blessings were given of Joseph. We are the sons of Joseph. Here is the place where we are going to stay. No power beneath the heavens will ever drive this people from these mountains. This was a desert when we came here. President Young went to work with a will like a man. I was with him when he took his first walk from his carriage across the site where this city now stands. When he reached the place where the Temple now stands he stuck his cane into the ground and said: "Here will be built the Temple of our God." I thought that was a strange prediction, but I lost no time until I cut a sage stake and drove it into the very spot where he had marked. That was before any survey had been made or any street made, and on that spot, indicated by Brigham Young, and where I drove the stake, the Temple now stands. Men tried to persuade President Young to go to California, but he replied, "I'm going to stay here to build a city here, a Temple and a country."

Young men, the vision of my mind is upon your position. Upon your shoulders rests the mission of carrying on this work of converting the children of men to the Gospel of Christ from the sins of the world. There is nothing the children of men can be engaged in that is equal to the converting of the souls of men. The only office I ever asked the Lord for was to be permitted to go and preach the Gospel. You hold the power of the priesthood in your hands. I was present in Nauvoo, when the Prophet, Joseph Smith, gave the keys of the Kingdom of God to the twelve Apostles. He was with us about three hours.

He was full of the Spirit of the Lord. His face was clear as amber. He said: "I stand at the head of this dispensation and God has given me every key of the priesthood, every power of the priesthood. I am going away (we did not then know what he meant.) This kingdom will depend on you and I now roll the responsibility upon you, and God requires it at your hands, and if you do not carry it on you will be damned.'

Joseph never bestowed upon Young Joseph any key or priesthood or authority. God is not with the Josephites, nor are the ordinances of the House of the Lord with them. I was once riding on the cars from this city to Provo, and a man named Short took occasion to walk up and down the car, declaring that Joseph Smith never taught nor practiced plural marriage, and never instituted the covenants and endowments of the house of the Lord. That Brigham Young and those with him were the authors of these things.

I rose up and said to him: "You say what is untrue." I received my endowments un-

der the hands of the Prophet Joseph Smith, and he taught me the celestial order of marriage, and he had plural wives, and several of his wives are in Salt Lake City today. Joseph was the author under God of all these things. Brigham Young, George A. Smith and many others received their endowments from Joseph, and their wives were given to them by him in the celestial order of marriage. I shall be a witness of this in the Spirit world and I shall meet you all there. The day is not far distant when you will see great events in the earth and sorrowful judgments. God bless you.

President Joseph F. Smith said that President Woodruff was one of the last living witnesses of the things about which he had spoken. Sister Bathsheba W. Smith, who is still alive, and her husband, received their endowments from Joseph, and the Prophet Joseph had conferred all keys and powers of the priesthood upon the twelve Apostles. He urged upon the young men present to make note of the testimony borne by President Woodruff that hereafter in the generations to come they could testify that they had heard him bear witness of these truths.

President Woodruff's 90th birthday was celebrated March 1st, 1897, by a grand gathering of his friends and admirers at the Tabernacle, Salt Lake City, which was filled completely and was attended by the Governor and members of the Legislature and many other public officials, Mormons and non-Mormons. President Woodruff made a notable speech on that occasion, speaking with great vigor and clearness. After an appropriate program was rendered, President Woodruff, with his wife, Emma Smith Woodruff, 59 years of age, whose birthday occurred on the same day, was seated in front of the lower stand and held a reception, which lasted over an hour, almost the entire assembly passing by and shaking hands with the venerable President and his wife. Notwithstanding his advanced age, he received a party of his immediate friends at dinner at his residence, the same day, manifesting no signs of fatigue after the ordeal he had passed through. On July 20, 1897, he officiated at the great Pioneer Jubilee celebration, when the statue of President Brigham Young was unveiled and the dedication prayer by President Woodruff was offered. In the afternoon, he attended a meeting of the Pioneers, which was held in the Tabernacle, and was there presented with the gold Pioneer badge, which had been designed for the oldest Pioneer present.

On July 22d, he was honored by being crowned with flowers in the Tabernacle by the children who had marched in the procession to the number of about 10,000. They were represented by Ida Taylor Whittaker, grand daughter of the late President Taylor, who said:

"As one of the descendants of Utah's 1847 Pioneers, I crown you, the oldest of that noble band present here today, and pray God's blessing on you and all your Pioneer companions."

President Woodruff frequently testified that two powers had been at work with him all his life, one to destroy him, the other to protect him and enable him to complete his mission in honor upon the earth. The following statement prepared from one of his discourses will be of interest to the reader:

"During his eventful life, President Woodruff met with a number of severe accidents, many of which would have killed an ordinary person. He frequently remarked that he had broken nearly every bone in his body except those of his spine and neck. Because of his remarkable recovery from these disasters, he reached the conclusion that there were two powers seriously affecting his life—one engaged to destroy him, and the other to preserve him. He recognized in the latter the hand of divine Prividence, protecting him for a wise purpose. The following chapter of accidents which befell him was prepared under his personal direction:

When 3 years of age he fell into a cauldron of boiling water, and it was nine months before he was considered out of danger. When 5 years old, he fell from the great beam of a barn, striking on his face; three months later he fell down stairs and broke an arm. Soon after, he broke his other arm. At 6 years old he was chased by a mad bovine, but he fell into a posthole and the animal leaped over him. The same year he broke both bones of one of his legs in his father's saw mill. When 7 years of age, a load of hay on which he was riding was tipped over upon him, and he was nearly suffocated. When 8 years old, a wagon in which he was riding was turned over upon him, but he was not seriously injured. When 9 years old, he fell from an elm tree, through the breaking of a dry limb, fifteen feet to the ground, and was supposed to be dead, but he recovered. When 12 years old, he was drowned in Farmington river, Conn., but was brought up by a young man from thirty feet of water. He suffered greatly in his restoration to life. When 13 years of age he became benumbed with cold, while walking through the meadows, and went into the sleep of death, becoming insensible, but was found and was restored. When 14 years old, he split his instep open with an ax, and was 9 months getting well. At 15 he was bitten in his left hand by a mad dog. At 17, he was thrown from an ill-tempered horse over the horse's head on a steep hill amid the rocks; he landed over the rocks on his feet about a rod ahead. It broke his left leg in two places and dislocated both his ankles. In eight weeks he was out of doors on crutches. In 1827, while attempting to clear the ice out of a water-wheel, a full head of water was turned on, his feet slipped into the wheel, but he plunged forward head first into three feet of water and escaped being crushed to death. In 1831 he was again caught in a wheel twenty feet in diameter, but leaped out against a jagged stone wall, and escaped with a few bruises. During the winter of that year he suffered severely from lung fever. In 1833, the day he was baptized, a horse, newly sharpshod, kicked a hat off his head, and ten minutes later he was thrown from a sleigh, without any box, on which he was driving, lighting between the horses, and was dragged with the sleigh on him to the bottom of a hill on a snow path, but escaped unharmed. In 1834 he narrowly escaped death twice from the discharge of fire arms, a rifle ball passing within a few inches of his breast, and a musket, heavily loaded, being snapped with the muzzle pointed at his breast. In April, 1839, in Rochester, Ill., while riding on the forward axle tree of a wagon, he was thrown so that his head and shoulders were dragging. His horses took fright and dragged him about half a mile till they ran into a high fence. He was bruised, but no bones were broken. While going to St. Louis, in July, 1842, he had a severe attack of billous fever, and on returning to Nauvoo, in August, was confined to his bed for forty days, and appeared to be stricken with death, but he recovered by the manifestation of the power of God. Sept. 12, 1843, at 5 p. m., he left Boston on the Portland Express. Six miles south of Kennebunk, after dark, the train was wrecked, several cars were smashed to pieces, the engineer killed, some of the passengers had bones broken, but he escaped unhurt. Oct. 5, 1846, when with the camp of the Saints on the west bank of the Missouri river, while cutting some timber, he was crushed by a falling tree, his breast bone and three ribs on the left side were broken, his left arm, hip and thigh were badly bruised, and he was internally injured, yet he rode two and a half miles over a rough road and was then carried to his wagon, when President Brigham Young and his Counselors laid hands upon him and rebuked his pain. He had no physician, was able to walk in twenty days, and in thirty days from the time he was hurt he was able to work again. On the 21st of April, 1856, while helping to move an ox that had died from poison and had been skinned, his arm was inocculated with the virus, and seven days afterward he began to swell, and his whole system appeared to be impregnated with the poison. President Young administered to him and promised him he should recover and live to finish the work appointed to him on earth. He subsequently recovered, although dead flesh had to be removed from his arm with instruments and lunar caustic.

From the time President Woodruff was a boy he kept a complete journal of his daily life. Many items of important history would doubtless have been lost, had it not been for the journal of Wilford Woodruff. For many years he was the Church Historian. His long personal experience and the accuracy of his journal assisted him very much as Church Historian.

From the year 1834 to the close of 1895 Wilford Woodruff traveled 172,369 miles, held 7,555 meetings, attended 75 semi-annual Conferences, and 344 quarterly Conferences; preached 3,526 discourses; established 77 preaching places in the missionary field; organized 51 branches of the church; received 18,977 letters; wrote 11,519 letters; assisted in the confirmation into the church of 3,952 persons, and in addition to his work in the St. George temple, labored 603 days in the Endowment House in Salt Lake City. He traveled through England, Scotland, Wales, six islands of the sea, twenty-three states of the United States, and five territories.

During the latter years of his life he suffered from insomnia, and occasionally went to the Pacific coast, where upon the sea level he could sleep better and would recruit. It was upon one of these visits to the coast that he became prostrated, and passed peacefully away Sept. 2, 1898, to his glorious rest. A portion of his family and President Cannon and others were at his bedside. His remains were brought home for interment. The funeral occurred Sept. 9, in the large tabernacle, was attended by many thousands of people, and by the general authorities of the Church. He left a family of noble wives and children to mourn his departure but they were not alone in the bereavement, for many thousands knew and loved President Woodruff as a Prophet of the Lord, a humble, honest, upright man of God. He fought the good fight. He kept the faith, and will wear the crown of eternal lives promised to those who leave all and follow the Lord, who came up through much tribulation, who wash their robes and make them white in the blood of the Lamb, for such is the unblemished record and history made by President Wilford Woodruff.

A Spiritual Feast.

Shelby County, Ky., March 7, 1900.

President Ben E. Rich,
Chattanooga, Tenn.

Dear Brother:

By request of President Terry I write you a synopsis of a spiritual feast enjoyed by the Henry, Owen and Franklin county Elders as a result of the late Conference of Conference Presidents held at Chattanooga. The Elders of the above named counties met March 5th, in Haidens Bottom, Henry county. One council and two public meetings were held, at all of which the influence of the Holy Spirit was greatly manifest. The people were very kind and ministered to the Elders in a way very much appreciated by them. Those of special mention are Bros. Messick, Ellis, Onan and Bondurant. May God bless and prosper such noble souls.

Tuesday, the 6th inst., the Elders met in a school house to hold their council meeting.

Each Elder bore his testimony, feeling to thank his Heavenly Father for the privilege of meeting with his fellow laborers. The Elders have come into the vineyard to proclaim the Holy Word; to bear testimony of the restoration of the Gospel through Joseph Smith. Each Elder realized that council given should be obeyed, that obedience was better than sacrifice. Elders are as watchmen set on the watch tower, to warn people of danger. President Terry gave much valuable instruction, fully explaining the important advice and council received at the meeting of Conference Presidents held at Chattanooga recently. Wednesday morning the Elders took leave for their various fields, each wishing the others a hearty good bye and success in their labors.

Your Brother in the Cause of Truth.
JOHN H. BANKHEAD.

Let us be content to work,
To do the thing we can, and not presume
To fret because it's little.
—E. B. Browning.

SOUTHERN STAR

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SATURDAY, MARCH 17, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

The mill of the gods grinds slowly, but it grinds very fine.

Every attempt to make others happy, every step forward in the cause of what is good, is a step nearer to true manhood.

The Star extends sympathy to Elder J. B. Coles, in the loss of his wife. May God bless and comfort him. Elder Coles labored in Mississippi and was released last June.

We will be glad to have the Elders and other of our readers contribute articles for the Star. Write your experiences, or your thoughts on any good subject—it will help you and it will help to make the Star more interesting. Write short articles and to the point. Our space is limited and we cannot publish all, and "if at first you don't succeed, try, try again."

BIGOTRY IN JACKSONVILLE.

In another column we give an account of a cowardly assault on Elder Jenson, in Jacksonville, while he and Elder Wixom were holding a street meeting; and because of the actions of the half intoxicated coward, the tenth century Chief of Police orders the Elders not to preach any more on the streets of that city. Then the two by four Florida Times-Union and Citizen, chimes in and says it was just right; advocates mob violence to American citizens, simply because they do not hold the same religious views, and at the same time holding up to the public this intoxicated bigot as a man of noble character after their own heart and as representing the good people of Jacksonville. Shame on such men, they disgrace the name of America and are not worthy to be American citizens; far less to be custodians of the rights of the people and moulders of public opinion. Thank God, such beings do not voice the sentiments of the best people, of Jacksonville or of this country. If they did we would still be in the dark ages, and burning at the stake would be in order.

Of course as every circus must have a clown, so also is a street gathering incomplete without a crank to disturb. This case was no exception to the rule. While Elder Jenson was speaking a certain individual demanded he answer a question put to him. This was done, but seemingly not to the satisfaction of the disturber, who struck the Elder a cowardly blow in the face. Next morning one of the leading papers came out saying the Elder received merited punishment. Such men as will print things like that are the ones who incite men to anger, causing them to raise mobs and do bodily harm to innocent persons.

Those who allow such articles to appear in the columns of their paper, will be held responsible for the greater part of the damage inflicted upon the servants of God.

Some one should take pains to inform the Chief of Police and the narrow contracted newspaper, above mentioned, that Jacksonville is in America, a part of the United States; that the fundamental principle underlying the government is freedom and liberty. It might take some time for them to comprehend Americanism, but then they could grow in grace, and it would be better for the next generation.

These Elders had violated no law; they cast no reflection upon southern ladies, and if they had received justice the officers would have said, "Gentlemen you have a right to preach the Gospel as you see it; although we differ religiously you are Americans and shall be protected in your rights. We have no right to stop you from preaching on the streets, unless all others are prohibited, the law is no respector of persons." However, it is the same old story, they are "Mormons" and cannot expect rights when they worship different from us.

May we ask what the police officer would have done had it been any other kind of meeting? Would he have said, "I must have a warrant?" Is it necessary to have a warrant every time a disturbance is raised, and let the culprit get away while going to get one? What a glorious condition we should have if this were the case. At least it would be glorious for thugs and "athletic young men." Had it been other than the dispised "Mormon," who was injured, would not the Florida Times-Union and Citizen have denounced the affair as an outrage, and called upon the Chief of Police to stop such business? But what could be expected from a newspaper that did not have backbone enough, or is so prejudiced that it could not publish the proceedings of a "Mormon" Conference, even as a matter of news; or notices of a "Mormon meeting after it had agreed to do so, having been paid for publishing such notices?

The trouble in Jacksonville, no doubt, is simply this: the people were going to hear the "Mormon" Elders and learn of their side of the story. This fact did not suit those who evidently love darkness rather than light, and do not want to allow others what they ask for themselves. They are too narrow-minded to hear both sides, and like some of old, dismiss the question by asking, "Can any good come out of Nazareth?" This done, they do not go and see, but justify themselves in trampling in the mire law, order, and the sacred Constitution, to accomplish their unmanly and unchristianlike purposes.

Why not treat the "Mormon" question along the lines of reason and civilization? When force is resorted to is it not an admission that the question cannot be successfully met by fair means? We ask no special favors, but we do ask for our rights, as loyal citizens, appealing to the broad-minded people of Jacksonville to give us justice. If some do not want to hear "Mormonism" from a "Mormon" standpoint, they are not forced to go and listen, but should not interfere with the liberty of others and say they shall not go because it does not suit them. If the Chief of Police of Jacksonville and the Florida Times-Union and Citizen lift their puny hands to stay the progress of the work of God, they will sooner or later find they are kicking against the pricks; and reap the vengeance of a just Creator. Gentlemen, be Americans, and stand on the Constitution of the Republic. Be men and fight what you believe to be error with the cudgels of reason and Scripture. Give your opponent a fair chance to be heard and not disgrace our fair land and advanced civilization by advocating cruel persecution and brute force. We commend for your reading the fifth chapter of the Acts of the Apostles.

RIGHT WILL YET BE MIGHT.

Recent occurrences plainly show that Satan and his agents are still at work. Whenever mobbings of Mormon Elders have taken place in the south, or elsewhere, people living in the vicinity of the cowardly deeds have ever been willing to throw the blame upon ignorant people. Satan has many tools, each fitted for a certain labor, and he is using every one of them. It is an easy thing to make some believe that mobbings are conducted by an ignorant class, but upon investigation, nine cases out of ten will show either a so-called minister, or a newspaper the instigators.

The money grabbing preachers, and peanut political newspaper sheets are often, if not always, tools through which Satan accomplishes his low designs. But here is a clipping from a good, pure, religious Christian (?) paper.

The Christian and patriotic people of the country must remember that the exclusion of Roberts from congress is not the end of Mormonism in Utah or anywhere else. It is of the utmost importance that the agitation against the abominable system be kept up till it is obliterated, and that in the meantime we should very diligently seek to so evangelize all our people as to have none who may become a prey to the plausible delusions of the Mormon emissaries who are all over our land. This

abomination in the sight of God and man should be obliterated.

This only corroberates what we time and again have asserted through these columns. That the recent fight in congress was not so much against B. H. Roberts, but was only a ruse to damage Mormonism, if possible. The so-called Christian churches have ever been jealous of the steady growth of the Mormon Church. They have used the foulest means to overthrow Truth, yet it lives. Men have been martyred for this dispised, unpopular doctrine, but others have stepped gallantly forward to continue the sacred work. Many of the Christians today are like those of "ye pilgrim times;" those who in the face of desolation, starvation, and hardships boldly demanded of an oppressive government their rights. Yea more did they do, they denounced kingcraft, establishing a government built upon the foundation of religious and political liberty to all. The battle was fought, and right became might. Then did those very people who made such an effort for freedom, do the thing they had fought against. Just as soon as they had a little authority, they proclaimed that all must bow down to them; must see all things like them. To be sure the end of Mormonism, so-called, is not at hand in Utah, or elsewhere. The Church of Jesus Christ of Latter-day Saints was established by divine inspiration, and will continue to grow. Preachers may rant and roar, newspapers may befoul their sheets with falsehoods, yet be it remembered a Judgment Day is not far hence. Then will mankind know that the hated Latter-Day Saints are the blessed of God.

THE DARK AGES.

BY A. ARROWSMITH.

(Continued from page 117.)

THE THIRTEENTH CENTURY opened with the same conditions of war, bloodshed and turmoil that characterized the preceding century. Hordes of Tartars came rushing from the northeast, and like grasshoppers, destroyed all before them. Christians and Mahometans suffered alike and they played havoc with the religious world. They overran the whole east and these war-like Tartars have left the impress on the world of being a bloodthirsty, savage and untamable race.

In this century the Christians made two crusades into Palestine, but as in the preceding century, they were unsuccessful in accomplishing any good, entailing the loss of many lives, the expenditure of much wealth and bringing many evils upon the land. However, the Christians subdued Prussia, and the whole north of Europe, and by bloodshed, rapine and cruelty, compelled the people to acknowledge their supremacy and become Christians. This was the usual way of making converts at this period of the world's history.

Roger Bacon, an eminent scholar and philosopher, graced the earth in this century of darkness. He was a man who loomed up at least six hundred years ahead of his time, and who, in his spiritual existence, made great advancement, a giant among pigmies, a rose among thorns, an oasis in a desert, rays of light in darkness. Poor fellow, he came untimely, was not appreciated, and was incarcerated in a loathsome dungeon, where he spent many years of his life, "wasting his sweetness on the desert air."

John, the King of England, was a noted character of this century. He was a vacillating, weak monarch, who actually signed over and bequeathed to the Pope, all his kingdom, considering himself an abject vassal under the great Innocent the Third, the Pontiff of Rome. He was satisfied to fawn at the feet of this Pope, who subjected him to great ignominy and disgrace. This king has ever since been the hiss and by word of the nation he tried to govern and is considered a contemptible wretch for his weakness in thus giving up his kingdom. However, in the year 1215 the English Barons, who were the backbone and strength of the nation, compelled John to sign the great Magna Charta, which guaranteed many rights and privileges to the common people, who were governed by the Barons during the feudal age.

Dominic, a Spaniard, and Francis, a converted reprobate, lived in this century and were the Fathers and instigators of the Monastic orders called respectively Dominicans and Franciscans. These two orders of mendicants were favored by the Pope, having covenanted to convert or destroy heretics. At this period they established the inquisition, which was a bloody institution, and a terror to all Europe. All who were not in league and sympathy with this means of extirpation, were secured as victims, and hundreds of lives have been sacrificed before the tribunals of this wicked institution. In Spain the cruel tortures of this order were especially felt, and many an innocent life was sacrificed on the altar of bigotry and intolerance. Instruments of torture of all discriptions have been found in the cold dungeons of the Spanish inquisition. Little boys and innocent females were not exempt from the cruel hands of these fanatical mendicants who posed as the Lord's anointed. If a man was accused of heresy, he was imprisoned, brought before the inquisitors and made to fully retract. Refusing to do so he was placed on the rack, where his limbs would be torn asunder, his flesh ripped piece by piece from his body, and the most cruel, ingenious and exquisite tortures man could devise were administered, to make that man a Christian. If the above wicked means were not enough, they would take the life of their victim, which in most cases was a happy release and very welcome.

In this century, whipping was indulged in to a great extent, that the body might be made subject to the spirit and also as a means of purging it from sin. Many would inflict these penalties upon themselves and was really devout, believing that these acts of penance would give them control over the body and would be pleasing to God. It was thought by many that a baptism of blood was more acceptable to God than a baptism by water, and they would thus flog each other relentlessly, in many instances, till the flesh was torn from the bones, these inflictions being borne with fortitude and courage as they were expected to bring a remission of sin. This was carried on to an alarming extent in Italy, and the streets resounded many times with the cries of the sufferers. Those who inflicted these tortures and macerated their bodies, giving their possessions to the priesthood, were considered the most devout and holy. They blindly believed all the priesthood said and aided and abetted them in their work of exterminating heretics.

The doctrine of transubstantiation was universally taught in this century, and various innovations crept into the church. It was taught that a full remission of sins was granted to all who visited Rome during the jubilee year, which was held every quarter century. This was the means of enriching the headquarters of the church, Rome, as thousands would gather there during the jubilee year to enjoy the temporal festivities and get the spiritual preferments.

Various sects started in this century, perhaps the most important being the brethren of the free spirit; and the Apostles, but after much blood had been shed, they were speedily extirpated by the inquisitors, who showed no mercy.

A false Prophet also arose named Joachim, who said that the Angel with the everlasting Gospel spoken of in Rev. 14-6, had consigned his message to him. That God held sway, from the beginning to Christ, and the Son held sway, from Christ to the year 1200 A., D. Then the Holy Ghost took charge of affairs, and that he was the embodiment of that Holy Ghost. This man was believed by not a few and had considerable of a following.

When we look back to the thirteenth century, with its misery and ignorance, we feel shocked at the blasphemous assertions of Joachim. In this nineteenth century of enlightmenment Joseph Smith makes some very startling statements. He declares that the Angel spoken of in Rev. 14-6, referred to above, came in this century, in fulfillment of the vision as seen by John on Patmos, and restored "the everlasting Gospel." The Angel's name was Moroni, an ancient inhabitant of the American continent, who was the custodian of a divine record, which is now in print, called the "Book of Mormon," being the history of God's dealings with the ancient inhabitants of the American continent and containing the everlasting Gospel as delivered to them by Jesus Christ, the Author. This message of Moroni was later confirmed by the visit of John the Baptist, also Peter, James and John, prominent characters in the primitive church. Other holy men came in this "the last dispensation" and restored the keys that had been lost in the "Dark Ages."

This man Joseph Smith was a true Prophet, and did not presume to be anything but a humble servant and messenger of salvation. His work from beginning to end is stamped with divinity and truth and cannot be gainsaid. It has withstood the prejudice and opposition of the most erudite minds of this learned century, and comes from beneath the crucial test of truth, more pure. It embraces all truth and compares strictly with the system inaugurated by Jesus Christ. Unlike the fraudulent pretensions of Joachim, who desired the opulence and worship of mankind, Joseph Smith took no honor unto himself, but gave all honor, power and glory to the Master. The work and system that he has been instrumental of inaugurating in these the "Latter days" is filled with truth and will come off triumphant, as "truth is mighty and will prevail."

In taking a retrospective view of the spirit of darkness, I am constrained to acknowledge the goodness of God, in the establishment of His work in these last days in a land of liberty and under a constitution that provides for due exercise of religious freedom. The wisdom of this can be fully appreciated when we understand the religious slavery that existed for hundreds of years in the "Dark Ages." Every vestige of truth that showed its head in those days was immediately crushed with the despotic heel of Paganism and wholly extirpated. In the thirteenth century any man who presumed to oppose the Roman Church must have been bold and intrepid, as it inevitably meant death by torture or the destructive element, fire. One hundred years ago witches were condemned and burned at the stake by religious fanatics, and even in these days of light and truth we find the same bigots, who

would still crush and extirpate truth, if they had the power. They, like the good (?) Pharisee and the powerful Roman Church of the "Dark Age," would do it in the name of religion. The history of the drivings, mobbings and the murdering of the Latter-day Saints will verify the truth of the above statement.

(To be continued.)

Abstracts From Correspondence.

Editor Star.—Please grant me space in your valuable paper to tell its many readers how much valuable truth the Mormon Elders have brought to us. We had long been halting between two opinions, until these men of God, made plain the true plan of Salvation. Elder Hunt and Tingey are true gentlemen, and we know they are messengers of Truth. I have had the privilege of showing the Book of Mormon to four preachers, one Methodist and three Baptists. I told them having read the book through twice I believed it to be a correct history of the tribes of Joseph: the book which Isaiah predicted should come forth. If they could condemn the book to show me how and what by.

H. A. R. MULLIS.

Whitley County, Kentucky.

Dear Editor:—A little space in the Star will be much appreciated by me, as I wish to say a few words in behalf of the Latter-day Saints. When the Elders first visited Green county, Mississippi, they called and left a tract and card with us. I paid little attention, and carelessly threw the literature aside, thinking it was of little value. A year rolled by, when I had the privilege of hearing the Elders preach. I did long to know if they were true or false teachers. What joy filled my heart when I realized they were God's anointed. Indeed their words to me were as bread to a hungry man. Since I have joined the true Church of Christ, and can bear my testimony to the truthfulness of the Gospel. I know Joseph Smith was a true Prophet of God. May those who are in darkness behold the true and shining path of right, is my prayer.

MRS. ARVIE BREWER.

Red Hill, Miss.

Southern Star:—Having been a constant reader of your valuable paper I can say I am much interested in its inspired writings. For six months I have been a member of the Church of Jesus Christ of Latter-day Saints, and know of a truth it is the only true Church on the earth. I know the Elders are the servants, teaching the fullness of the Gospel; that Joseph Smith was a Prophet of the Heavenly Father. I send my best wishes to the many readers of the Star. I feel thankful to my Redeemer that I live in this the dispensation of the fullness of times. May God continue to bless us is the prayer of your Sister in the Gospel.

LEONA PEARL CRALLEY.

Bingham, S. C.

Releases and Appointments.

Releases.

Benj. Walker, Virginia Conference.

A. B. Cosby, Virginia Conference.

M. A. Clouse, North Alabama Conference.

James R. Hawkins, Middle Tennessee Conference.

Isaac E. Thurber, Middle Tennessee Conference.

Fred Evans, Chattanooga Conference.

The measure of a man's learning is the amount of his voluntary ignorance.—Thoreau.

THE OUTRAGE IN JACKSONVILLE.

Under the caption "Resented an Insult," "Mormon Missionary Receives a Merited Punishment," the Florida Times-Union and Citizen, of Jacksonville, Fla., of March 7th, published the following:

For several evenings past certain persons, claiming to be agents of the Latter Day Saints, have been addressing crowds of varying size and interest at the intersections of downtown streets. Their audiences have been mainly of those who were attracted by curiosity, and have not been enthusiastic over what they have heard. One of these meetings was thoroughly broken up and the speaker badly demoralized last night by an athletic young man, who resented certain imputations made by the speaker.

It is sufficient to say that the remarks reflected on the purity of southern women, and when an explanation was demanded the speaker made a reply wholly unsatisfactory. His questioner delayed not a second on the order of his striking, but landed a blow on the missionary's solar plexus that entirely unfitted him for further service last night. Several bystanders wanted a chance to repeat the chastisement, but the missionary left speedily for a safer part of the town.

Under the glaring headline of "Orders from the Chief of Police," the same paper had this to say on March 8th:

"For several weeks past representatives of the Latter Day Saints have been in this city, preaching their peculiar doctrines and scattering their literature about among Jacksonville citizens. For several evenings open-air meetings have been held at the intersections of Bay street with other thoroughfares, which have attracted crowds of passersby, who have stopped to listen to the speakers, apparently as much from curiosity as from any other motive.

One of these meetings was interrupted on Tuesday evening by a young man, who claimed to have heard calumniating remarks upon the virtue of southern women. Inquiring of the speaker as to whether such remarks had been made, the speaker returned a reply that was unsatisfactory to the questioner, who promptly delivered a stunning blow to the elder.

This representative of the Latter-Day Saints called at the Times-Union and Citizen office, presenting a card bearing the name of Elder N. U. S. C. Jenson. He presented also a communication over his signature, in which he entered a defense of the position that he had taken on Tuesday evening. He asked that, in the spirit of fairness, he be allowed to state that he had made no reflections on southern women any more than on those of any other part of the country, believing that they included in the grand total a similar proportion of outcasts as those of any section of the United States or of any other country on earth. He claimed that among the women of the south were some of his best friends and that he could have no object in maligning them.

The police were informed of the occurrence yesterday and Chief Vinzant at once issued an order that no further meetings of this nature shall be held upon the streets, or in the open air, without the written permission of the mayor, or of the acting mayor in his absence. It seems hardly possible that the present executive officer of the city will give such permission, and it, therefore, seems quite probable that if further meetings of this nature shall be held, it will be in violation of law, and will subject the missionaries to arrest and punishment by the authorities.

Elder Jenson, in reply to the questions whether or not he and his companion will attempt further meetings in Jacksonville, said that they had considered it unwise to hold any more here, as they could not use force against force and shotguns. There was a strong prejudice against their doctrines in this community, he declared, which rendered it unwise to remain here longer."

Elder Jenson writes us the following particulars of the incident in question:

"For some time we have been holding meetings on the streets of this city. They have been attended by large crowds, which usually have paid the best attention to what we had to say.

"Last Tuesday night, after my companion, Elder J. A. Wixom, had discoursed on doctrinal topics, I took it upon myself to prove that the motives of the Church were good; that 'Mormonism' did not debase women. To make the first part of my proposition apparent I laid down as a premises that 'a people with evil motives will invariably exhaust all means to keep the public oblivious of their motives.' Arguing from this proposition, I cited the fact that Brigham Young gave $500 towards the erection of the first sectarian church in Utah, and asked: 'Does not this act on the part of President Young repudiate the idea that the motives of Mormonism are evil?' 'Would a people with evil motives assist the world in becoming acquainted with them?' 'Does not this act of President Young breathe forth a spirit of fairness and tolerance?' 'Do you know of a religious organization in the annals of ecclesiastical history that has proven itself as consistent as the Mormons?' 'Yes,' answered a gentleman in the audience (who was said to be editor of one of the leading papers of the city). 'Which one?' I asked. The gentleman did not answer my question, but asked, 'Is polygamy consistent?' I politely answered that that was not the question, as we did not now preach the doctrine of plurality of wives. 'They did at one time,' responded the editor. 'True,' said I; 'and the Bible teaches it now; do you believe the Bible?' 'Yes,' was the immediate response. 'Very well, give me five or ten minutes and I will let the public know what you believe,' I answered. Our audience was growing continually and numbered probably 500 people, composed of both sexes. All kinds of remarks could be heard. Some said 'Run them out;' others responded 'amen;' still others were cursing and profaning, and some asked, 'How many wives did Jesus have?' Suffice it to say we felt that Jesus spoke the truth when He said 'I send you forth as lambs among wolves.'

"In the midst of the turmoil I asked for silence, and when it came spoke for a few minutes on polygamy from a Biblical standpoint, citing instances in the sacred record of polygamists who were the acknowledged servants of God, taking care to preface my remarks that we did not preach or teach polygamy, but spoke for the information of those who were oblivious to the fact that we gave Scriptural reasons justifying that principle.

"I stated in the course of my remarks that Abraham, who was a polygamist, talked face to face with God, and that any of the 'D. D.'s' of our time had not been so honored.

"When I had finished, a middle-aged man, half intoxicated, pushed through the crowd, and, approaching me, asked, 'Do you say that southern women are not pure?' This was calling me to account for something I had not said, and not knowing what to say, I hesitated about answering, when the intoxicated man became impatient, repeated the question, and added with an oath that if I said all southern women were not all pure he would hit me. I was in a dilemma; if I said all were pure I would break the commandment 'thou shalt not lie,' while if I did not answer it would look like cowardice; so I answered that not all were pure, which most people, if sober, will bear me out in saying. I had no sooner spoken than I was struck on the right jaw. I made no attempt to resent this cowardly attack, but turned to the audience and said: 'Gentlemen, you see that is the kind of argument that the world uses against 'Mormonism.' I am but 24 years of age; I have been preaching only two years, yet I will willingly meet any three Doctors of Divinity in your city on the question, 'Is Mormonism Biblical?' 'We cannot, nor do not want to meet you with shotguns and muscle; there are only two of us and we are 3,000 miles from home.'

"The police, not wanting to interfere by arresting the coward who struck me,

for fear of public opinion, advised us to leave. All present did not sanction the unwarranted attack. We will ever appreciate the kindness of the wealthy Jew who owned the property on the corner where we held our meetings. He is a man of honor and integrity, and exhausted all means to have justice dealt out to us. As soon as I was struck he came down from his rooms in breathless haste, took the officer by the arm and pointed out to him the disturber, but the officer said for a pretense, 'I must have a warrant.' Five minutes after the trouble the drunken assaulter was seen where he was before the meeting—in a saloon.

"Yesterday we called upon the Chief of Police and found him raving mad. He said we must not preach on the streets. 'If you do,' said he, 'you might be mobbed out,' citing as proof of the correctness of his opinion my treatment of the night before. We also called upon the editor of the Florida Times-Union and Citizen and offered a written explanation for publication, but they did not publish it.

"We believe it unwise to hold further meetings on the streets of this city at present, for we can get neither justice nor protection from the powers that be."

A GOSPEL LETTER.

BY MRS. ALLIE HYLDAHL.

(By permission we publish the following letter written by Sister Hyldahl to a lady who is investigating the Gospel. It will interest Star readers and may aid other investigators in their search for truth.—Ed.)

A letter, at this day, would scarcely be complete without an apology, and I assay to crave leniency in your judgment for my long silence, which has partially been due to my physical inability owing to the vaccination craze prevalent in this section of country at present. I have, however, thought of you the more, and at least expressed a silent wish to again enjoy the pleasure of your congenial company.

I thank you very kindly for your favor of the 21st ult., and am much pleased with the interest you manifest in your research after truth. It should, indeed, be the ambition of our lives to seek knowledge of our earthly mission, and when gained, if only partially, perform it to the glory of God's cause in the earth. I sometimes think that we fail wholly in comprehending the importance of our presence here in mortality, and think of it as only a matter of fact, when in truth we were sent at the fiat of an all-wise Father, for a great and glorious purpose.

I do not mean to be egotistical when I say that a part of the grand opera of life performed on this worldly stage is required at my hand, and that it is my duty to not only play my part, but to play it well. We have all a part to take, some remaining on the stage until snow that never melts crown their heads, and they grow high in years in the service of their Master, while others have but a single song to sing, when they are called to leave for higher spheres and diviner plays, but they have performed their duty, better, perhaps, than many who dreamed all the day long of things to be accomplished, of glories to be won, of destinies to be reached, but never took the initiative step.

I have never before so truly understood the method pursued by the Christian world, in its efforts to gain an eternal exaltation, when this life shall be no more, and while we, as a people, bid them god-speed in their race for victory, with truth on their standard and Christ for their Chieftain, yet with sorrow in our hearts we deplore that so few are willing and courageous enough to obey that Leader they strive to follow.

You say in your letter that you firmly believe, and have faith that all will be well with those who try to do right and lean upon the Lord for aid, no matter to what church or creed they may be numbered.

I am strongly reminded of that saintly centurion, Cornelius, whose prayers and alms had ascended even before the throne of God and were held as a memorial in his favor. No doubt this good man sought to please God, sought to keep His Commandments and do His holy will, but that was not enough. It would scarcely have been any part of wisdom for this righteous man to have said what you expressed in your letter, and if he should have done so, we have no reason to think that such a course would have received the approving smile of a just God. We read in the Acts of the Apostles that an angel appeared to Cornelius and assured him that he would be rewarded for all his good deeds, and that God was pleased to bless him for his faithfulness. Bless him with greater wisdom, greater faith, with charity in greater abundance than before, but also that he was to call for one Simon, called Peter, who would teach him the plan of life and salvation as taught by Christ and the Apostles, and that he was to obey it. His sincerity of belief was not enough, praying was not enough, nor the giving of alms. These indeed are principles all belonging to the Gospel, but does not constitute the Gospel of Christ. In Matt. 15 we are told that there shall be many who will worship Him in vain. Evidently they will lean upon the Lord for aid, and perhaps seek to please Him in numerous ways. They will call upon His name, they will do many great works in His name, yet it shall be declared unto them, "depart ye from me, I never knew ye." Well may we ask, "Who shall abide in the day of the coming of the Lord?" and cry out, "What shall we do to be saved?"

These questions, while of great significance and wondrous magnitude, are much more easily understood than generally believed. The plan of salvation is simple, and not hard to fathom, if we are in possession of the Spirit of God. But we must at once understand that there is something for us to do, and that faith is but one principle out of the many of that plan. The Scriptures, from lid to lid, abound in commandments that we are to obey, principles that we must believe in and ordinances that we are to accept, which will be efficacious in bringing us eternal happiness, if officiated in by one having the proper authority, and on the promise that we remain faithful to the end. There is no great thing that we can do, and thereby lay claim to the blessings promised the faithful, but it is a continued research after truth, a constant climbing upward and onward. Work! Work! Work! There is no stand still, always progressing, having for our motto "Be ye perfect, even as your Father in heaven is perfect."

You express sympathy for the Elders who are laboring in the south, because of the many hardships they have to endure, and cruel treatment they receive at the hands of mobs. Yes, we, too, are very sorry that those who call themselves Christians should so far forget the commandments of their great Master to "Love one another," and to love and pray for their enemies, and in their places teach by example, lawless mob violence, cruel beatings, scourgings and murder. We are sorry, not that we are persecuted, but rather that our mission among the children of God, our brothers and sisters, is so little understood. Could the world but know the pure motives and the righteous desires of the hearts of these humble servants of God as they journey strangers in a strange land, enduring every privation known to man, they would then know that none, save those who enjoyed the constant companionship of the Spirit of God, could be thus guided, and none but those who know the Gospel is true and understand the blessings awaiting the faithful could make the sacrifices they accept with a glad heart. When the call comes for them to go into the world and declare the restoration of the Gospel, and battle with sin and vice, they leave comfortable, happy homes, mother, father, wife and baby, everything that is near and dear to a human heart, and rejoicingly they journey to distant lands, to islands of the seas, not to be received by friends, but to receive sneers and jeers, hisses and scoffs, yes, willingly to lay down their lives, that they may do their full duty, not only to God, but to their fellows here on earth.

It has been my pleasure while in the south to meet many of these valiant men for truth. I love to look into their eyes, for they sparkle with purity and honor. They know no fear, they would rather choose to go home a heap of silent dust than with dishonor stamped on their brows. Their whole desire is to be faithful to the cause of truth, to give the Gospel free to all men, and to be able to say: I have done my duty, I have kept myself unspotted from the sins of the world.

TRUE EDUCATION.

By A. ARROWSMITH.

I have been brought personally in contact with many of the youth of Zion, who have had opportunities of advancement in the line of true education, but have neglected these privileges to the extent that many today have infidelic views. Some of them deny the faith of their fathers after having had the greatest care taken in order to lavish upon them all the intellectuality of the nineteenth century. This condition is sad to contemplate and causes me to write the following as I realize that many of our sons and daughters are neglecting the most important part of a true education in failing to develop the spirituality they possess.

The advantages that are offered for physical, intellectual and spiritual advancement in Utah are such that there is no excuse for ignorance. In the face of these facts why is it that we find so many educated fanatics in our midst who in their narrow contracted sphere parade their intelligence and declare themselves unbelievers in a God, thus fulfilling the adage "A little learning is a dangerous thing." It is grevious to see these conditions existing in Zion where the religion of Jesus is taught with such reason and logic, that is easily comprehended by an enquiring mind. The reason appears to be in the lack of development of the spiritual nature, which in many cases is woefully neglected.

It is admirable to see men endowed with great physical and intellectual strength, but when the balance of the education is lacking there is a noticable deficiency in morality and goodness, which are apparent in a well balanced organism. When

REPORT OF MISSION CONFERENCES FOR WEEK ENDING FEB. 24, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	218	273	54	47	8	63	60	1	1	2	17	133			Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1018	706	147	154	21	569	476	77	3	33	60	530			Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	468	442	67	98	12	260	242	12	1	13	41	362			Battletown	Kentucky
John Peterson	East Tennessee	38	807	623	198	239	79	709	266	60	3	18	63	639			Pfafftown	N. Carolina
W. D. Rencher	Georgia	36	819	209	136	131	46	626	507	27	5	37	54	548			Columbus	Georgia
T. H. Humphreys	North Alabama	41	869	271	371	119	51	1079	587	108	7	22	74	867			Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	41	1052	664	31	173	18	809	270	39	4	46	49	415	1		Lulu	Florida
J. Urban Allred	Mid. Tennessee	40	604	167	143	71	16	431	60	7	1	16	48	363			Sparta	Tennessee
J. M. Haws	North Carolina	42	887	78	215	351	14	386	270	19	1	13	92	733	1		Goldsboro, Box 924	N. Carolina
Sylvester Lowe, Jr	South Carolina	32	874	494	28	262	19	184	91	35	4	4	48	540	..		Columbia	S. Carolina
O. D. Flake	Mississippi	18	422	567	21	108		18	6	26	1	8	16	196	1		Ackerman	Mississippi
W. W. MacKay	East Kentucky	26	625	273	175	153	6	212	161	8	1	13	45	410			Buck Creek	Kentucky
J. N. Miller	Louisiana	6	121	617	2	22		40	2	5	1	1	13	98			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	455	560	29	269	13	168		14	...	1	28	208			Bridge Creek	Florida
L. M. Terry	North Kentucky	25	429	347	79	162	17	231	183	6	1	17	21	423	13		Bagdad	Kentucky
Geo. E. Maycock	Ohio	25	334	14	556	37	43	626	55	19	4	11	15	271			539 Betts St., Cincinnati	Ohio

we can find a person truly educated we find the spiritual, intellectual and physical development or parts equally blended; a grand and noble soul of whom God can justly feel proud.

It is true that we were nurtured and taught at the feet of our Father in Heaven, and built up our spiritual entity in a primeval state? If so, then why should not one soul be farther advanced and more noble than another? Is it not true that the arts and sciences were developed in our former state and that we came here well developed in the line of education which we had adopted primevally? Thus we find the genius, the man of extraordinary talent, in the course of a few years may revolutionize the existent ideas of many generations. The spark within him, struck from the anvil of Deity, may be pregnant with truth, which but requires the exigences of circumstances to make itself known.

We believe we are living in the "latter days," in the "dispensation of the fullness of times," when the God of Heaven has set His hand to gather Israel for the last time before the purging of the nations, and when the sons of God, who have been held in reserve for the grand climax of His work, shall tabernacle in the flesh. We find these noble sons coming here, gradually preparing the earth for the abode of the pure, holy and righteous. The enligthenment on the true principle of education, in science and the arts and the development of electrical appliances have advanced in every department of learning in connection with theological revelations. All this truly speaks of God's intent unto the children of men in these the "latter days."

The spirit of general intelligence comes from God and is disseminated in the world. "The glory of God is intelligence" and "a man is not saved any faster than he gets knowledge." Then if "knowledge is power," how essential it is that we seek after these riches and how grossly neglectful we become when we fail to seek after the fundamental or elementary principles of a true education.

The spiritual feasts which our Father in Heaven has prepared for us, can be had for the asking; they are actual necessities and man should not live by bread alone.

It is true that theology is the seat and foundation of all intelligent education; it delves into the primeval existence and exposes many of the mysterious actions of men; explains why one is born black and another white; why we have the yellow and red race; and why they all differ in advanced thought and intelligence. However, there are many things the finite mind is not cognizant of that are existent facts. For instance, life, reason, thought, hearing, eyesight, electricity, and the blending of the components in the breath. In fact we have but a smattering of knowledge in things pertaining to finite matter.

We must look deeper than the scanty knowledge which is supplied by man; we must become like children and humbly bow to the mandates of our Father in Heaven. Then might we know that we were instructed by Him, primevally; begotten before the foundation of the earth was laid and that we are possessed of a spiritual entity that exists eternally. We know that it is possible to educate this eternal part of man, feed it on spiritual realities and thus gain a logical and comprehensive solution of many of the mysteries of life.

Human reason unaided by the spirit of God will mire us into scepticism.

I would plead with the youth of Zion to cast out this spirit of distrust and apply the healing balm of humility and prayer. This will cause our spiritual Father to testify to you (if you will keep His laws and do His bidding) beyond a peradventure that:

"Life is real, life is earnest, and the grave
is not its goal;
Dust thou art, to dust returnest, was not
spoken of the soul."

We will also continue to progress and advance on through aeons of years, forever and forever, ultimately attaining the Godhead; building kingdoms, peopling them, providing tabernacles for spiritual and eternal entities, who in their evolutionary careers advance unto perfection. Thus progressing on and expanding until your kingdoms, planets and glories are extended beyond a solar system; on through eternity, ever advancing in education and in glory; the works of the Gods. In our contemplation of Heavenly things, the grovelling, carnal, paltry affairs of earth sink into insignificence and appear as nothing. I would advocate the cultivation of the spiritual nature, as the food, ethereal as it may appear will fill the soul with delight which cannot be appreciated by a carnal mind. The question might be asked, what kind of food does this spiritual being partake of? I would say that it is an existent principle in the elements and one of the constituent parts thereof. It is one of the component parts which make up the sphere in which we exist. It is the Spirit of God, the life and light of all things. It is truth, be it philosophical or religious: no matter from whence it may come, if it is truth, it is God's truth. It is the beautiful in all things, being everlasting and will eventually prevail. I take it that all knowledge when true comes from God, and when this God-given intelligence is imbibed by mortality it will purify and glorify that individual to the extent of eventually causing him to put off mortality and put on immortality. We therefore have an extensive field for the operation of true education which will continue on through eternity, advancing from one degree to another in the progression of the Gods. Whenever there is an end to progression there you will find the beginning of retrogression.

Wickedness, sin, ignorance and vice in any shape is debasing and low, seeking its level in Hades. Righteousness, truth, knowledge and wisdom ascend in the beautiful sunlight of celestial glory. Therefore I would say in closing, cultivate the body, mind and spirit, elevate your thoughts that they may ascend and soar within the beatific glories of a kind and beneficent Parent who is desirous of His children becoming supremely happy within the light and inspiration of His Holy Spirit.

"Be ye therefore perfect, even as your Father which is in Heaven is perfect."

THE DEAD.

Syracuse, Utah, March 5, 1900

Southern Star:

On Sunday last the funeral service over the remains of Sister Annie Coles was held, in the new meeting house. Deceased was the wife of Elder J. B. Coles, late missionary to the Southern States. She was our Church organist and a faithful worker in the Sunday School and Mutual Improvement work. The speakers at the funeral were Apostle John W. Taylor and Elder Jas. Bateman. Ninety-five carriages followed the remains to their last resting place. The floral decorations were numerous and beautiful.

Your Brother,
J. H. COLES.

Common men are apologies for men; they bow the head, excuse themselves with prolix reasons and accumulate appearances, because the substance is not. —Emerson.

You may depend upon it that he is a good man whose intimate friends all are good.—Lavater.

The flower of youth never appears more beautiful than when it bends toward the Sun of Righteousness.

"There is no hope for a man who thinks he is good enough."

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MARCH 24, 1900. NO. 17.

MAKE YOUR MARK.

(David Barker.)

In the quarries should you toil,
Make your mark;
Do you delve upon the soil,
Make your mark;
In whatever place you go,
In whatever place you stand,
Moving swift or moving slow,
With a firm and honest hand,
Make your mark.

Should opponents hedge your way,
Make your mark;
Work by night or work by day,
Make your mark;
Struggle manfully and well,
Let no obstacles oppose;
None, right-shielded, ever fell
By the weapons of his foes;
Make your mark.

What though born a peasant's son;
Make your mark;
Good by poor men can be done;
Make your mark;
Peasants' garbs may warm the cold,
Peasants' words may calm a fear;
Better far than hoarding gold
Is the drying of a tear;
Make your mark.

Life is fleeting as a shade;
Make your mark;
Marks of some kind must be made;
Make your mark;
Make it while the arm is strong,
In the golden hours of youth;
Never, never, make it wrong;
Make it with the stamp of truth;
Make your mark.

History of the Southern States Mission.

(Continued from page 122.)

As soon as possible Elders Wells and Hess dressed themselves and walked out on the porch. Elder Wells inquired what was the meaning of this, and was informed, "You'll —— soon find out." He tried to reason with them, but they said, "we have heard enough of your —— Mormon clack!" They said they wanted to see all of the elders together and have a talk, but said they did not intend to harm them. The Elders accompanied them to within about 150 yards of the house, where Elders Dalley and Miner were stopping. Here a part remained and guarded Elder Hess while the remainder with Elder Wells went up to the house. The family was aroused just as they were taking the Elders away, when Sister Bryant, who was never known to sing before, began singing in a clear beautiful tone, "Jesus is Able Our Brethren to Save." The Elders were marched down the road about one mile when a halt was called on a bridge. A hasty consultation was held and the Elders were informed that the court had decided to give them five lashes each. Elder Miner said he would take all, when Elder Wells spoke up and said, "no, you don't!" Elder Hess reminded the mob of their promise not to injure them. The reply was "the court has so decided and you must take it." Then one after another each of the Elders received unflinchingly five stripes. The lash consisted of a twice doubled rope weilded with hands of one of the strongest men. After receiving notice to leave the county within twenty-four hours, the Elders were dismissed. The next day they left for Greenville. As soon as information of the above whipping was received at Chattanooga, Pres. Kimball wrote to Governor Culberson, appealing to him for protection for the Elders; asking him to bring the lawless offenders to justice. The governor replied that the laws would be enforced and the guilty punished. It was hoped that the great state of Texas would vindicate her honor, and show the world that within her borders there is perfect religious freedom.

Sixteen Elders arrived while about that number we released to return home, having finished a good work.

Jos. W. Musser was called to the Chattanooga office to succeed A. S. Campbell, released. A circular letter replete with good advice and timely instructions was written by Pres. Kimball and mailed to each Elder in the Mission. This letter was intended to strengthen and stimulate the Elders to greater efforts. The work of holding meetings and distributing literature was vigorously prosecuted. General good halth prevailed throughout the Misson and the month of March closed, much good having been done.

(To be Continued.)

THE PATHWAY TO PERFECTION.

By ELDER R. W. SMITH.

"Be ye therefore perfect even as your Father which is in Heaven is perfect. Matt. 5—48."

According to the scriptures the final destiny of man, as intended by his Creator, is perfection. In support of this claim numerous passages of scripture might be cited, which if properly interpreted, would establish the fact firmly upon the minds of every honest believer in holy writ.

However, it is not my intention to enter into any controversy upon this point, as is generally conceeded by all who have made a careful study of the scriptures.

But what I shall endeavor to set forth in this article is a brief description of the pathway which leads to perfection, according to a biblical standpoint.

Our beloved Savior upon one occasion while counciling with his disciples, uttered the following injunction: "Be ye therefore perfect, even as your Father which is in Heaven is perfect." (Matt. 5—48.

Through the justice and mercy of God our eternal Father, and the death and suffering of His Son, Jesus Christ, man has been alleviated from any and all responsibility which may have rested upon him in consequence of the transgression of our ancient sire, Adam. Moreover, he has been surrounded with every comfort and convenience requisite for the development of his being, both physical and spiritual; has had portrayed before his mind the glorious heights to be attained by strict obedience to all laws and requirements of the Father governing his temporal existence (at the same time being warned of the terrible consequence of his disobedience to the same); has had bestowed upon him a free agency to act according to his likes and dislikes, and after having been surrounded with every safeguard against the attacks of the evil one, inasmuch as he would avail himself of extended privileges, he is commanded to become perfect.

Jesus Christ, the Only Begotten of the Father, the mediator between God and men, through whom we have hope in a life beyond the grave, is the one who came to earth to execute the decrees of the Almighty by offering his life as a ransom for the sins of the world and mapping out a course, which by following the sons of men might gain eternal life in the presence of God from whence they came.

He marked the path and lead the way and
every point defines,
To light and life and endless day where
God's full presence shines.

Now this path which Jesus marked, which he describes as being very straight and narrow, is not an obscure byway, incomprehensible to the mind and invisible to the eye of man, as some would have you believe; but on the other hand as the prophet Isaiah has described it, it is an highway which the unclean shall not pass over, but which is so plain that the wayfaring man, though a fool, need not err therein. (Isa. 35—8.)

It is a well known, though a deplorable fact, however, that the simple description which Jesus and his apostles gave us of this pathway (which by the way, is nothing more nor less than the gospel of Jesus Christ), has been so perverted and changed since the apostolic age that the course, or I should say, the

courses, for they are numerous, which are now being followed by the masses of the people called christians, have scarcely any resemblence to the original one. The result is only too plainly visible—strife, envying, confusion, discord and disunion on every hand, instead of that peace, love and harmony which should exist as the true fruits of christianity.

With these facts staring us in the face then, we can see the necessity of becoming thoroughly acquainted with the truth respecting this generally unfrequented path, in order that we may conform our lives thereto and thus reap the promised reward. Yea, it is a duty incumbent upon every son and daughter of Adam to make a thorough personal investigation of this matter inasmuch as they value their souls.

And not only is it necessary that the candidate for eternal life shall become thoroughly familiar with every detail connected with this course which has been outlined by our Lord and Savior, but after having done so it is obligatory upon him that he shall comply with every requirement contained therein with most undeviating exactness.

To those who are in the dark as to a personal knowledge respecting this particular pathway and its significance to them, and who are desirous of serving God in spirit and in truth, the question now arises where shall I begin? Show me the starting point that I also may establish myself in the confidence of my Father in Heaven, by rendering obedience to His will and thus gain favor in His sight.

It is to this class of earnest truth-seekers that I wish to direct a few remarks in answer to their querries; with the hope that my words may in some degree at least accomplish the purpose for which they are written.

Should you approach some of our world's preachers of righteousness in this day and time with this important question: which is the road that leads to the throne of the Majesty on High? they would answer you that there are many roads and you have only to make your selection of the one that suits your fancy and follow it for they all lead to the same place—Heaven. For, he argues, can't you understand that if a person wishes to go to the city of Washington, the capital of this nation, that he can take the road that leads to the north or to the east, as the case may be, and sooner or later arrive at that city? Just so it is, he reasons, with regard to the roads leading to Heaven.

But this argument, your will observe, is as unreasonable as it is unscriptural, and there is no more comparison to be drawn between the above than there is between the cerebelum and the Sierra Nevada.

Nothing could be plainer or more comprehensible to the understanding of man than the Bible is upon the fact that there And he who would teach you differently is either himself greatly deceived, or else is but one road that leads to Heaven, he is willfully attempting to lead you astray. Let us be careful in our investigation not to start with an error, for if we do it is sure to lead us astray. Let us lay a good foundation as we proceed. There are two roads mentioned in the scriptures—a broad road that leads to destruction and a straight and narrow one that leads to eternal life. So then there is but one course for us to persue if we would reap the reward promised to the faithful in Jesus Christ.

It is information then leading to a perfect understanding of this particular course that we are seeking for. Let us accept the advice of the prophet Isaiah then and go to the law and the testimony to seek enlightenment upon this all important question.

The proper place to begin is at the beginning, therefore we will commence with Mark, first chapter. "The beginning of the gospel of Jesus Christ the Son of God * * The voice of one crying in the wilderness prepare ye the way of the Lord, make his paths straight. John did baptise in the wilderness and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea and they of Jerusalem and were all baptised of him in the river Jordan, confessing their sins. And John * * preached saying there cometh one mightier than I after me the latchet of whose shoes I am not worthy to stoop down and unloose. I indeed have baptised you with water, but he shall baptise you with the Holy Ghost. * * Now after that John was put in prison Jesus came into Galilee preaching the gospel of the kingdom of God and saying the time is fulfilled and the kingdom of God is at hand; repent ye and believe the gospel."

Here we have discovered the first important point leading to a judicious examination of the subject in hand: the beginning of the gospel of Jesus Christ. We learn here the manner in which and by whom it was introduced, also the teachings and practices of those who introduced it: belief in the gospel repentance of sin; baptism for the remission of sins, and a promise of the Holy Ghost.

Let us take particular note of these principles in passing that we may be able to contrast them later on with the teachings of the apostles of Jesus after His ascension.

After His resurrection and just prior to His ascension Jesus commanded His disciples to tarry at the city of Jerusalem until they were endowed with power from on high (Luke 24-49), which was to fully authorize and qualify them to carry to completion the work which He had begun.

They tarried in obedience to this command and as we read in the second chapter of the Acts of the Apostles, they were all of one accord in one place upon the day of Pentecost when the promise of the Father, which is the Holy Ghost, was received; and according to the promise of Jesus this gift enabled them to prophesy and speak in tongues, which they began doing immediately upon receiving it. We understand that there were in Jerusalem at that time devout men out of every nation under heaven, and upon hearing the news of this strange occurrence a great many of them rushed to the place where the apostles were assembled and upon their arrival they were dumbfounded "because that every man heard them (the apostles) speak in his own language," they knowing that the Apostles were all Galileans.

Their curiosity was aroused immediately and they began questioning among themselves what it could be that enabled these Galileans to speak the languages of the day.

The apostle Peter stood up with the eleven and explained to them what the power was, refering them to a prophecy of Joel for evidence. He continued to reason with the multitude from the scriptures until he proved to a great number of them that Jesus whom they had lately crucified, believing him to be an impostor, was actually the Christ, the Savior of the world.

No sooner did this conviction take hold upon the minds of these people than they cried aloud simultaneously: "Men and brethren what shall we do?" (Acts 2—37). Now kind reader we have arrived at a point in the history of the gospel where a great multitude of people are asking the very question to which we are seeking an answer. And let me appeal to you my brother and my sister to mark well this particular scripture, for upon this very point hinges the whole object of our research. Peter, an apostle of Jesus Christ, while speaking under the influence of the Holy Ghost, makes answer to the question in the following language: "Repent and be baptised every one of you in the name of Jesus Christ for the remission of sins and ye shall receive the gift of the Holy Ghost. Can we understand this? Oh, yes; you say, "that looks plain enough." "Can we rely upon it?" We certainly can if the scriptures can be relied upon.

"Does this apply to me," you ask? Yes this applies to everyone who knocks at the door of salvation. What is required to save one is required to save another, for God is no respector of persons. If you are saved you will be saved by obedience to Christ's laws and these are and ever have been invariably the laws of adoption unto all those who would become initiated into the fold of Christ.

But to establish the fact beyond the possibility of a doubt, read carefully the next verse (39), "For the promise is unto you and to your children and to all that are afar off, even as many as the Lord our God shall call." Are you being called to obey the gospel? Then know assuredly that this applies directly to you.

Now these principles taught by Peter agree exactly, you will notice, with those taught by John the Baptist and Jesus Christ at the beginning. Belief in the gospel, or a crucified and risen Redeemer as preached by Peter, repentance of sin; baptism for the remission of sins, and a promise of the Holy Ghost.

Could anything be plainer? But let us make assurances doubly sure. Read the eighth chapter of Acts and notice the practice of Phillip, Peter and John. And again examine the nineteenth chapter of the same book and observe the teaching and practice of the apostles to the gentiles. You will discover in both instances that the principles taught and the ordinances administered are identical. But is this all that is expected? Oh, no, my friend, you have just simply started—you have found the door, that is all. These are the stepping stones to the gospel. But remember it is absolute conformity to the first, or lower, ordinances of the gospel, that leads the mind of man onward and upward to an understanding of the higher laws of God.

"Now," you ask, "how shall I go on to perfection." Let the apostle Peter answer that question for you also, by adding "to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. For if these things be in you, and abound, they make you that you shall neither be barren or unfruitful in the knowledge of our Lord taking the advice of Jesus and "all things whatsoever ye would that men should do to you do ye even so them, for this is the law and the prophets." (Matt. vii.:12.) And finally, let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. (Eccles. xii.:13.)

A circular is said to have been issued to Methodist bishops calling upon them to arrange for a week of prayer, because the membership of that church is less than it was two years ago. Can it be supposed that the Supreme Power has any special interest in the membership of the body to which these "bishops" belong? Methodism has spacious churches, high salaried preachers, fine organs and expert players and singers. Why is the membership falling off? Search the scriptures for an answer. Something is said therein of a worship that is "vain" owing to the class of doctrines set forth.—Deseret News.

Weep not that the world changes: did it keep
A stable, changeless state, 'twere cause indeed for grief. —Bryant.

"Don't believe all the evil things you hear about yourself."

"When a man tires of himself his case is hopeless."

The Spirit itself beareth witness of our spirit, that we are the children of God.—Rom. 8.

It is certain my conviction gains infinitely the moment another soul will believe in it.—Novalis.

THE DARK AGES.

By A. ARROWSMITH.

(Continued From Page 126.)

The FOURTEENTH CENTURY opened with the Sarcacens still troubling Europe with their warlike incursions in Spain. They held the kingdoms of Granada, Murcia and the province of Andalusia against the Christians, and withstood successfully many sieges. They were aided in their operations by the Princes of Africa. Morocco being a strong center, sent many Moors into Spain, and it was a question for some time whether the Moors or Christians would come out victorious in this decimating warfare.

Tamerlane, a renowned warrior, who lusted after power and empire, placing himself at the head of vast armies of Turks and Tartars, swept through the east, almost destroying all semblance of Christianity in that section of the world. We must not forget that the Greek Christian church had been flourishing in the east, while the Roman church had also made great strides in the west. But when Tamerlane's hordes swept through the land, they had no respect for person or religion, but drove alike the Greek and the Saracen, subduing the whole east and threatening Europe. He caused many Christians to apostatize, and considered it part of his mission to exterminate them.

In connection with these disturbances in the east, the civil and ecclesastical powers in the west were at warfare. Emperors banded vast armies, which met in combat with the armies of the Pope, and thus the world was in continuous turmoil.

Pope Boniface, the III, at this time published a Bull, stating that Jesus Christ had granted a two-fold power to His church, or in other words, the spiritual and temporal strength of a theocratic government was vested in the Roman church; that Christ had subjected the whole human race to the authority of the Pontiff, and that whoever dared to disbelieve it, were to be deemed heretics, and stood excluded from all possibility of salvation.

To understand the disunion of the times and the supreme arrogance of some of the Pontiffs, I will name a few incidents relevant to the occasion. Pope John, the XXII, took the papal chair in the year 1316, but was deposed by Lewis of Bavaria in 1328. Nicholas, the V, was made pope, but was fearful of the responsibility, and voluntarily abdicated in favor of John, in the year 1330. John held the chair four years, when he died, worth, it is said, 25,000,000 florins, in specie, plate, jewelry, crowns and mitres, which he had squeezed from the people and the inferior clergy, during his pontificate of four years. The above amount, representing over $12,000,000, was a vast sum in that age of poverty. At the death of Pope Gregory, the XI, Urban the VI, was elected, and he proved so very arrogant and presumptuous that he brought himself into disfavor with the cardinals. They elected Clement, the VII, to succeed him, which caused a split and disunion, which has not been entirely bridged over to this day. It is still a matter of doubt which faction held the right of office. For a space of fifty years there were two, and sometimes three heads to the church, which brought division, dissention, trouble, bloodshed, strife and war. The church was united in believing in the authority of the Vicar of God, and that eternal salvation could be obtained only through this authority. They, therefore, were much concerned as to who should be their Pontiff, as they desired eternal life and were consequently overwhelmed with doubt, and plunged in the deepest distress of mind concerning these intestine troubles.

Pope John, the XXII, loudly denounced the Franciscans as heretics, for believing that Christ and His apostles were poor, and had no personal property. They were accordingly tortured, burnt and put to death by the inquisitors, receiving the treatment of other heretics. We can readily understand how John, living in luxury and splendor, in beautiful raiment and arrogant power, would despise the poor, macerated, fanatical mendicant, who sought in misery, poverty and rags, for the happiness of a Christian.

It was in this age of turmoil, disunion and strife that John Wickliffe, a man who opposed the monks and the church of Rome, was born. He preached and wrote against them, gaining a considerable following, called Wickliffites and Lollards. These latter were terribly used by the inquisition, but succeeded in spreading discord and disunion among the Roman Catholics, thus preparing the minds of the people for the days of reformation that were speedily to follow. John Wickliffe was a noble and bold man, of good intent, and was the first great reformer. He died peaceably, but his memory and opinions were condemned by a solemn decree, and about thirteen years after his death, his bones were dug up, and all that remained of poor Wickliffe was publicly burned.

The Lollards, as a sect, were very charitably disposed toward the sick and the afflicted. In consequence of this the mendicant friars were jealous, and persecuted the Lollards to the extent almost of extermination, because through them they lost much of their popularity.

The Flagellants, a sect who believed in obtaining remission of sin by the whipping of the body and that baptism of water was not necessary, but that a baptism of blood was the only effectual remedy for sin, flourished in this century.

The Dancers also flourished for a season. They were a sect, who, like the Dervisher, would dance themselves into insensibility, believing that this exercise was acceptable to God, and that they thus could obtain forgiveness of sin. How sad was the condition of man in this age, many of them undoubtedly were possessed of Devils.

Mosheim says: " All those who are acquainted with the history of these times must acknowledge that religion, whether as taught in the schools, or inculcated upon the people as the rule of their conduct, was so extremely adulterated and deformed, that there was *not a single branch of the Christian doctrine, which retained the least trace of its primitive lustre and beauty.*"

The century was remarkable for its production from the region of mystery, of great and bold spirits, heralds of the great reform that God had in view, that man's agency might not be lost. These noble men had been held in reserve to come forth in this "Dark Age," when the children of men, in ignorance and superstition were groveling in abject terror of the feet of a despotic, intolerent church. They came as the heralds of liberty to reinstate man's agency, and that he might have the liberty of conscience to worship God as he saw fit.

One of these prominent characters was John Wickliffe, born in the year 1324, in Yorkshire, England, and died in the year 1384 of paralysis. He translated the Bible and instilled much truth into the minds of the people, was condemned by the Roman church as a heretic and sentenced to be burned. He received protection, however, through his friends, the Duke of Lancaster, and Lord Piercy, and died a natural death.

John Huss also came in this age, being born in the year 1369, in Bohemia. He imbibed the same spirit as Wickliffe, and was a great admirer of that man. Contemporaneous with Huss came Jerome of Prague. These men fathered the reformation, planting the seed of revolt, which took root and flourished into a great tree, spreading its branches throughout all civilized nations, under the caption of sectarianism. It is represented today by upwards of 150,000,000 followers.

The reforms which commenced in this century have been felt in the gradual enlightment of man from that period, to the present time, and the ultimate outcome will be shown, when the earth receives its Paridiscal Glory, and knowledge covers the earth, as the waters cover the mighty deep. The spirit of reform is shown in the poet, the inventor, the mechanic, the artist and the printer, and appears to come like rays of light, beaming forth, irradiating and filling the susceptible soul with light and truth. The sensitive genius, reformer or impression ist, as you will, grasp the inspiration—thus a reform.

Many have thought the work of Wickliffe, Huss, Jerome, Zwingli, Calvin, Luther, Melancthon, Cranmer, Wesley and others, was not a work of reform, but was rather of a revolutionary nature. It is true that no immediate good arose from their endeavors, but we can see that the gradual growth of civilization which came out of their rebellious opposition to the great intolerant church of Rome, has spread the grand principles for which Angels fought—liberty, truth and freedom.

(To Be Continued.)

Articles of Condolence.

Sparta, Tenn., March 14, 1900.

Editor Southern Star.

Dear Brother—We inclose you a copy of articles of condolence to the parents and friends of Elder Peck, and would be much pleased if you would give space for same in the Star. We remain, with best wishes,

Elders Middle Tennessee Conference.
Per J. U. Allred.

Articles of Condolence to the Relatives and friends of our beloved brother, Elder Bryan W. Peck:

Whereas, Our beloved brother in the Gospel of Jesus Christ, Elder B. W. Peck, one of the most faithful workers among the noble band of missionaries in the Middle Tennessee Conference, has been called to lay down his life in the field while faithfully engaged in the work of the Master; and,

Whereas, Our Heavenly Father, in His infinite wisdom, has called our beloved brother to the great beyond, thus for a short season separating him from his loving parents and friends; therefore, be it

Resolved, That we, the undersigned, in behalf of the Elders of the Middle Tennessee Conference, hereby express our heartfelt sympathy to the bereaved, trusting our love and prayers may comfort them in their hour of trial.

Resolved, That a copy of these articles be sent to the parents and printed in the Southern Star.

J. Urban Allred, President.
John Reeve.
Emery Barrus.

"Don't get stuck up. Remember there are others just as insignificant as you are."

LATTER DAY SAINTS'
SOUTHERN STAR

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SATURDAY, MARCH 24, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Elders who have not yet had their Orson Pratt's Works will be doing a favor by sending to the office for the same. There are quite a number who have not received their Missionary Hymn Books, and we will be pleased to hear from them also.

The Gospel of Salvation, known to the world as "Mormonism," is not the handiwork of fallible man. It was not conjectured in the minds of men, neither was it formulated in the councils of poor, weak, erring mortals. It comes a direct revelation from the realms of glory. God is its Eternal Father; Jesus Christ its immaculate Savior, and Heaven its holy place of birth. In the blest abode of our Eternal Parents, it was born, nursed and cradled, and from that righteous habitation it has been sent forth in these latter days to be preached in all the world for a witness unto all men.

MARTYRDOM VS. SUICIDE.

Many noble martyrs have been called upon to lay down their lives for the cause of truth, in different dispensations and on divers occasions, and it is truly stated that "the blood of the martyrs is the seed of the church."

We point with pride at the record of noble men who have sacrificed their lives in this dispensation, for the cause of Jesus. Especially at Joseph and Hyrum, murdered in cold blood at Carthage, Ill.; David Patton and hundreds who lost their lives in the persecutions in Missouri and Illinois. In recent years we point with pride at Elders Gibbs, Berry and Standing, as among that noble band, whose blood calls for redress before the throne of God; also many of our gallant boys who withstand the sneers and scoffs of a cold world. Some being whipped, scourged and shot to death, for the cause of truth and the testimony of Jesus. We feel proud of our record in the past, and willing, if need be, to sustain the Gospel of Jesus Christ with our lives, laying all upon the altar, that the cause of our Master may advance. But there is a tendency on the part of some of our Elders to act indiscreetly and unwisely in the care of their physical tabernacles. Some of them, on returning from a two years' mission, are physical wrecks and prematurely old men, on account of injudicious care of their bodies. This imprudence in many cases bringing on disease and sickness, which occasionally terminates fatally. These noble men, rather than give up the fight when sick, would prefer dying in the harness. In many cases their integrity and courage are admirable, and they are true martyrs, but in some cases we are afraid that the lack of judgment and discretion displayed by some of our Elders is accounted as folly in the sight of God.

Elders when coming here from the mountains are generally robust and strong, full of vigor, with fine physical tabernacles. In many places in the South the air is impregnated with bacteria and malarious germs which tear and break down the strongest constitutions. The change of food, water, environments, from a high to a low climate, many times works a sore trial on our Elders, and they consequently get sick. Some will linger sick week after week, and month after month, fasting, praying and working until nature can stand it no longer. They will finally get released, feeling that perhaps they are lacking in faith, and have not been a success. When they get home their health may be such that they are beyond recuperation, broken down old men. Their friends (?) may treat them slightingly, because they have not been able to stay in the missionary field two years. In consequence of this vituperation and scandal heaped upon these men by those that should be their consolers, many of these noble boys would rathuer die in the field than go home to be branded as cowards. They will linger as martyrs, with a wrong conception of their calling, and occasionally will die in the harness.

God through His inspired servants called Elders in the vineyard, who are supposed to be physically, intellectually, financialy and spiritualy qualified. In some cases the Elders enter the missionary field apparently lacking in some of these qualities, and they at once will study and apply their minds to strengthen themselves wherein they are weak, usually succeeding in brightening up and in many instances filling grand and noble missions. Some work so hard in the cause of the Master that they undermine their health, taking longer walks than their strength will allow, or perhaps their companion will urge them on, so that they will perform labors more than their physical natures are capable of enduring. This, in connection with their diet and mode of living, breaks down their health. A law of nature, which is a law of God, has been violated and the penalty must follow.

Our Elders generally try to be strict observers of the word of wisdom and will refrain from tea, coffee, tobacco and other evils, at the same time they will violate some natural law of God with impunity, feeling justified, and then will fast and pray for God's healing influence, disregarding that true axiom "prevention is better than cure."

Many times sickness can be avoided by a little judicious care in keeping the body clean and its various functions working with regularity, also in exercising wisdom as to diet. When an Elder overloads his stomach, overtaxes his strength by walking too far, has a dirty body, or neglects the most ordinary requirements of nature, he breaks the word of wisdom and a law of God, and consequently gets sick, sometimes dies, and passes off prematurely as a martyr for his religion. God, who exacts a penalty for all His broken laws, may regard it almost as suicide.

We would not advocate an Elder going home upon the slightest symptom of disease or sickness, but we certainly wish our Elders to act with wisdom and discretion.

God will certainly call us to account for the way many of us treat our bodies, and instead of receiving a martyr's crown, we are apt to be punished for our indiscretion and folly.

We think our training Elders many times are at fault; they will sometimes overtax a new Elder to find out if he is a good walker, and they may otherwise dishearten him, when discretion and encouragement would buoy up and enlighten the new experience.

Rev. Sheldon claims he has tried to conduct a newspaper as Jesus would. Tried is the only fulfillment of his desires, for the scheme has been a failure. The reverend gentleman may have been sincere in his views; yet he, in the first place, made a mistake by claiming to know how Jesus would run a paper. Inasmuch as Brother Sheldon has not had a personal acquaintance with the Lord, and in the face of the fact that he, like all modern divines, do not believe in revelation, how did he know? Does the Bible teach one how to conduct a newspaper? If not, how did the gentleman know so much in that line? Is the paper to be free gratis, or a money grabbing scheme? Like all divines of today, Rev. Sheldon desires to show he is with the mass, by allowing an article to be published against the Mormons. This is but a testimony to the servants of God, and fulfills the saying made by the Lord, "Blessed are ye when men shall revile you, and persecute you, and say all manner of evil against you falsely, for My sake."

With England at war with the South African Republics and all the other Christian nations preparing for war, Christian against Christian, will anyone contend that we are in a unity of the faith? The gifts and blessings that were in the primitive church were to remain until we come to a unity. Where are the gifts and blessings?

BLESSINGS FOLLOW OBEDIENCE.

People often wonder why the Latter-Day Saints have prospered so well, how they could transform a barren desert into a beautiful land, blossoming with flowers. All things work upon natural principles, and when we find a people prospering, as do God's people today, let us not say chance did it. A wise man, in building a house will lay the foundation strong and firm; using the best materials and labor to be had. God in His infinite wisdom, desiring to again establish His plan, chose the best workmen. Having designed the way, He chose His laborors and then gave instructions how to proceed. The foundation was laid broad and deep, cemented to the bed-work of revelation, bonded with truth, it will ever stand the beating of the rains of Satan's power. Most people are conversent with the persecutions that followed, the trying times which drew the line; showing who were for and who were against God. The exodus across the plains, driven to a barren waste, yet the solitary places and the wilderness were glad for them, and the desert did rejoice and blossom as a rose, and why might be asked, could a mere handful of people transfer a sage-bush wilderness into a land of beauty? Being the servants of a merciful Father, they kept the commandments of High Heaven. They forgot not to carry into the Lord's storehouse a tenth of their earnings. Tithing was then a commandment of God, today it is just as binding. Saints are promised, if they will pay their tithing, blessings will be poured down upon them; that there shall not be room to receive them. To those who love and obey, blessings have followed. Some are faithful, thus gaining great rewards; they have plenty, pay an honest tithe, and are happy. Some receive greater blessings than they can endure, for their good, and get proud. Forget to give honor to the Heavenly Father and give Him not His due. Like the parable told of the rich man, they take great ease, eat, drink and are merry. Finally their land gets poor, trees die and destitution holds sway.

While upon this subject no better proof of blessings following obedience can be given than the testimony of a Saint. We take liberty to insert this testimony which smacks with truthfulness.

Chattanooga, Tenn., March 14, 1900.

President Ben E. Rich, Dear Brother:

I have settled down to stay here a while longer, it may be for the best. As I have began to pay tithing, things are looking more favorable for me. Persecution seems to be dying out, excepting the case of a few religious bigots. My testimony grows stronger daily and the Lord is blessing me for obeying the Gospel. All things look more lovely and the East Kentucky hills look more beautiful to me than ever before. The world is full of beauty when the heart is full of love. I can bear persecution better if one Baptist friend did say I ought to have three hickory withs worn out over me for talking of going to Utah. Enclosed find money for subscription for the Star. Your brother in the Gospel. A. I. KIDD.

Monica, Lee county, Kentucky.

Ring Pharaoh Gave Joseph.

Preston Standard.

Prof. John Lansing, of New Brunswick, who has been spending the winter in this city, will leave soon for Colorado, where he expects to live for a considerable time for the benefit of his health. He is a very scholarly and accomplished gentleman, being a minister of the Dutch Reformed church. He was born in the city of Damascus, Palestine, in "the street which is called Straight," his father being a resident missionary there. Prof. Lansing for 13 years lived in Egypt and is the master of nine languages. He has many curious and valuable relics of Egypt, stones and jewels of the ancient Pharaohs. He has what is thought by the best Egyptologists to be the identical gold ring set with a stone, which Khab Nub, the Pharaoh, gave to Joseph when he made him prime minister over all Egypt, says an Atlantic City paper. It is a curious old jewel and was worn on the thumb. It was found at Memphis 15 or 20 years ago in the coffin of a mummy. He has a walking stone and many kinds of sacred beetles bearing carved inscriptions telling of the reign in which they were the official emblem. He has a silk crocheted cap which was taken from a mummy and is several thousand years old, rare amber beads, the precious images of cats and ancient symbols which have been unearthed in the land of the pyramids.

Education and Morals.

Deseret News.

Marion Crawford does not believe that the education of this advanced century has had the effect of elevating the moral standard of man. In this he takes issue with the many who see in increased knowledge the salvation of the race. The novelist finds that some of the most honest, moral, trustworthy and industrious people are found among those who can neither read nor write. On the other hand, he finds that the pursuit of knowledge is often merely for the material advancement it gives. Refinement is not sought. Teaching has too often been an aid to naturally evil propensities, giving them an opportunity for development they would otherwise not have had.

The view is certainly well taken. Some of the most notorious criminals have been "students" of sciences, and their knowledge has put them in a position to carry out ingenious plans, no ignorant criminals would have thought of.

Morality is not a matter of knowledge. A human being may be able to read the mysteries of nature in the heavens above and the earth below; he may have mastered the facts of history and the theories of philosophers from the beginning, and yet have no love at heart for truth and justice. Even the mere study of theology brings with it no power to do that which is good. The fact is that in most instances it is not on account of ignorance of that which is right that people go wrong, but on account of a failure to live up to the knowledge of right and wrong already obtained.

Morality is in the last instance a matter of training of the "heart," if that expression be permitted. It is independent of the intellectual development. When both are in harmony the human life will be as near the ideal as possible. When the intellect alone is developed, there is no safeguard against plunging into the lower depths of human depravity.

Educational methods may change and be improved, but if the aim is to combat sin in its various forms, the power of schools is not sufficient. For that purpose no means is adequate but the old-fashioned Gospel, the efficacy of the human race.

GOD'S LOVE.

Could we with ink the ocean fill,
Were all the earth of parchment made,
Were every single stick a quill,
And every man a scribe by trade,
To write the love of God above
Would drain the ocean dry,
Nor could the scroll contain the whole,
Though stretched from sky to sky.
—Selected.

Fretting is a constant confession of weakness. It says—"I want to, but I can't."

The silence often of pure innocence persuades, when speaking fails.—Shakespeare.

PRESIDENT FAIRCHILD'S TESTIMONY.

BY BEN L. RICH.

Strange isn't it that in this vaunted age of advancement, there should be manifested such ignorance, in the clerical profession, of things 'Mormon?" Ministers of the popular and worldly pulpit in Christendom, who, above all men, should know and speak the truth, whenever they try to account for the origin of the Book of Mormon, rehearse the long since exploded theory, that the plot and language of a story written by Solomon Spaulding in 1812 were stolen by Joseph Smith, who used, they affirm the gist or substance of this narrative in editing the Book of Mormon. Ignorance is an embarrasing quality, but when the narrowness of the ministerial order is taken into consideration, sorrow, more than indignation, is expressed for the mentally contracted condition of the bulk of self-styled disciples of the Lamb. For surely none would accuse our friends of the cloth of deception in their treatment of a cause so misrepresented as is Mormonism. It cannot be hypocrisy or intentionally unfair treatment on their part; because the untiring Elder from Zion has only known and circulated the facts of the discovery and whereabouts of the facts of the Spaulding story since 1885. But there is consolation in the promise that the time will come when truth will fill the earth even as the waters cover the deep. Probably not until then will the gospel of Christ be free from slander or be seen in its true light.

A noted divine's tirade on "Mormonism" in Ohio, caused the following communication to be written to the President of Oberlin College; and it is hoped that it may fall into the hands of earnest investigators who will look well into the two sides of the question in hand before passing judgment:

"Columbus, Feb. 6, 1900.

President James H. Fairchild, Oberlin College, Ohio:

My Dear Sir: You will, I trust, pardon the intrusion of a "Mormon" Elder.

I desire to hear from you, directly, whether or not the account published over your signature in the New York Observer is true, which credits you with saying that Mr. Rice and yourself, with others, made a comparison between the original manuscript of the Solomon Spaulding story, which is now in your college library, and the Book of Mormon, and that there could be detected no semblance either in general or in detail between the two works. If the above assertion is correct, you will do me a very great favor by indorsing this letter and mailing same to my address. If the rendition be not true, would like to obtain a brief explanation from an authorative source. I will be truly very thankful for any information you may give me.

The veracity of your reported testimony referred to has been questioned, and I desire proof for the stand I have taken, hence this communication, which I pray you will not ignore. Yours very respectfully. BEN L. RICH.

211 East Town St., Columbus, O.

The above letter was indorsed by the signature of Mr. Fairchild, with the following note from his daughter, by way of explanation:

"Oberlin, Feb. 12, 1900.

Dear Sir:

"My father's eyesight has failed him almost entirely so that he cannot even sign his name so that it can be read plainly. He tried to write his name at the bottom of your letter and says that your understanding of the case is correct.

"LUCY F. KENASTON."

ALBERMARLE MOBBING.

Thursday evening, March 15, at 4 o'clock, Elders William H. Jensen and William P. Jacobs entered the small city of Albermarle, N. C., for the purpose of getting their mail. As they approached the postoffice, some scoffs and slurs were hurled at them. After obtaining their mail the Elders started to leave the city, when some cowardly persons began to throw rocks. Thinking to get redress in the laws of the country, the court house was entered. Having enquired for the sheriff, and being informed he was out of town, they were then invited by a lawyer into his office. After a short conversation upon the gospel, the Elders left, but were surprised to find the hall crowded with a threatening lot of people.

The sheriff's son acted in his father's absence, but when appealed to by the Elders, refused them protection, even being implicated in the lawless acts. Upon stepping out into the hall the Elders were immediately surrounded by the hard-hearted and unchristianized crowd. Some went up stairs and when the Elders passed the windows, amid yells and jeers, a suffed scare-crow was thrown upon them. The ones below siezed the dirty form, hammering their victims of injustice, on the heads. After suffering this abuse and having traveled about one hundred yards, they were halted, by the leaders, who were leading merchants of the city; men who claimed to be Christians. We are not heathens, was the cry, we are enlightened Christians; we have ministers, and now you get out of here. At this moment a man with sleeves rolled up and hands covered with paint, stepped forward, rubbing the color upon the faces of God's servants. Out of this crowd of hundreds, but one had stamina enough to lift a voice in defense of justice. A woman was that person who cried out, Stop that! you have gone far enough. The demand had the desired effect and the Elders left town. Being informed that a mob was following them, they took to the woods, making their way through a dense forest. The night was dark, rainy and cold, but the Elders put their trust in God and finally after a walk of eight miles, arrived at the house of a friend, who cared for their wants.

Such are the facts concerning the treatment of two humble men. When we see how God's anointed are treated today, does not it remind one of the trials and persecutions heaped upon Christ and his followers? When our Lord came upon the earth Satan waged war against Him, and His righteous course, filling the minds of mankind with hatred, strife and murder. Although the gospel was taken from the earth some years after the cricifixion of Christ, yet the adversary continued his work of destruction.

The very same wicked design filled the hearts of the cowards at Albermarle, when they attacked the Elders as was manifest in the days of Christ. For shame, when men, claiming to be Christians, boasting of American liberty, will pounce upon defenseless men, like a pack of wolves. Those very brutes (they cannot be called men) will have to stand before the judgment seat and give an account of their evil deeds. Woe unto that city for this is the second time abuse has been heaped upon the Elders there. In August, 1892, Elders Winder and Bartholomew were rudely handled by people of the same stamp in the same city of Albermarle.

Evidently there are some people living who properly belong to the Dark Ages. But we feel to say with the mistreated brethren "Lord forgive them, for they know not what they do." It may be more tolerable for Sodom and Gomorrah in the day of Judgment than for Albermarle, North Carolina.

Abstracts From Correspondence.

Wainsville, Ind.

Editor Southern Star.

I am a little Latter-day Saint girl of 11 years. I have been deaf in my left ear all my life; I don't think I ever did hear well with it. On the 2d of February last I was instantly cured by the power of God, through the laying on of hands and anointing with oil. Elders Gwindel and Larson were the instruments in the hands of God, and this is testimony to me that gifts and blessings follow those who believe.

Linnie Barnett.

Another Witness.

A testimony written to the Star by Miss Dora Hunnicutt, of Seneca, S. C.:

Dear Editor.

As I have been a reader of this most interesting paper for more than a year, I will be pleased to testify to the Christian influence of the Gospel as taught by the Elders of Israel. From a child I knew nothing of the Mormons, except when I was quite young I remember of some Elders visiting our home, and I was so young religion did not enter my mind. My brother, William J. Hunnicutt, left home about that time, going to Colorado, where he joined the Church of Jesus Christ of Latter-day Saints. He soon married a fair western girl and made his home in the west. Thirteen years passed, when he was called to fill a mission, and is now laboring in the South Carolina Conference. During the time my brother was away from home he sent us much church literature explaining the doctrines of Christ. I treated all reading matter sent me with profound indifference and became a member of the Baptist church when 13 years of age, and lived as true and pure as I could. I liked some principles, others I did not. I thought of joining the Methodist or Presbyterian church, but could not find in either the ideal Church of Jesus Christ. Last March, one year ago, my brother spent a few weeks with us at his old home. He taught me the principles of the Gospel, and I also began to read the literature he had sent. I accepted the truth and was baptized Aug. 27th, 1899, by my brother. I feel that all who live Godly in Christ Jesus will suffer persecution. I can rejoice that I heard the word of God by those who have authority to administer in the ordinances. I bear my testimony to the world that this is the word of God. If anyone will do the will of the Father they shall know of the doctrine.

Claro, S. C.

To The Southern Star.

Thinking that my testimony to the truthfulness of the gospel may lead others to the light, I take great pleasure in writing this to you. I was baptised in April, 1898, by Elder Nelson Cotton, whom I recognize as a servant of God. Although I have had many trials and temptations to withstand, it is a great joy to know I have the Lord to help me overcome them; and it only increases my faith and testimony in the same. I find great consolation in the words of the Savior: "Blessed are they which are persecuted for righteousness sake: for theirs is the kingdom of Heaven." I am thankful to our Heavenly Father that I have been permitted to accept the gospel of Jesus Christ, and by the help of the Lord, I will remain faithful to the end. I know that Joseph Smith was a prophet of God; that the gospel which is being taught by the Latter-Day Saints is the true and only plan. I ask God to bless those who are striving to do His will, and desire an interest in the prayers of the Saints.

I am your sister in the cause of truth,

SARAH M. JOHNS.

Elders Banished from Denmark.

President Andreas Peterson writes from Copenhagen under date of March 3d, 1900, as follows:

"Elders Charles C. Ronnow and Thos. P. Jensen, who were laboring in Bornholm, had papers served on them to leave the Kingdom of Denmark at once, because they were American citizens and missionaries from Utah.

"They then applied to the American Minister for protection, as being American citizens. He at once stayed the execution of the decree, until some investigation was made. The Minister soon found out the main reasons, which were emigration from Denmark to Utah and polygamy, hence he advised us to state our views on these questions, which we did as follows:

"We, the undersigned missionaries of the Church of Jesus Christ of Latter-day Saints, hereby affirm that we have not been instructed or advised by the President of our Church, nor anyone else, to teach or encourage the practice of plural marriage, or polygamy; nor to teach or encourage the emigration from Denmark, or any other country, to the United States; neither have we advised or instructed those who labor with us or under our direction to teach or encourage polygamy or emigration, but to the contrary we are instructed and we do instruct those we labor with not to teach polygamy nor emigration, but to teach the people to live and abide by the Manifesto issued by President Wilford Woodruff, April, 1890, and also approved by his successor, President Lorenzo Snow; and to teach the people that they can live Christian lives in their own country as well as elsewhere. We further affirm that we have not at any time taught the people any other doctrine than that contained in Holy Writ.

Andreas Peterson, President of the Scandinavian Mission.

"Jacob Christensen, President of the Copenhagen Conference.

"Charles G. Ronnow, Thomas P. Jensen, A. J. Nielsen, Peter Hansen, Oluf Johnsen, C. J. Plowman, F. Christensen and A. H. Bergman, Traveling Missionaries.

"On the strength of this statement the American Minister demanded that the banishment be revoked, but yesterday the Minister wrote to Charles C. Ronnow as follows:

"'I am in receipt of a note from the Minister of Foreign Affairs in which he informs me that the Minister of Justice does not find sufficient grounds for revoking the decree of banishment against you and Mr. Thomas P. Jensen.

"'Respectfully yours,

"'L. S. Swenson.'

"I have had the privilege of interviewing the American Minister thrice, the last time today; he is a fine man, and I am satisfied that he has done all that he possibly could for us. He read to me the full statement from the Minister of Justice to him, in which he says that our points have been well considered and have modified his views in regard to us." —Millennial Star.

The truest wisdom is a resolute determination.—Bonaparte.

PURE RELIGION.

BY ELDER J. S. SEARS.

The poet Burns has said "Religion, my honored friend, is surely a simple business, as it equally concerns the ignorant and the learned, the poor and the rich."

True, indeed, religion is a simple thing, so plain that a wayfaring man, though a fool, need not err therein, yet some will not sense its true meaning. James tells us that "Pure religion and undefiled before God and the Father is this, 'To visit the fatherless and widows in their affliction, and to keep himself unsported from the world." Then religion implies that we must care for the fatherless and widows, in fact, to do good whenever opportunity presents itself.

Wealth today walks with head uplifted—proud and haughty—upon the path which Justice and Mercy should travel, but alas they are crowded from their true and rightful position, pushed aside into the gutter of worldly wickedness; to be trampled in the mire. Well might the inscription which graces the American coin be changed to "In thee we trust," instead of "In God we trust." Wealth possession produces pride which is not at all pleasing in the sight of the Heavenly Father. Class distinction being produced by pride, has separated many who claim to be Christians from doing their duty unto their fellowmen. Go to a large city today and you will find people living within a short distance, yes, often beneath the very shadow of "Czar Wealth," who are actually starving. Men despondent and worn out by worry, because they cannot help those who are dependent upon them. Children sick and almost naked, crying to a helpless parent for bread, while hundreds are feasting in luxury. Perchance the never tiring mother, sick and unable for work, one of many, has worn blisters upon her fingers serving for a mere pittance to ward off the wolf "starvation." Rents to meet or be thrown upon the mercies of an unmerciful world, hopeless, despondent, to be pitied, are thousands of people today, cast down and bound by a proud people claiming to be Christians, who eat their luxurious food from golden spoons, surrounded by pomp and splendor, while thousands of honest in heart want for things to sustain life. How dare people say they believe in God and deny His inspired teachings to care for those in need?

If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? I John, 4:20.

The poor ye have with ye always, to be sure, yet many are made poor on account of their own disobedience. He who deals with God with a slack hand shall be made poor, so reads the Sacred Book; for this very reason many today are made to suffer for lack of doing their duty. Others are poor because they would more gladly serve their Heavenly Father with mind, might and strength, devoting their time, talents and all to advance mankind, instead of trampling them beneath their feet and bowing down to worship money. Ever keeping in mind the words of Whittier, contained in "My Prayer."

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer Thee;
Make my mortal dreams come true,
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven acclimated,
Until all things sweet and good
Seem my nature's habitude.

Often the cloak of religion is used to shield the evil deeds of men from mankind, yet God knows all things. Every sect, no matter how sincere or pure its motives, has within its fold commandment breakers. Yet we cannot condemn all because some are impure.

"Because one rose on a grand rose tree,
Has, by a canker foul, been blighted,
Will all the roses that on it we see
In their beauteous bloom be slighted?

So numerous are the temptations offered to mankind, but a small portion keep themselves unspotted from the world. The Sabbath, designed as a day of rest, a day for the quintessence of noble thought and worship, is often rudly broken. How often is silence broken by the chattering of a fast-driven team, or the wild whirl of a gay party of fun seekers. None are so good but that a higher mark of perfection can eb reached. To those who obey a great reward awaits them. Life is but short and every effort made to advance mankind is a step nearer God.

How long we live not years but actions tell,
That men live twice who live the first life well.

After the Mormons.

Another bill of unusual design has been introduced in the house. It is intended as a blow at the Mormons, but might apply to others, depending entirely upon who will construe the law. Below we give a copy, which reads as follows:

A BILL

To Prevent the Dissemination of Doctrines Contrary to the Bible.

Be it enacted by the general assembly of the state of South Carolina:

Section 1. That from and after the approval of this act, it shall be unlawful for any person or persons, sect or organization, to disseminate or propagate, either publicly or privately, orally or in writing or print, any religious system, creed or doctrine which does not originate in the Bible, or depend for its authority upon the Bible, as commonly understood in its essential doctrines, or which recognizes any other book as of equally divine authority with the Bible.

Sec. 2. That any person or persons found to be engaged in South Carolina, shall be guilty of a misdemeanor, and upon conviction, shall be punished as now provided by law for the punishment of persons convicted of vagrancy.

The committee did not approve of the bill in its original shape and recommended the following in its stead:

A BILL

To Declare Persons Engaging in Certain Practices Vagrants, and to Prescribe Punishment Therefor.

Be it enacted by the general assembly of the state of South Carolina:

Section 1. That from and after the approval of this act, it shall be unlawful for any person or persons (without occupation sufficient to yield him or her or them support other than teaching or teachings hereinafter mentioned) to disseminate or propagate anywhere in this state, publicly or privately, orally or by any writing or print, or otherwise, any teaching or teachings at variance with or contrary to good morals as recognized by the laws of this state. And any such person or persons be and hereby is or are, declared vagrants, and upon conviction before any court for competent jurisdiction, shall suffer the punishment now prescribed by law for persons convicted of vagrancy.

From this it appears that a man with enough to live on might go ahead disseminating any doctrine he pleased and he would not be molested. The main offense seems to be not taking up collections, but going about preaching "without scrip or purse."

The above is clipped from a South Carolina paper. Jesus said (Luke x): "After these things the Lord appointed other seventy also, and sent them two and two before His face into every city and place, whither He Himself would come." "Therefore, said He unto them, the harvest truly is great, but the laborers are few; pray ye therefore the Lord of the harvest, that He would send forth laborers into His harvest. Go your ways; behold! I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes; and salute no man by the way. And into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it; if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give; for the laborer is worthy of his hire."

Jesus would have a hard time of it if He were to visit South Carolina, traveling without purse or scrip, should the above bill become law.

The Richest Church in the World.

That church is the Established Church in England. Yet in that church are to be found the poorest and the worst paid and most starveling clergy in the world. There are 13,939 parochial benefices in England and Wales, the Guardian tells us. In the northern provinces there are 127 benefices under £100 a year, the average value of each being £65. In the southern province there are no fewer than 1,214 benefices under £100 a year. And bear in mind these are benefices, and on their income a minister has to support a wife and family, unless he has private means—that is, unless he works for the National Church at his own cost. If the Guardian would only tell us the financial status of the unbeneficed clergy, of the curates, the figures would be painfully interesting. It is a disgrace to any church and a libel on Christianity to see great prelates and ecclesiastical dignitaries rolling in wealth and pomp, while the men who do the rough work are starving in want. That is not the fraternity of Christ nor the morality of His Gospel. It is the cunning and the covetousness of a world that is avaricious. "Sell all you have and give to the poor" parson ought to be preached to the titled and untitled ecclesiastics who are drawing huge salaries while their brethren are hungering for food. The man of the world is shocked at these things, and more shocked when appeals are made to him to redress them.—Catholic Times.

THE DEAD.

Brother E. N. Osborn, of Owl Hollow, Franklin county, Tennessee, has received from the great Master of heaven and earth an honorable release from labors here; he succumbed to the summons of death at his home March 2d, 1900—the cause of his demise being a severe attack of pneumonia fever. Brother Osborn was an energetic worker; a loving husband; a dutiful father, and a true Latter-day Saint. He leaves a wife and four children to mourn his loss—the two youngest now lying in a critical condition, afflicted with the same disease which caused their father's death. In the departure of Brother Osborn from this mortal sphere, the family have lost a faithful head, the community a worthy citizen, and the Elders a staunch, true friend; however, we have this consolation, "We shall meet beyond the river, where the surges cease to roll."

The prayers of all Israel are earnestly desired in behalf of the sorrowing wife and the afflicted children.

Better be despised for too anxious apprehension than ruined by too confident security.—Burke.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 3, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	11	156		68	77	8	163	145	6		2	16	165	2	1	Chattanooga	Tennessee
Heber S. Olson	Virginia	40	1164	160	75	165	39	736	617	76	4	19	53	555			Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	436	22	93	130	49	557	550	10	2	17	30	420	1		Battletown	Kentucky
John Peterson	East Tennessee	37	869	323	69	247	45	561	278	55		34	58	567	1		Pfafftown	N. Carolina
W. D. Rencher	Georgia	36	896	10	176	146	75	841	630	43	4	22	51	670	3		Columbus	Georgia
T. H. Humphreys	North Alabama	40	788	7	197	161	28	908	648	81	7	29	76	704		1	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	42	921	595	33	179	16	555	262	46	4	14	75	407	1	1	Lulu	Florida
J. Urban Allred	Mid. Tennessee	36	566	112	112	84	22	309	55	11	1	9	56	311			Sparta	Tennessee
J. M. Haws	North Carolina	45	1104	146	266	550	12	381	225	40	10	19	114	905	4	9	Goldsboro, Box 924	N. Carolina
Sylvester Lowe, Jr	South Carolina	34	1041	85	84	310	24	312	159	34	3	12	71	706	3		Columbia	S. Carolina
O. D. Flake	Mississippi	16	474	121	189	47	13	176	10	18		9	10	251		2	Ackerman	Mississippi
W. W. MacKay	East Kentucky	25	572	29	181	208	5	295	205	14	2	11	33	422	3		Buck Creek	Kentucky
J. N. Miller	Louisiana	5	130		6	24	2	31	3	4	1	10	13	79		5	Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	493	81	7	233	1	231		20		6	33	178	1		Bridge Creek	Florida
L. M. Terry	North Kentucky	24	490	65	139	132	18	258	231	10	2	15	32	464			Bagdad	Kentucky
Geo. E. Maycock	Ohio	25	368	29	393	122	43	518	101	25	2	14	27	289			539 Betts St., Cincinnati	Ohio

Bible and the Sciences.

Deseret News.

The verification of the Bible by the sciences is one of the most interesing subjects of human inquiry. As far as it has been carried on, it has been entirely satisfactory to believers. It has shown most conclusively that there is the strongest possible ground for faith.

Biblical hygiene, for instance, shows conclusively that the author of it was perfectly familiar with the human system and the causes of many diseases.

The rules of the Mosaic legislation are often suggestive of the most advanced, modern discoveries. By these rules "unclean" animals, those most likely to convey diseases, were excluded from the diet; the blood of no animals was to be eaten, and effectual and clean cooking was specially provided for, thus reducing the danger of infection by microbes to a minimum. Further, all earthen vessels that had come into contact with unclean food were to be destroyed, and all other vessels were to be thoroughly cleaned. No diseased animals were to be eaten, and their fitness for food was determined by the soundness of the delicate vital organs.

Much in this ancient legislation was in the ignorant ages of man considered as prejudice, or ceremonial enactments without justification, but in the light of modern science which has revealed a world in a drop of water or a particle of dust, the Mosaic code becomes intelligible and gives evidence of its divine origin.

Equally striking is the testimony of astronomy. All are familiar with the statement that the shadow on the sun dial of Ahaz went back 10 degrees in the days of Hezekiah, the king of Judeh. (II Kings, xx:8-11.) It is also well known that the historical account of this statement has been doubted, and that it has been set down as a myth, or perhaps an allegory.

Now in a recently published work by George F. Chambers, a fellow of the Royal Astronomical society of England, the author proves that the miracle was an actual occurrence. By going back through the annals of astronomy, he finds that on Jan. 11, in the year 689 B. C., there was a partial eclipse of the sun at 11:30 a. m., visible in Jerusalem.

The instrument on which the miracle was shown must have been a sun dial in use at that time. It was a contrivance by means of which a shadow was cast along a given line. But it is evident on reflection that the darkening of the upper limb of the sun by the passing moon would produce on the sun dial the effect of the shadow going back during the progress of the eclipse.

On one important subject—the age of man on earth—there seems at present to be serious disagreement between the Bible and science. But there can be no doubt that discrepancies will finally be removed. Geology and kindred sciences are young yet. Theology, too, has much to learn. When all the facts are sifted down, it may be found that the disagreement is only between enthusiastic scientists and Bishop Usher's biblical chronology. The Mosaic account of the creation and of the appearance of men will be corroborated finally.

GLEANINGS.

Last Monday, after a ten days' trip. President Rich returned to Chattanooga. He went to Key West to look over the country, and from there to Cuba on a pleasure trip. The historical island is teeming with interesting scenes, and in all the visit was very much enjoyed.

Brother Henry L. Marble, of Concho, Apache county, Arizona, sends us four subscriptions to the Star. In closing he says: Thanking you for the calander you sent.

Well done thou good and faithful servant, may others do likewise.

There are about 100 students attending the B. Y. Academy, who will soon be in the missionary field. Ninety per cent. of them are needed in the south. Come brethren, come.

Elders O. K. Meservy and Ray Mecham are laboring in Charleston, S. C. The News and Courier, among other things. says: "The Elders are smooth articles and they refuse to stand for a throw down, even when it is given by the owner of a pretty or charming face. Introducing themselves, the Elders say they have called to see the gentleman of the house, although the lady will do, and before a person can retreat they begin to rattle off a song and dance about Mormonism and Brigham Young that makes an ordinary housekeeper dizzy. It is not a pleasant thing for a lady, who has to answer the bell in the absence of a servant, to be held up and asked: why she does not become a Mormon in word as well as deed, and then to be chided because she says she is not out for that kind of graft. The Elders are persistent. A smooth book agent could learn lots in the matter of nerve from these people, who are now working the city to a finish, and it is not until a door has been slammed violently in their faces that they consent to move on like the tramp. Constant "scorns" have not made the Elders nervous, for when they are cast aside from one place they go to another, and stick there like a a leach, until driven away.

"Several ladies, who have complained to one reporter within the past few days, are anxious to know if there is not some way by which they can be protected from the unwelcome visits of the Salt Lake grafters. Enough Mormon literature has been scattered in the city within the past few weeks to stock a whole county in Utah, and the Elders are still on the lay. They are out for the converts."

A little truth, much slush as usual when "Mormonism" is to be considered. It is but fair to say that the next day after the above was published, the same paper was broad enough to publish a statement from the Elders as well as the articles of Faith with scriptural references. As to the reporter, who wrote the article from which we have quoted, if it was not for the fact that we are taught to love our enemies and pray for those who despitefully use us we would say he is in a fair way to be with those without the gates of the Beautiful City, as described in Rev. 12, by John, the Revelator. It may be, however, that he is not a believer in a burning hell or else has resigned himself to his fate.

PRESS NOTICES.

We are this week in receipt of a calendar printed by the Southern Star, published at Chattanooga, Tenn. It will be of use to us and will receive a prominent place in our sanctum.—Manti Messenger.

The Democrat is in receipt of a nice calendar, compliments of the Southern Star, the official organ of the Southern mission, published at Chattanooga, Tenn. Thanks.—Utah County Democrat.

The Southern Star, published by the Southern States Mission of the Latter-day Saints Church in Chattanooga, Tenn., has sent the Post one of its calendars. It is certainly unique and has an expressive half tone entitled "Papa's on a Mission."—The Post, Idaho.

We have received a copy of "The Southern Star" calendar for 1900, issued by the Star Publishing Co., of Chattanooga, Tenn. There is a half-tone engraving printed on it representing a scene in the home of Elder George Palmer, Farmington, Utah, who is a missionary to England. Three children in their "nighties" are kneeling at mother's knee in evening prayer. It is a unique picture for a calendar, and while pretty enough, the very fact of such a scene being created for a camera detracts from the influence the thought of it otherwise would have. However, we congratulate our Southern contemporary on its enterprise.—Cardston Record, Alberta, Canada.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MARCH 31, 1900. No. 18.

Elder Lewis R. Anderson.

The "releases and appointments" column of this issue of the Star will be of especial interest to our readers, inasmuch as under the heading of "Honorably Released," will be found the name of Elder Lewis R. Anderson. Very few, if any, of our readers, especially in the south, but will at once realize that in the release of Brother Anderson, the Mission loses one of its hardest workers, and one of the most faithful and energetic servants of God that has labored in this Mission at any time.

Elder Anderson reached Chattanooga from Zion, March 23, 1898, and was assigned to labor in the Middle Tennessee



ELDER LEWIS R. ANDERSON.

Conference. He labored in the capacity of traveling Elder for about four months, when he was called to the office to take charge of the railroad business.

When President Rich assumed the reins of government of the Mission, Elder Anderson was chosen as his second counselor, Elder Nelson being first. At the release of Elder Nelson, he was chosen as his successor, and has since held that position, having also had the honor of being the first president of the Chattanooga Conference.

While in the field he had the experience of being mobbed, having had meetings broken up, and rocks thrown at him, and otherwise maltreated, with but little injury. During the labors of Brother Anderson in the office he has seen 439 Elders arrive and 500 released. He has been the "old standby" of the mission, having filled at one time or another, every place in the office.

Since Elder Maycock left for Ohio he has edited the Star, and to him, as much as to anyone, belongs the honor of making this paper what it is today. While he has not always filled the editorial chair, he has ever been a tireless worker for the advancement of the work, and always willing and ready to fill any vacancy that might occur. The same might be said of all of the many positions he has held. Besides filling the part assigned to him, he was ever ready to aid others in whatever they had to do and if anything out of the ordinary or of a difficult nature arose, it was given to Brother Anderson.

We doubt that there is an Elder in the field at present, but what has some pleasant word of council, comfort or encouragement and many smiles and indescribable kindnesses by which to remember him. He was always ready to sympathize and comfort in sorrow, counsel and cheer in trouble, and rejoice in the joy of others; being the last man to let his sorrows be known, or to burden others with his personal cares.

While in the field he made many true and life-long friends, and it is a well-known fact that wherever Elder Anderson had made a friend, there a "Mormon" Elder would always find the latch-string on the outside. In attending to the labors of the office he has made friends of many of the business men of Chattanooga, who are unanimous in declaring that his business methods are perfection, and his principles without fault.

While we very much regret having to part with so noble and grand a character, we rejoice with him in his honorable return to the bosom of his family and association of loved ones and friends. We know that his interest in the wellfare of the Mission will not diminish with his return home, and will still feel that we have one on whom to call in time of need: one who will ever be on the watch for opportunities to further God's work in the south.

We feel that it is useless to try to tell all of his good qualities, because our language is inadequate and our pen fails at the task. Those who have met President Anderson know that to associate with him for any length of time, is to love him, and "the better known the more loved." We will miss him in every department, and feel to say that his peers are few and his superiors none. His friends are as numerous as his acquaintances. His very presence inspires goodness, and one, after having associated with him and learned to know him for what he is, is convinced that he is indeed one of God's noblemen. We feel to say God bless and prosper him.

OUR CONFERENCE PRESIDENTS.

Elder W. H. Boyle.

As the sculptor has power over the clay to form a beautiful work of art, so also has the mother the destiny of her



ELDER W. H. BOYLE.
President South Alabama Conference.

children in her hands. If she be kind, lovable and painstaking in her care for them, she is shaping the grand figure of duty to God and man for them to admire. A kind and loving father and mother are some of the many blessings granted the subject of this sketch, Elder W. H. Boyle, President of the South Alabama Conference. He was born October 19th, 1874, at Santiquin, Utah county, Utah, and is the son of W. H. and Mary Jane

Euell Boyle. Like many others, his boyhood days were spent at home on the farm and attending school. When but 12 years of age he commenced to work away from home during the summer months, returning home to attend school during the reign of the snow king. With a mother intensely interested in school and education, she instilled within the minds of her offspring the grandeur of learning. "Never be late" was her motto, and today Elder Boyle beholds the beauty of promptness in all duties. When a young man he was granted the privilege of attending the Brigham Young Academy at Provo. Indeed it was a happy change to be transplanted from the underground of an unvirtuous mine to the pure, noble, reforming influence of this great temple of learning. At once this marked change was noticed and realized, showing clearly that environments largely mold the destiny of mankind. Two years were spent at this school, Elder Boyle doing his own cooking and taking care of his own room. A little money was earned each week by milking cows and tending to stock; thus the first year's tuition was paid. The second year he went to school $7.80 was his total of money. Later he taught school for three years, and was so engaged when called to work for the Lord. Much time was also spent in connection with the Sunday School and Y. M. M. I. Association. His grandfather, Henry G. Boyle, was a native of West Virginia, and suffered the hardships of the exodus across the plains, also serving in the Mormon Battalion. Henry G. Boyle was the first President of the Southern States Mission, and styled the "great friend maker." In a letter President Boyle writes: My greatest ambition now is to do my duty and to do the will of my Heavenly Father. This mission has taught me to realize more what a grand and broad subject the glorious plan of salvation is. I pray I may endure to the end.

History of the Southern States Mission.

(Continued from page 129.)

April, 1896—

During this month a very praiseworthy and important move was made by the Elders. The canvass of large cities alike with small villages was made without purse and scrip. This is but a testimony that the Lord can and does raise up friends for His faithful servants amid the haughty and proud found in large cities. For some time President Kimball had put forth an indefatigable effort to convince the Elders of the necessity of thus canvassing, for while working without money has prevailed quite generally throughout the sparsely settled countries, yet in city work it has of late years been thought too hard a task to attempt, money thus filling the vacuum of lacking faith. It was left for Elders Orson S. Taylor and Thomas C. Romney to "break the ice." They entered the city of Lynchburg, Va., (which had a population of about 25,000), fasting and praying for strength and an opening. Almost immediately upon entering the city a friend appeared and offered his assistance. Each day new friends were made; hotels and boarding houses threw open their doors gratuitously to them, while others supplied them with money with which to properly dress and prosecute their work. Being refused the use of public and private houses in which to hold services, the Elders sought the street corners, and there raised their voices in defense of truth. Policemen stood near to preserve order, and thus was Lynchburg, Va., canvassed. Two companies of Elders, twenty-six in all, arrived during the month. Following is the report of the mission for four months ending April 30, 1896:

Miles walked, 145,247; families visited, 92,592; families re-visited, 18,202, rejected testimonies, 6,500; refused entertainment, 5,170; tracts distributed, 104,970; books sold, 574; books given away, 1,907; books loaned, 1,430; meetings held, 4,002; children blessed, 121; baptisms, 169; Gospel conversations, 3,227.

May, 1896—

On the 6th inst. Elder W. S. Chipman was called to take the place in the office of Elder D. C. Hubbard, appointed to preside over the North Carolina Conference. On the 15th inst., while canvassing the village of Madison, Amhurst county, Virginia, Elders G. H. Webb and H. B. Crouch were mobbed by thirty men, who forced them to leave the village uncanvassed. The mob, wrote Elder M. Thomas, President of Virginia Conference, was led by George Huff, a Justice of the Peace, school teacher, class leader, Sunday School superintendent, adulterer and all around rascal. Elder Webb was dealt a severe blow in the face and on the back of the neck by members of the mob. True to their divine calling—saviors of mankind—not judges—pity filled the Elders' hearts, as they escaped further harm. The matter was presented to Gov. O'Ferrell by President Thomas. The Governor faithfully promised a thorough investigation and if possible bring the outlaws to justice. On the 23d and 24th insts. President Kimball met with the Elders of South Alabama Conference at Bradleyton, Crenshaw county, Alabama. The public meetings were but sparsely attended, but at the council meetings the Elders received the spiritual food they so much needed. When the Elders departed for their fields of labor it was with a renewed determination to labor with more zeal and wisdom in the future, and without purse and scrip. On the 30th and 31st insts. President Kimball met with the Florida Elders at Live Oak, Suwanee county, Florida. Some very successful meetings were held and resulted in much good. Several applied for baptism. Under the inspired management of James A. West, and through his indefatigable efforts, the Florida Conference flourished. During this month good health prevailed and the Elders were at their posts of duty working with their mind, might and strength.

(To be continued.)

Resigned About His Sheep.

We are often told to "make the best of a bad business," but we have rarely met with a better example of doing so than this, which appeared in Harper's Monthly: The late Capt. G——, of Vermont, was always satisfied. He was one of the early and most successful breeders of merino sheep in this part of the state. He had a large native cosset that he valued highly. His son came in one morning and told him that the cosset had twins. Capt. G—— said he was glad; "she could bring up two as well as one." Soon after his son reported one of the twins dead. Upon this he said the one left would be worth more in the fall than both. In the afternoon the boy told his father that the other lamb was dead. I am glad, said he; I can now fat the old sheep. The next morning the son reported the old cosset dead. "That is just what I wanted; now I have got rid of the breed!"

THE DARK AGES.

BY A. ARROWSMITH.

(Continued From Page 131.)

THE FIFTEENTH CENTURY is one of the most memorable of periods. In it shone many rays of truth, which opened the avenues of intelligence upon a dark, benighted and superstitious age. It also presented some of the darkest pictures that have been taken by the scrutinizing camera of Heaven, and which will some day be fully revealed, to the justice of all.

Printing was first introduced, in this century, by John Guttenberg, of Mentz, in the year 1440. This invention has brought more light into the world and disseminated more truth than any one thing. It has been the means of putting the Bible, the word of God, into every country under the sun, and placing it within the reach of all the children of God, in every nation and clime, so that there is now no excuse for a people or a nation being ignorant of the doctrines of Jesus Christ.

The press today rules and bears sway over the intelligences of civilized nations. Opinions are formed through this most potent influence, which spreads truth, and also falshood, scattering broadcast the ideas of men of advanced thought. The nations which produce the most literature, are the most free, conservative, generous, hospitable, benevolent and Christian.

In this century navigation was greatly extended. De Gama sailed around the Cape of Good Hope, discovering the South Sea passage to India, which has been the source of much wealth to Europe.

Columbus discovered America, bringing to light its great wealth and wonderful resources.

All these many agencies which God used in bringing truth and liberty forth in this age of darkness, speak of His goodness to His children.

During this century Mahometanism was being driven out of Europe. The Saracens, or Moors, were subdued in Spain, their last stronghold taken, and Christianity furthered in that country.

The Roman church was still supreme and her arrogance and splendor undiminished. However, she was divided into factions at this time, and three Popes ruled, each one issuing excommunications and anathemas against the others. Nevertheless the Inquisitors were united and faithful laborers in the vineyard of this church, and were instrumental in bringing many heretics to their death.

The latter part of the century produced a Pope, by the name of Alexander, the VI, who was a veritable Nero. He would allow nothing to stand in his way, and with his illigitimate children, is renowned in history, under the name of Borgia. This renown arises from the fact that they put to death, by poison, all who stood in the way of their temporal advancement. Princes, priests and cardinals suffered equally, if they interfered with the majesty of this profligate criminal. Finally, through a mistake, he and his son drank the poison prepared and intended for others, thus dying victims of their own wickedness. This Pontiff is one of the links, in the great chain of professed authority, which it is claimed decended from St. Peter himself.

The Monks of this century were lazy, illiterate, profligate, licentious and sumptuous epicurians, whose views of life were confined to opulence, idleness and pleasure; and who drew upon themselves a popular odium, by their sensuality and licentiousness.

The Mendicants, or Franciscan Friars, who adopted beggary and extreme poverty, as the true following of Christ, were burned and punished with excruciating tortures, for their foolhardy methods.

The reformers made great advancement in this age. The renowned John Huss, a good man, of uncommon sanctity, erudition and learning, who was professor of divinity in the University at Prague, spoke against the corruption of the church of Rome, and endeavored to withdraw his university from under the jurisdiction of Pope Gregory, the XII. He adopted the

ideas of Wickliffe and boldly preached them, for which he was expelled from the communion of this church in the year 1410, by Pope John, the XXIII. However, he treated the mandates of John with scorn and contempt, and continued to preach against Rome's corruption, and, strange to say, was almost universally applauded for his efforts. This eminent man, whose piety was truly fervent and sincere, though his zeal perhaps was rather violent, was called before a council, at Constance, condemned as a heretic and burned alive, July 6, 1415. He met death with bravery and resignation; expressing in his last moment the noblest feelings of love to God, and a great hope beyond the grave. Jerome, of Prague, his most intimate companion and friend, was also burned for the same principles, May 30, 1416. The enemies of these men were not satisfied with simply burning them, but their dust and ashes were carefully gathered and thrown into the river Rhine.

The council at Constance, had condemned all the Hussites, as heretics, which caused rebellion and war in Bohemia, much loss of life ensuing. This state of affairs existed between the years 1420 and 1431. The demands of the Hussites were, that the "clergy might be recalled from the pursuit of wealth and power to a life and conduct becoming the successors of the Apostles; and that the word of God might be preached in its purity and simplicity to the people, not according to the ideas of men, but according to the written word."

Both these factions were agreed that it was innocent and lawful to persecute and exirpate, with fire and sword, the enemies of their religion. The Bohemians maintained that Huss had been unjustly put to death, and they thus revenged that act with great severity.

There was a sect at this time called "The Brethren and Sisters of the Free Spirit," who considered themselves free, when divested of all covering, in which condition they used to meet for worship. They also went by the name of Adamites, desiring to imitate Adam and Eve, before the fall. These people suffered martyrdom with great fortitude and courage, until their final extermination.

All the dissensions and revolutions that existed at this time did not disturb the serenity of mighty Rome. She had coped successfully with each uprising, and had suppressed the Waldenses, Albigenses, Beghards and Bohemians, by counsel, sword and fire. These successive revolutions were not considered formidable, and Rome looked upon all of her opponents as weak, contemptable and ignorant fanatics.

The century was remarkable for the spirit of reform. The doctrines of Wickliffe as preached by Huss and Jerome, touched the chords of truth within the hearts of the people, and their whole souls cried out for liberty and freedom. At the same time that the people were filled with this desire to get from under the thraldom of Popery, God was preparing a country for the habitation of free people. An asylum for the oppressed, where peace and happiness could be had and a man sit in the shade of his own fig tree.

Columbus, who was born in Genoa, in the year 1436, was inspired to make his solicitation at the hands of the king and queen of Spain. God worked upon the heart of good Isabella to aid and assist Columbus in his enterprise, the discovery of America. Columbus had all the qualifications of a discoverer. He had courage, was a good sailor, student and navigator, and had great faith in his projected undertaking.

This was remarkable, when we take into consideration, that the prevailing idea was, that the world was flat and not round; and also that the wise men of the time were against the project, rejecting the overtures of the then friendless Columbus.

It appears that the adventures and discoveries of Marco Polo in the flowery kingdom of Japan, had been read with much avidity by and attracted the interest of Columbus, who believed that by sailing in a westerly direction, he could reach that beautful eastern land.

"This is absurd," said those wise men. "Who is so foolish as to believe that there are people on the other side of the world, walking with their heels upward, and their heads hanging down? The torrid zone, through which they must pass, is a region of fire, where the very waves boil. And even if a ship could perchance get around these safely; how could it ever get back? Can a ship sail up hill?" All this seems strange to us now, and these arguments nonsensical, when we see hundreds of travelers annually making the circuit of the globe.

However, Ferdinand and Isabella finally signed the agreement, and the three vessels, which formed this memorable expedition, were furnished. Columbus felt that he was a man of destiny and forordained for his mission. This agrees with the Book of Mormon account, which expressly states that he was moved upon by the spirit of God to accomplish the work of founding this western hemisphere. This great and inspired man was not appreciated, but died in poverty and obscurity, abandoned by the jealous king Ferdinand and the nation, which he had benefitted so greatly by his discoveries. The ingratitude of Spain in this instance, was justly punished by the overthrow of its navy in the Armada, and in recent years by its complete subjugation and defeat by our own nation.

Such despotic, bigoted, religio-superstitious, fanatical nations, will sink into oblivion, while upon the ruins will rise the star of hope, peace, love, freedom and justice.

(To Be Continued.)

A Willing Servant.

The letter given below was written to President Rich by Elder Bolin. It breathes forth such a pure spirit of duty and love for God and fellowmen, we take the liberty of publishing the same.—Ed.

Blacksburg, S. C. March 24, 1900.
President Ben E. Rich, Chattanooga, Tenn.:

Our Beloved Leader: Duty prompts me to pen you a few lines this afternoon in order that you might know some of my feelings in the great work in which we are all engaged. And I trust that my letter will not serve as an intruder on your valuable time in this instance. In as much as I have been notified of my release to return home to Zion soon, the question naturally arises in my mind: "Have I done my duty?" It has always been my greatest desire to do enough; a desire too that I should, indeed, be proud of I know, for many a poor man has come and gone from this earth that did not do 'enough.' Again, I know that many thousands are today in death's embrace who would have willingly done their duty, had they been blessed as we are. Ever since the day I planted the farewell kiss upon the lips of my mother and sisters, to come and fill God's call to this fair land, I have been prompted with the voice of duty. Duty has in my whole mission told me to be an active, lively, studious and perseverant worker; told me that it required such in order to do 'enough.' If I only knew that I had not done enough yet, it would suffice, I would then be contented to stay till all had been finished that the Lord had in view in sending me here. Yet, while these thoughts come into my mind, I know that our President in this great mission is inspired of the Lord to say when we have finished our task here. Knowing such to be true, I am perfectly willing to come when I am called and go where I am sent. But President Rich, if I have not done enough in this mission yet, I am here to stay until such is done. I am just as willing as a man could be to serve the Lord and keep his commandments, being eager to do honor to Him; to declare His holy name to the nations and fill an honorable mission, while here in this land. If the Lord and His Priesthood are well pleased with my work here and say "enough," go home, I am like all the sons of dear Zion, ready to go. But if they are not, I will not go, but will stay right here and labor till such can be the case.

In conclusion, let me say, and I wish it was so that all the nations could hear me, that I know, beyond doubt, that Joseph Smith was, and is a prophet of the Lord Jesus; that he was sent in his dispensation to usher in the gospel of the kingdom of God, in the fullness of times. I know that our message to the nations is the voice of the Eternal Father sounding and resounding to them that the Kingdom of Heaven is at hand, and if they want to become kings and priests unto God, and reign with Him on earth, they must have faith in God, repent of all their sins with a godly sorrow, be baptized by one loving authority for the remission of their sins, and receive the Holy Ghost by the laying on of hands; lastly, do as Paul says, go on unto perfection. Never in my life have I had so much pleasure as I have experienced during my mission. I know that I have been blessed wonderfully in my work. In fulfillment of the words of one of the Apostles of the Lord in setting me apart for this mission, I have seen the bitterest foes of the church turned with a tear-drop on their cheeks, and are today the right-hand friends of the humble disciple of Jesus. I have seen the sick healed many times, and have traveled with men and heard them also speak in tongues and prophecy many times, which, when blended in with all the testimonies I have received during my experience in the true church of Jesus, causes me to say truly and indeed we are in possession of the true and everlasting gospel of the Lord Jesus Christ. I am made to say again, "It is good to be a despised Mormon and be privileged to drink of the waters, and eat of the bread of Eternal Life. I hope to see you when I come to Chattanooga and have the privilege of enjoying a few hours in your company. May the Lord bless our great and noble band of Zion's fair sons, who are fighting the foe; may this mission prosper, is the desire of your devoted worker in the gospel cause. ELDER R. A. BOLIN.

The Truth's Reflex, our sister paper, published at St. John, Kansas, makes note of the work done in the Southern States Mission during 1899, and adds in closing: The foregoing speaks well for the Elders in the Southern States, and bears evidence that "Zion is growing," and that the little stone cut out of the mountain without hands is beginning to roll forth with great rapidity. May the good work still go on, until Zion shall rise and triumph and become the pride of the whole earth, and proclaim the glad message of, "Peace on earth, good will to all men."

927 Caledonia St., North La Crosse, Wis.
March 22, 1900.

Editor Southern Star:

Dear Brother: I take pleasure in saying we have had a very enjoyable conference at Milwaukee on the 10th and 11th instant. Twenty-three Elders were present, also President L. A. Kelsch and two Elders from Chicago. There were twenty-two saints and many visitors at our meetings, the hall being filled. Elders J. C. Murdock and J. D. Balls were honorably released to return to their homes in Utah. The balance were assigned to their several fields by Conference President James D. Cummings, and counselors, each of whom gave very good instructions and timely advice to the Elders; and all manifest a desire to go forth in earnest to continue the labor in this part of the Lord's vineyard. Four of us are now in La Crosse and will remain, perhaps, for six months. Everything is wintry as yet. The Elders join me in extending a hearty handshake and kindly greeting to you all. Your brother in the gospel of Christ, Elder Thad H. Chuff.

P. S. We take pleasure in reading the "Star."

LATTER DAY SAINTS'
SOUTHERN STAR

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SATURDAY, MARCH 31, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

In writing articles for the Star, please write only on one side of the paper.

A Christian is one who does what the Lord Jesus tells him. Neither more nor less than that makes one a Christian.—Macdonald.

On the 21st inst. President Rich left for the west to attend conference. While absent the mission will be ably presided over by President Hyldahl, who has ever been a faithful and tireless worker for the advancement of the Mission.

Man, like a sponge, is capable of absorbing a great deal from his surroundings; hence the importance of associating with men and women of pure minds.

"If wisdom's ways you'd widely seek,
Five things observe with care;
Of whom you speak, to whom you speak,
And how, and when, and where."
—Gospel Preacher.

THE WOLF AMONG LAMBS.

It would appear from an article written March 10th, 1900, in the Clinton Gazette,. of Clinton, Tenn.. that we were still living in an age of darkness, bigotry and intoleration, when the rights of a citizen are ignored, and acts of lawlessness indorsed even by Christians.

It appears that a man, fiend or Devil, traveling under the divine appellation of Reverend (which is often the cloak for hypocrisy) came from North Carolina and settled in a peaceful hamlet named Wolf Valley, in Anderson county, Tennessee. He had the appearance and garb of the tramp, was hungry and penniless, but had a smooth tongue, and apparently was evading justice, seeking refuge among the innocent and unsophisticated people of Anderson county.

This scoundrel was a Baptist preacher, showed his credentials, invoked the sympathy of a kind family named Rouse, who took him in, pitied, fed and clothed him, and otherwise assisted him.

He finally succeeded in getting a church in that vicinity, denominated "The Zion Baptist Church." This was last October, and from that time to the present, he has apparently pleased his congregation, who seem to indorse mobocracy, filth, lawlessness, adultery and wickedness. How this man, or emissary of evil, has converted his flock to his system of Christianity, it is hard to conceive in this age of enlightenment. However, he paid his benefactor, Mr. Rouse, for his hospitable kindness by foully betraying his confidence, committing rape or adultery with his wife. This vile reverend monster also had the audacity to assault and mistreat an innocent Mormon Elder, who was attending to his own business. But what appalls us more than anything else is that his church indorses his nefarious actions and looks upon him as a martyr, as the following resolution will show:

"Whereas, Our friend, Brother Eaton, came in contact with a Mormon Elder and gave him a genteel thrashing; Resolved, that we, as a Sunday School, tender him our thanks for his righteous deed;

"Second, that if he got his clothes soiled in the combat, we will gladly pay for having them washed;

"Third, that a copy of these resolutions be sent to Brother Eaton, and one to the county paper for publication."

The newspaper in question also contains the following:

"There has been quite a sensation in the Fourth concerning the alleged crime of Rev. Eaton. He was arrested last Sunday, charged with committing rape on Mrs. J. M. Rouse. He was tried before Esquire Chapman on last Monday and bound to court. Mr. Eaton came to this county from North Carolina last fall, and has made his home with Mr. Rouse the most of the time since. He stated on the witness stand that he was not guilty of the crime, but that he and Mrs. Rouse had been on very intimate terms since last October, and that she charged him with this crime to avoid being disgraced. The people generally, who heard the evidence, believe the statements of Mr. Eaton. The alleged crime was said to have occurred on Feb. 22d, and the warrant was not issued until March 4. Mr. Eaton has had care of Zion Baptist church, of which Mr. and Mrs. Rouse are members, since December last."

The above is almost too filthy to publish, but from the testimony of one who was present at the trial it is certain that this vile monster was guilty of at least unlawful cohabitation with the wife of the man who befriended him when in need. He is now languishing in Clinton jail, waiting the action of the court, and is not worthy of our attention, but from the fact that his actions receive the sympathy of his church, who have passed resolutions to sustain him in crime.

Eleven months ago a Mormon church was burned down in this vicinity, and it would appear that this reverend rascal knew who committed this dastardly incendiary act, as he has threatened to betray this confidence, which appears to have been reposed in him through Mrs. Rouse.

It is true that "murder will out," and perhaps the day is not far distant when the secret actions of these demons will come to light; but for a scoundrel who would betray the confidence of a friend, commit a vile crime with his wife and then threaten and intimidate that wife with an exposure of her secrets, is a low down villain of the deepest dye, and the law should execute the extreme penalty. He should be forsaken by all respectable people and those called Christians, and not allowed to practice his divinity (?) among the people.

A community that will indorse such sentiments as expressed in the resolution that was adopted are certainly in the dark, groveling in bigotry, and intoleration that would do credit to the age when people were burnt at the stake. The inquisition of Spain, that operated the auta da fe for hundreds of years in the dark ages, can only be compared to the divine (?) resolution of this unchristian body.

Is it not time that protection should be granted innocence, and justice meted out to law-breakers? How pitiful in this land of free schools and liberty to find such ignorance and intolerance existing. Would it not be well to study the "Declaration of Independence," for which many of our fathers fought and bled, and have the same published and inscribed on every church edifice and school house? So that at least the rising generation will indorse liberty, freedom and tolerance. Let us advance in the light of intelligence and civilization, and not retrograde and fall into the dark abyss of sin, ignorance and superstition.

THE CORN OR THE COB—WHICH?

Modern Christians pride themselves on not needing the extraordinary gifts of the Spirit nor the direction and guidance of Apostles and Prophets. They boastfully and contentedly assert. "these were for the early Saints, but not for us."

The Apostles and Prophets and the gifts of the Spirit of God were made indispensable parts in the body of the Church of Christ (I Cor., 12,) and all those who believed and obeyed the Gospel fell heir to the gifts of the Spirit, and to the counsel and instruction of Apostles and Prophets (Acts 2:38-39, Mark 16-15-19, Eph. 2:11-15).

These beneficial and divine garnishments of the Church of Jesus Christ might be called, figuratively speaking, the invigorating and life-giving kernels of corn of the Gospel, and Christians who deem them unnecessary for themselves, being content with their meager lot, when they can obtain the richest Gospel grain, are declaring to the world, "To the early Saints God gave the corn, but to us the cob." (Poor argument to use in converting the heathens, indeed!)

It is self-evident that this self-denial

of the absolute necessaries of spiritual life is not charity to self. A person who would deliberately and stubbornly starve to death in the midst of luxurious food, which could be had by simply the reaching, could not be said to possess neither charity for self, nor wisdom.

Sending forth the Star among the people is our method of taking them by the hand and wishing them success and prosperity. God bless you to the righteous, repent ye and obey the Gospel to the wicked. To the Saints cheering words are given, tending to invigorate the weak and make the strong stronger. News of their loved ones and friends, who are traveling and preaching the Gospel of Christ in the world, is narrated. To the Elders questions of importance upon spiritual, mental and physical development are put forth, penned by inspiration from on high, by true servants of God. It places him in touch with his friends in the four quarters of the globe, and cheers him to press forward on his righteous errand. To those good friends who have ever been so kind to the Elders, those who have often welcomed them after a journey through mud, rain and cold, with "come in, gentlemen, our home is a safe abiding;" to them a merciful Father will reward and prosper. The glad tidings of a restored Gospel—peace on earth, good will to men—is sent forth to the honest in heart, and may it mid worldly confusion be as oil upon troubled waters, giving hope of salvation.

Notice to Subscribers.

The renewal blanks inclosed in the last number of your Star were sent to all subscribers alike, but applied only to those whose subscriptions had expired. If you will observe your address closely you will note beside them the date of the expiration of your paper; marked, for example, 3dec99, which means that your paper expired on the 3d of December, 1899. If your subscription has not expired you have no use for the blanks, but if it has, and you desire to continue your subscription, you can use them in renewing the same.

Many and varied are the experiences of the canvassing Elder. A few days ago Elders James S. Blake and George E. Cook were distributing tracts in Raleigh, the capital of North Carolina. In the course of their travels they called at the office of a Mr. Everett, a dentist, who, on learning they were "Mormon" Elders, let fly the following, catching hold of the door and pointing the way as he did so:

"Mormons!" "What impudence to come up here." "Get out of here. " "You're cheeky to come up here; if I did not have some ladies here I'd give it to you."

The brethren write: "We left him to quietly pursue his 'extracting' process, feeling well paid for our visit, though we tried to explain as he slammed the door in our face that we were distributing our religious tracts and wanted peace. Thus are we despised for Christ's sake."

We presume the dentist professes Christianity and wonder what he would have done had there been no ladies present. Truth affects people in various ways and it seems to take all kinds of people to make a world. No doubt Brother Everet "extracts" without pain. We are glad he has respect for ladies.

"We have gathered posies from other men's flowers, nothing but the thread that binds them is ours."

PROTECTION DEMANDED.

Below is given a copy of letters sent to the Governor of North Carolina, also the one sent to the sheriff of Stanley county of the same state, which are self explanatory. The mobbing of Elders Jensen and Jacobs, at Albemarle, and a desire for our rights as American citizens, has caused the forwarding of these letters to the proper parties.

Chattanooga, Tenn., March 22.

Hon. Daniel L. Russell, Governor of North Carolina: Raleigh, N. C.:

Dear Sir: Believing it my duty to inform you of the lawless acts of some of your officials and people, in the town of Albemarle, please find with this, a copy of a letter, to the sheriff, of Stanley county, which needs no explanation. Being unable to get justice from the county officials, I appeal to you, to take steps to bring these lawbreakers to answer before the law and to guarantee us, in your state, protection from mob violence. It seems to me that vigorous action should be taken to inform people of this class that no such barbarous acts will be tolerated within your borders. If it is not done it will be taken for granted that North Carolina does not believe in the great American principle of religious liberty. We are American citizens and as such demand protection of the law and a redress of our grievance.

From my information, I am lead to believe that you are a Christian gentleman and a lover of liberty, and take it that you will not only consider it your duty, but an act of charity to bring these people to justice and teach them the first principles of free government, and thus put them in a way to become creditable citizens of your great commonwealth. This is the second time that our Elders have been maltreated in Albermarle, the first case happening some eight years ago. I believe the good people of North Carolina will not tolerate such outrages and will stand at your back in using the strong arm of the law to stop, once and for all, such savagery as perpetrated upon those two defenseless and innocent "Mormon" Elders, in Stanley county on the 15th instant.

I appeal to you as a Governor, and as a man of honor to give this matter your careful consideration. In the name of good government and as a loyal citizen, I ask you to not turn a deaf ear to our petition, and hope to receive an early reply from you that you will uphold us in our rights.

With unbounded faith that you will do right in this matter, I remain most truly yours, BEN. E. RICH,

President Southern States Mission.

Chattanooga, Tenn., March 22.

To the Sheriff of Stanley county, Albemarle, N. C.:

Dear Sir: As a loyal citizen of the United States and as President of the "Mormon" missionary work in the south, it becomes my duty to write you concerning the outrage perpetrated on two of my brethren, in Albemarle, on the 15th instant. No doubt, you are thoroughly familiar with the disgraceful affair, but for the benefit of others, I will review the occurance briefly in this letter.

On Thursday evening, March 15th, at 4 o'clock, Elders William P. Jacobs and William H. Jensen, missionaries of the Church of Jesus Christ of Latter-Day Saints, entered Albemarle for the purpose of getting their mail. They troubled no one and conducted themselves as gentlemen. As they approached the postoffice they were slurred and scoffed at by some parties, and as they were leaving the office some of the crowd were cowardly enough to throw some rocks at these defenseless men, which would have ended their earthly career had the marksmanship been accurate, as intended. These men supposed, that at least, the keepers of the law in Albemarle were Americans, and repaired to the court house to ask for redress and protection from the lawless element who had insulted and assaulted them. They asked for the sheriff, but were told that he was not in town. The rabble (for after what these people had done they can be called neither Americans or Christians) followed to the court house, making all kinds of threats. Unable to find the sheriff, they asked for his deputy, and were told by a friendly lawyer, that his son acted in his absence. To their surprise they found that the deputy sheriff was in league with the cowardly assailants. The Elders now saw clearly that protection, from the officers of the law, was not to be had, and proceeded to go their way. On stepping into the hallway of the court house they were immediately surrounded by an infuriated mob, who proceeded to handle the Elders in a rough manner as they tried to leave. An old, stuffed scare-crow was thrust down upon their heads from an upper window of the court house. Those below seized the dirty form and for some distance used it to beat the Elders, striking them over their heads with the same. Not satisfied in thus maltreating their fellows, a man smeared their faces with paint, and they were otherwise abused. The Elders told their captors they would leave if allowed to do so. One of the crowd said: "We are not heathens here, we are Christians, and enlightened," giving the lie to his words by the actions of himself and associates. No hand was lifted in behalf of these two defenseless men, except that of a respectable lady, who cried: "Stop that." "You have gone far enough," which, thank God, was heeded, and the Elders allowed to go; but they had been on their way but a few minutes when they were warned that the demons were making up a mob to follow them and would have been mistreated again, probably, had they not sought the protection of the friendly woods.

Some of the leaders of this Christian (?) mob were merchants of the town. The streets were lined with spectators, during the melee, who cheered exultingly and looked on in fiendish delight. In the face of all this abuse these men write me: "After wandering in the woods in the dark and cold drizzling rain, until late, we finally found the house of a friend. We bowed upon our knees and thanked God for our deliverance, and felt to say as did the meek and lowly Nazarene, "Father forgive them, for they know not what they do." May I ask who showed the Christian Spirit? Are you not ashamed for your people, your county, and your town, that such an outrage should be perpetrated upon two innocent men because they differed from you religiously?

Those men whom your people assaulted are loyal American citizens. No law had been broken by them, they had acted ungentlemanly toward none. However, this is not the first time that your community has disgraced itself. About eight years ago two of our Elders were falsely accused and imprisoned in Albemarle, and after they had been acquitted by the court, were taken by a mob. Is it possible that no ray of light has come to Albemarle, or a large portion of it, in eight years? Why do you continue to mistreat "Mormon" Elders? They force their religion upon none and they use the same

Bible believed by all professing Christianity. Are your people so intolerant that they cannot bear both sides of a story and cannot allow others what they ask for themselves? You may not believe it, some do not want to, but no people in this broad land of ours are more loyal to the flag of our country than the despised "Mormons." In the late war with Spain none served their country more gallantly than the famous Utah battery, composed largely of "Mormon" boys, many of them "Mormon" Elders. In the war with Mexico my people were weighed in the balances and not found wanting, and none will fight harder for liberty to all men under the flag.

Suppose some of your ministers, in Utah (no doubt you contribute for their support every year) were to be treated as you treated ours; you would call on the government to stop such barbarism, would you not? And it is needless to say it would be stopped or an exterminating order would be issued. Am I not right? You would say people who mistreat any of your ministers are not fit to live, would you not? Witness that whenever the Chinese do anything of the kind a battleship is sent.

Down deep in your heart don't you feel that the laws of God, as well as the laws of the land have been counted as naught, in dealing with "Mormon "Elders in your community? Can you read the constitution of our glorious country and say that these people who took part in the outrage on the 15th of the present month, and consented to the same, are Americans?

We desire to injure no man. Our mission is one of love for our fellowman, and we know, if the honest-hearted people of the world understood us and our motives, that they would receive us with open arms.

Can we expect protection from you under the law in the future? I have sent a copy of this letter to the Governor of North Carolina, and also to United States senators from Utah and Idaho. We only want our rights and shall leave no stone unturned to get them. Your people ought to be broad enough to hear both sides and we assure you that in Utah where ignorance, by many, is supposed to reign supreme, that every man will be protected in his rights, be he "Mormon," Jew or Gentile.

If you cannot give us protection we shall give your Governor a chance to say whether North Carolina will foster and encourage intolerance and bigotry, by allowing people to be mobbed for their religious opinions, or whether she will stand for the heaven-born principle of freedom. We want peace and will use all fair means to get justice, if we have to appeal to the highest tribunal in the land. As to vengeance, we leave that to a just Creator, and pray for those who despitefully use us. Yours very respectfully,

BEN. E. RICH.

While two or our Elders were recently canvassing one of Georgia's most beautiful cities, they were met at the door by a middle-aged lady, to whom they handed a tract. She glanced at it for a moment, and upon discovering that it was a "Mormon" tract and that they were "Mormons," she immediately procured a broom and proceeded to sweep the porch where the Elders had stood. It is not known whether she wiped the door knob or not, but it is presumed she did.

"Reading," says Bacon, "maketh a full man, conversation a ready man, and writing an exact man."

PROPHECY FULFILLED.

BY JEREMIAH STOKES, JR.

From the 64th section of the Doctrine and Covenants these prophetic words are recorded as they were given by the Prophet Joseph Smith in the year 1831: "For behold, I shall say unto you that Zion shall flourish and the glory of the Lord shall be upon her, and she shall be an ensign to the people, and there shall come unto her out of every nation under heaven, and the day shall come when the nations of earth shall tremble because of her and shall fear because of her terrible ones. The Lord hath spoken it."

About the time of this prophetic utterance the very few Saints moved from New York, where they first embraced the gospel, to Missouri and Ohio, where they established themselves in a commonwealth of thrift and industry.

Their faith in the gospel of Jesus Christ as it was primitively with its apostles, prophets, seventies, Elders, teachers and deacons, with its living blessing of the spirit of God, the gifts of healing, tongues, interpretation, revelation and prophecy, and all of the fundamental principles of the plan of salvation. Faith, repentance, baptism for the remission of sins and the laying on of hands for the gift of the Holy Ghost, together with the indispensible principles of divine authority; their faith in all these ancient and eternal truths made them unpopular, and in the eyes of "Christians" they were counted the most heretical and blasphemous mortals that ever claimed a place in the human family.

As they grew in numbers by the zealousness of their representatives, who eagerly proclaimed the restoration of the gospel, their enemies became more bitter and bold in their opposition.

Ministers of the prevalent Christian churches were vigorous and mean in their actions against the humble Elders who traveled Paul and Peter like —two by two without purse or script. All kinds of libelous fabrications were set on foot against the saints, which made the feeling of hatred so strong against them that many of them were tarred and feathered, whipped, imprisoned, and made the subjects of everything in the catagory of indignities.

The civil officials refused to hear the cries for mercy and protection which constantly came from the lips of the suffering Saints, lest they be called sympathizers with the unpopular church and lose their positions.

In 1834 the intense sentiment against the Saints consumated in their expulsion from Jackson county.

Mobs of men numbering hundreds, among whom masqueraded the local clergy, rushed down upon the people, driving them from their homes, burning their property, and injuring their bodies.

Lieut.-Gov. L. W. Boggs said to some of the Saints at the outset of these outrages, "you know what our Jackson county boys can do and you had better leave the county."

These savage attacks continued, and by advice of a local judge, the Saints attempted to defend themselves, which only made matters worse. Enraged by this action, the mob leader, Col. Pitcher, turned his whole mass of savages upon the settlements of the defenseless Saints. "Out upon the bleak prairies, along the Missouri's banks, chilled by November's winds and drenched by pouring rains, hungry and shelterless, weeping and heart-broken, wandered the exiles. Families scattered and divided, husbands seeking wives, wives their husbands, parents searching for their children, not knowing if they were yet alive."

Thus were about 1,500 souls driven from their homes and possessions in Jackson county. Three hundred houses were burned and ten settlements left in ruins.

The pilgrims took refuge in the counties of Caldwell, Clay, Carroll and Daviess, where they settled again and in 1838 numbered about 12,000 souls.

At this time they were again molested by murderous mobs. They attempted to defend themselves and their action was intrepeted by the aforesaid L. W. Boggs, who was not made Governor, as treason in consequence of which he ordered the state militia into service to quell the disturbance. The Saints appealed to him for redress, but were answered by an edict of extermination, which was brutally executed by the mob and the state militia. During this savage onslaught numbers of the Saints were murdered in cold blood.

The exiles fled to Illinois and swelled the already growing city of Nauvoo to enormous numbers. Here they lived in peace and prosperity for a season, when again they were infested by their enemies, many of whom followed them from Missouri, to their last retreat. So intensely overbearing and cruel became their oppressors that a committee was appointed to wait on President Van Buren, for redress, but their reception was cold and their grievances answered by "your cause is just, but I can do nothing for you."

This encouraged the barbarious demons who lost no time in satisfying their blood-thirsty appetite. Their aim for years had been to kill the Prophet Joseph, whom they had dragged into court not less than thirty-nine times on trumped up charges for which he was as many times honorably acquitted.

But at last they succeeded with the threat, "if the law can't reach him powder and ball shall." They set to work, and on June 27, 1844, their threat materialized. The Prophet's brother, Hyrum, also fell with him, a martyr to the cause of truth.

After this dastardly crime, for which all implicated were either acquitted or left unmolested, the feinds incarnate renewed their attacks on the Saints, burning and plundering their property on the outskirts of the city. Once more the oppressed sought redress from their Governor—Ford by name—but he gave them in meaning, the same sympathetic expressions as President Van Buren: "Your cause is just, but I can do nothing for you."

The people at Nauvoo now numbered upwards of 20,000 souls, comfortable situated and provided for. They minded their own business and lived exemplary lives, both as American citizens and as Saints of God.

To these people God was a living reality, whose arm was not shortened that He could not save nor His ear heavy that He could not hear. They enjoyed the gifts of the spirit of God, they knew the gospel in its primitive beauty and simplicity was true and that God had again restored it to man, and for this they were forced to succor the lance of savagery from the hands of boasted Christians and professed Americans, who patriotically unfurled the flag of freedom and liberty in one hand and wontonly tied the chains of oppression and barbarism around the necks of their neighbors with the other. Oh, such heinous mockery! What a blasphemous insult to American principle and what a sacriligious indignity upon the pure humane gospel of Jesus Christ!

So strong and cruel became the public sentiment against the Saints of Nauvoo that in the month of February, 1846, they were, under the penalty of massacre and pillage, forced to leave their possessions and flee into the wilderness beyond the Mississippi for safety.

Pressed at the point of the bayonet, they fled from their hard-earned and comfortable homes just in time to see them consumed by the flames. Chilled by Siberian blasts and pursued by Christian mobs they fled into the desert to die from the hands of the native savage, to succumb to the calls of starvation or to survive both by the almighty power of their God above.

The Saints were now banished from civilization and without any means of support, save that which nature voluntarily provided, and truly it seemed that their doom was sealed.

It seemed that to make sure of their annihilation, President John Tyler sent a United States officer after the fleeing exiles with a demand for 500

men to assist in the Mexican war, which had recently been declared. This was adding insult to injury. The Saints had been scornfully refused protection by the government which now demanded their assistance for defense, and this, too, just at a time when their helpless and starving wives and children needed a father's care and protection. But notwithstanding this they obeyed the call, relying upon God for justice and for mercy in their behalf. Here is a picture to behold. Imagine these shelterless and starving pilgrims, dragged from the comforts of home, scourged with atrocity, robbed of their possessions; many of their numbers martyred (among them their leader and prophet; without food and without means and dumped into the frozen lap of the wilderness; ignored by their government and ostracized by the Christians (and all because of their religion). Imagine this multitude of weeping and heart-broken wives and children, scores of whom were sick from exposure or wounded by their enemies; fathers whose piteous faces revealed their burdens of grief, which lay heavily within their noble breasts. What a spectacle of suffering humanity, surrounded on one side by a dreary waste, which promised starvation, and on the other by a Christian mob who thirsted for their life's blood.

Picture yourself, oh reader, among these forlorn and oppressed children of God. Listen to those piteous sobs, behold those tear-stained cheeks, look into those eyes that have known no rest, no sleep, since their loved ones fell the victims of barbarism and savagery—and that, too, at the hands of professed American Christians.

Cast your eyes upon those manly forms who are now kissing their loved ones a fond farewell before departing for war. Does not this picture touch the sympathetic cords in your heart? Does not the courage and loyalty stamped upon the brows of those noble men win your admiration and cause you to exclaim with me: "Oh, liberty and love, freedom and charity, thy precious names dwell not in the heart of modern Christianity?"

Under such threatening circumstances as these the prosperity of Zion was indeed promising. What a glorious facination in Zion for the nations of the earth. How the powers of the world need tremble because of her, and what an exemplary ensign to the nations. Ah, indeed! Did I insinuate? Pardon, I did these noble pilgrims wrong. Never in the history of humanity have the manly traits of courage, of patience, of love, of charity and loyalty, and above all the God-given characteristic of true and sincere devotion to Deity, been exhibited in such admiration as they were in the lives of these rejected and oppressed Latter Day Saints, unless it was when the saints of old for the same religion, sweated beneath the same yoke of tyranny and cruelty, which was thrust upon them by similar inhuman savages, who masqueraded beneath the cloak of religion.

From the above discussion it is clear that Zion was upon the very brink of destruction, which made the fulfillment of the prophet's prediction a question.

Let us see the condition of Zion today and her relation to the world.

In seventy years the numbers of Zion's people have swelled from six to approximately 350,000, among part of whom in 1887 there were representatives from twenty-four different nations and these, too, in the vales of the Rockies.

Magnificent and productive farms with their luxurious fruits and abundant grains now carpet the valleys of the great western plateau. Beautiful dwellings, spacious and comfortable school houses, churches and factories dot the desert, forming burgs and cities, whose prosperity and thrift, industry and progression all unite in one common buzz. Ninety-nine per cent. of the Saints own their own homes. Only 5 per cent. of them over 10 years of age, as compared with 13 per cent. in the United States, are unable to read or write. Up until 1870 not a brothel nor a saloon was known among them, and then it was introduced by their Christian neighbors of the east. In 1881 there were sixty-six saloons in Salt Lake City, sixty of which were run by non-Mormons. There were fifteen billard and seven bowling rooms, all kept by non-Mormons; there were six brothels with thirty-five women, all run by non-Mormons, and not a Mormon woman among them; all of these statistics together with the courage and perseverance of the saints exhibited by them in subduing the desert, and moreover, their stability and galantry in the defense of their country, (in the Philippine engagements hundreds of Mormon boys, who nobly and bravely fought in the front ranks of battle and meritoriously won the admiration of the whole nation,) all this indeed declares that Zion is prospering and that she is an ensign to the world.

The courageous and sacrificing lives of her 1,800 Elders, who journey forth, without price, teaching the pure and simple truths of our Master for the uplifting of humanity, are indeed worthy of emulation.

And whether if it be openly admitted or not by the Christian world, it is nevertheless a fact that Mormonism, so-called, has found its way more or less into nearly every Christian denomination on earth.

The Elders of today do not meet so many who hold to that bodiless and passionless God—that merciless and endless hell, where sinners guilty of all degrees of crime, from the slightest offense to that of the deepest dye, are consigned alike to an ever-burning and never-ending punishment; neither do they meet so many who denounce modern revelation and the extraordinary gifts of the Spirit and many other principles of the original Gospel of Jesus, showing that the Christian world is, in part at least, patterning after Zion in believing these divine truths.

As to the part of the prediction quoted concerning the trembling of the nations, I would say it has not yet had a complete verification, hence I shall not endeavor to establish its fulfillment, but shall simply make reference to some facts in history and daily occurrence, which will at least be indicative of its literal fulfillment.

In some of the eastern countries the local officials have prohibited the Elders both from preaching and also from distributing their literature. This also is true in not a few cities in the United States.

The actions of this government and many of its high officials toward the the Saints present a strong testimony of the promising literal fulfillment of the Prophets' prediction. Let us see. During all of the severe persecutions of the Saints in Missouri, Ohio and Illinois, the government was made to believe that the Mormon people were anarchists and consequently dangerous to the government, for the which they received no protection.

In 1857 an official army was sent to destroy them in their newly made homes in the mountains. Sent because the government feared the commonwealth of the Saints. In 1862 their church property was confiscated by the government.

Time and time again Utah applied for admission into the Union, but was refused, not because she was feeble in the necessary requirements for statehood, for indeed her qualifications were far superior to many of her sisters who were admitted, but she was refused simply because she was "Mormon," and this meant danger to the government in the eyes of the populace and their representatives. What motive other than that of fear could have inspired such unjust actions as these in the heart of the government?

And this is not all. What is it that inspires the present crusade against the Saints? You answer, their dismissed polygamous congressman. Indeed. And if this be true, pray tell why all of the petitions to congress against him, and all of the anti-Roberts congressional speeches contained as much, yea more, strong opposition against the "Mormon" Church than against Utah's congressman? What need would there be in England's blackmailing the whole Catholic institution because she believed one of its members to be repugnant to English principles? Absolutely none! Then what need has there been for such a unanimous crusade against the whole "Mormon" people simply because one of its members found disfavor in the eyes of the government? Absolutely none! The fact of the matter is simply this: the growth and prosperity of Zion is astonishing the populace; and the innumerable hierling priests, whose hearts are more susceptible to the ring of American coin than to the whisperings of American and Christian principle; and whose degree of religion varies with the size of their salaries. These are they who arouse the nation against us and incite the masses to cry out in holy horror against the Saints; and it is through the instrumentality of these professors (not possessors) of divinity that such un-American and un-Christian resolutions are introduced into the halls of Liberty and Justice as were recommended in the Governor's message to the Mississippi legislature recently, and as are now being agitated by the lawmakers of South Carolina, the purposes of which are to withdraw all protection from "Mormon" Elders and leave them at the mercy of infuriated and beastly mobs, whose dastardly and cowardly deeds are born in a "Christian" heart and made illegible by corrupt American dignitaries. These are they who inspire fear in the heart of the government and cruelties against the Saints; these are they who inspire hatred against the Mormon missionaries which not infrequently exhibits itself in bands of murderous mobs who inflict bodily injuries upon the Elders and who in times past have stained the pure tresses of Liberty with the innocent blood of Saints.

After reading the above one cannot help seeing how remarkably the prediction of the Prophet Joseph Smith has been fulfilled.

Releases and Appointments.

Releases.

President Lewis R. Anderson, office.
J. R. Turman, North Kentucky Conference.
Charles Pettit, North Kentucky Conference.
I.. M. Terry, North Kentucky Conference.
C. M. Miller, North Carolina Conference.
S. D. Fullmer, Kentucky Conference.
C. E. Miller, Kentucky Conference.
W. W. Osborn, Kentucky Conference.
Jewel Horton, East Tennessee.
H. E. Shrives, East Tennessee.
W. J. Chadwick, East Tennessee.
J. A. Bigelow, North Alabama.
Joseph Morgan, North Alabama.

Transfer.

C. E. Crowley, from East Tennessee to Kentucky Conference.

AS I AM DYING.

MRS. ANNA KLY BRENT.

As I am lying you shall lie:
As I am dying you shall die.
Prepare to meet
Your God on high.

The world is wearied now of me;
The world shall weary, too, of thee;
And both alike
Shall cease to be.

An idle life is Satan's ban,
Remember you were made a man.
Be up and doing
While you can.

Your life by angels shall be read;
Each act, each word that you have said,
When you are lying
Stark and dead.

Then more than jewels guard your fame
That, in heaven, no sin or shame
Be written up
Against your name.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 10, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	312	8	77	38	5	147	130	5		17	24	172	2	4	Chattanooga	Tennessee
Heber S. Olson	Virginia	40	1065	285	67	153	17	622	574	105	2	29	52	476			Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	680	40	61	170	24	611	556	22	2	26	45	453			Centre	Kentucky
John Peterson	East Tennessee	37	1045	472	49	198	78	429	309	15	3	13	54	409			Pfafftown	Tennessee
W. D. Rencher	Georgia	36	1081	13	186	128	64	562	382	49	1	24	57	612	1		Columbus	Georgia
T. H. Humphreys	North Alabama	40	1160	89	307	156	39	1252	1056	127	9	22	92	869			Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	42	1301	257	47	194	11	725	284	47	2	13	90	412		3	Palatka, Box 173	Florida
J. Urban Allred	Mid. Tennessee	36	604	116	142	100	21	478	167	19	1	6	67	343		2	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	45	102	41	252	352	3	375	214	34	4	38	118	788			Goldsboro, Box 924	N. Carolina
Sylvester Lowe, Jr	South Carolina	34	908	63	89	704	14	881	479	23		15	61	694			Charleston	S. Carolina
G. M. Porter	Mississippi	16	388	77	208	71	17	162	15	26		8	17	309			Baton Rouge	Louisiana
W. W. MacKay	East Kentucky	25	587	72	186	225	13	320	265	23	2	14	65	379	1		Buck Creek	Kentucky
J. N. Miller	Louisiana	5	120		5	12	8	55		12	1	6	10	66			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	425	29	7	144	1	154		9		3	29	158			DeFuniak Springs	Florida
L. M. Terry	North Kentucky	24	562	197	97	171	14	225	170	9		22	32	458	1		Bagdad	Kentucky
Geo. E. Maycock	Ohio	24	533	64	833	69	98	922	179	32	2	9	29	387			539 Betts St., Cincinnati	Ohio

PROFANE SWEARING.

BY ELDER A. N. MACFARLANE.

It is a very common thing for persons who make profession of religious faith, and assume all the airs of real Christians to take the name of God in vain in almost every sentence to which they give utterance. To such an extent has this very unseemly and sinful practice gone that in many places women, and even boys and girls, in many instances mere children, give expression to foul and filthy language in a manner truly disgusting. Judging from what assails the ears at every turning, one would think that to swear and speak profanity was the summit of excellence, sought after by a very large portion of the inhabitants of the world. How distressing to everyone who has the least desire in his heart to honor God and speak of His holy name with reverence, to listen to the foul blasphemy and cursing to be heard in our streets, in our workshops, and in almost every place where numbers of persons are congregated together. This crying evil has taken such a hold upon mankind that the ordinary business of life seems to be incomplete, unless every simple statement is ratified with an oath. I do not wish to be misunderstood; it is no false squeamishness, or hungering after time-honored dogmas and pious creeds, that calls forth these remarks; the writer puts a very low value upon the "form-without-the-power" religions of the present day; in fact, they never were very attractive to him who pens these lines. On the contrary, they seemed to him, as they have to thousands who have heard and received the Gospel in the latter days, utterly powerless to induce men and women to live in righteousness, and serve the Lord from a real love of truth. I have either heard, or have somewhere read a story, in which a highwayman is said to have severely reprimanded those who composed his band of outlaws, because, on one occasion, he overheard them cursing and swearing in a dreadful manner. "There is no gain," said he, "in swearing;" men may steal the property of others, and in numberless ways enrich themselves at the expense of their fellow creatures, and may, because of their fellow creatures, and may, because of their wealth, command the respect of many in the world; but, said he, "there is no gain at all in profane swearing." How far the present inhabitants of our land would be disposed to take counsel from an outlaw may be easily conceived; at all events, there is counsel required from some quarter, and that speedily, or the language of the world will very soon be composed of oaths and curses. There is no want of concern on the part of some of those who deplore the existence of this and many other evils. They hold up their hands in horror when such things are brought before their notice, but generally their closing exclamation is: "Oh, well, it is shocking that such things should exist in this Christian land!" This is not, in the proper sense of the word, a Christian land. The influence of the Gospel has scarcely yet been felt in it. The power of truth has but little, if any, hold at all upon people. If it had the divine influence of the principles of salvation would have made themselves visible, not only in a godly walk, but in a godly conversation also. The Gospel brings blessings instead of cursings, and joy instead of sorrow. It makes manifest the superiority of its power in the many ways in which it works reformation in the conduct and conversation of those who may have been, all their lifetime, subject to bondage. The Savior says, "it is not that which goeth into a man that defileth him, but that which proceedeth forth from him." If so, then there is a long list of defilements accumulating against a very large class, which will eventually be very undesirable, unless a renovating process is very soon commenced among them. Since the Gospel has been restored in the present generation, thousands of men and women too have borne testimony to its power to remodel their conduct, and also the language made use of in their intercourse with each other and the world. It is evident from the course taken by many professed ministers of religion, that in relation to profane swearing they stand much the same as they do in the matter of drunkenness, and numerous other sins so common in this boasted age of enlightenment, and find themselves entirely lost in their attempts to check the growing evil; even among those who own them as their spiritual guides.

Solomon has said "Train up a child in the way he should go, and when he is old he will not depart from it." Alas! this is found to be almost impossible in these days, at least in this so-called Christian part of the world. Children are, in a great many cases, brought up in the way they should not go, and a fervent hope expressed by those who train them, that at some future time they will depart from all their errors. In such a state of things, it is a matter of very great concern to faithful Latter-day Saints, who have young children growing up around them in this country, and who desire to see them growing up in the truths of the Gospel. In many cases it matters but little how faithful parents are in instructing their offspring, as their intercourse with those who have been skilfully trained in wickedness has become in some places almost a necessity. In many branches of the church, the Saints, though very faithful, are also very poor, which necessitates the sending of their children to work in factories and other places where sin in its vilest forms is to be met with, and where rulers and ruled are alike given over to iniquity. This has indeed a baneful effect upon the young among the Saints, and requires continued watching and instruction, which can only be given by such as give due heed to the counsels of the Lord through His servants.

In conclusion, let us urge upon the brethren and sisters everywhere, the great necessity which exists for good example as well as good precept on their part, so that the wicked practice of the Gentiles may not take root in those who are designed in after years to take part in bearing the responsibilities of the great Latter-day work in which we are engaged; the truths of which stand so much in contrast with the feeble systems of our day. God's strange work is rolling on. Under the inspiration of the Lord, the Prophets and leaders of Israel are bringing to pass the wonderful events connected with the gathering of the Saints, which will eventually work out deliverance to the faithful among them. Let the counsels of the Priesthood be strictly observed, and all will be well. Among the far off vales of Utah the ways of the Lord are revered; there, both the Saints and their children will be taught whatever is pleasing in the sight of God, while the wicked among the Gentiles are ripening for the reward of those who delight to do wickedly, and profane the name of the mighty God of Jacob.—Millenial Star, Vol. 29.

"Sir," said the Duke of Wellington to an officer of engineers, who urged the impossibility of executing the directions he had received, "I did not ask your opinion. I gave you my orders, and I expect them to be obeyed." Such should be the obedience of every follower of Jesus. The words which He has spoken are our law, not our judgments or fancies. Even if death were in the way it is—

"Not ours to reason why—
Ours but to dare and die."

—Watch Tower.

Pacific Unitarian.

A little boy with an interest in the meaning of unfamiliar words said to his mother: "What's the meaning of 'civil'?"

"Kind and polite," answered the mother.

A puzzled look brooded for a second on the boy's face. Then he said: "Was it a kind and polite war that was in this country once?"

Sheldon's Paper.

Denver Post: It is suggested that in giving place to an advertisement of eggs in his paper, Mr. Sheldon overlooked the fact that they might have been laid on the Lord's day by Sabbath-breaking hens.

Small habits well-pursued betimes,
May reach the dignity of crimes.

—Hannah More.

Persecution is the reward of innovation, in whatever form it appears.—Dr. Macnish.

Some people gather truth in inch lengths, and yet cannot link a chain.

Do well all you undertake to do, and do it better than others if you can.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, APRIL 7, 1900. No. 19.

LIFE'S VOYAGE!

BY DAVID H. ELTON.

Tune: "Life's Railway to Heaven."

Life is like a mighty ocean,
We are vessels on the wave.
If we'd reach the Port in safety,
We must e'er be true and brave.
Duty is the course to follow,
Righteousness our armor now;
Faithfulness upon our banner,
Virtue written on our prow.

CHORUS.

'God will never, never leave us,
Oh! what love he manifests!
Tho' the storms of life surround us,
He will ever guide and bless!

On this voyage we'll encounter
Storm and wind and rugged gales,
Breakers fierce will try our vessel,
Hurricanes will test our sails.
But we need not fear the tempest,
Christ, our Captain, will provide,
Chart and Compass, Word and Spirit,
Which will prove a safety guide.

We shall find as on we journey,
Life is a tempestuous sea:
It will not be pleasant sailing
Out upon the rolling lee.
Tho' the ocean's placid surface
May betoken, weather fair,
Look aloft! for sharks are lurking,
Bend the knee in humble prayer.

Let us follow duty's pathway,
Sailing o'er the swelling tide,
Heed the Compass. Keep this motto:
Let the Holy Spirit guide.
And we'll reach the Blessed Harbor,
When we cross the billowy main,
On the shores of bliss and glory,
We Eternal Life shall gain.

OUR CONFERENCE PRESIDENTS.

Elder Geo. W. Skidmore.

President of the Florida Conference.

Elder George W. Skidmore, whose picture embellishes the first page of this week's Star, was born of humble, industrious parents at Richmond, Cache county, Utah, Aug. 25, 1877. Although a juvenile in years, he is a patriarch in experience. From the age of 7 to 15 he attended the public school, only being able to be in attendance a few months each school year on account of arduous labors upon the farm. In early life he habituated himself to constant and dilligent study whenever opportunity presented itself. When only 15 years of age he entered the Brigham Young College at Logan, Utah, for the purpose of taking a three-years' normal course. It was here that he was fascinated with a desire to stand before the public, and was also prime mover in the organization of the Phoe Pollo Lyceum, now a permenent society at the Brigham Young college. His was a class of twenty, all of whom were his seniors in years, but he was elected president, and valedictorian. During the winters of 1896 and 1897 he taught school in Coveville, Utah, and the two following years at Lewiston, Cache county. His school having closed on Friday, the Thursday following we find him in possession of a call to perform a mission unto the Lord. Like the faithful ones of old, he was ready when the Master called, and hastily preparing himself for the appointed work, he left the home of his loved ones the first Monday after he received his call, journeying to Salt Lake City, where he was set apart for a mission to the Southern States.



ELDER GEORGE W. SKIDMORE,
President of the Florida Conference.

Arriving at Chattanooga, he was assigned to labor in the Florida conference. Having reached the field of his labor, in company with Elder A. B. Snowball, he preceeded to work the city of Kissimmee, but in less than thwenty-four hours they were mobbed out of town. "Well begun is half done;" he began well, and although forced to leave, nothing daunted, he returned nine months later and performed the other half—the mob still threatening all sorts of uncomfortable treatment. This is not the only mob our brother has encountered since laboring in the van of truth, but many times has he been accosted by these blood-thirsty law-breakers. One instance, wherein the arm of God was manifest in his behalf, and a prophecy he uttered literally fulfilled we will relate. The particular occasion we have reference to is this:

Elder Kartchner and the subject of our sketch were laboring in Bainbridge, Ga., when an organized band of bigoted mobocrats forced them to leave the city within four hours. The elders were compelled to obey this inhuman, ungodly decree, but in leaving they declared that the judgments of God would follow such uncalled for injustice. While these black-hearted pieces of inhumanity were engaged in their diabolical schemes, the destroying element of fire visited their city and burned down the major portion of their business stores. Thus, the judgments of God followed in swift order, the wicked acts of these breakers of law, justice and fairness.

Elder Skidmore was called to preside over the Florida Conference on Feb. 12. 1900, when his predecessor, President Parker, was honorably released to return to the bosom of his family. Elder Skidmore has labored in almost every phase of missionary life; having been first as well as second counsellor to the noble man whom he succeeded. Under the supervision of this youthful servant of our Lord, we feel assured that the work in Florida will maintain its high standard, and will grow, spread, and increase.

History of the Southern States Mission.

(Continued From Page 138.)

MAY. 1896.

During this month President Kimball sent forth many valuable instructions to the Elders, which tended to place the mission on a higher plane of progression. The Southern States Mission has always been a progressive one. The several Presidents have continued to inject into its operations changes justly calculated to keep apace with moving conditions, hence its rapid progress. On this

point we will note a few important instructions given to the Elders by President Kimball. It will perhaps be noticed that in some of the instructions there is nothing new, yet the Elders have not before grasped the grandeur of them, and beheld the beauty thereof to such an extent. The custom heretofore existing of Elders discontinuing their regular labors during July and August and spending the time among the Saints and friends, in teaching them their duties was discontinued. Meteoric Elders were appointed, whose duty it was to travel in closed counties, from settlement to settlement, village to village, and from city to city. They were to continue the warning cry and make strenuous efforts on the right hand and on the left, to teach the people righteousness. The Elders were instructed to preach the first principles of the gospel and not give strong meat to those who need milk. They we counseled to guard jealously the feelings of the people and strive to bring them to a unity, rather than sow seeds of discord in their midst. As Elders are always on the go, they have no need of permanent headquarters, and should "pitch tents" where night overtakes and "pull stakes" on the morrow. Elders are restrained from debating with men. The gospel must not be used as an incubator of bad feelings and strife; instead we should meet the people with our "heart full of charity" and never tire in explaining to them the gospel truths. The strong Elder is to take the weak, that both may become strong. Like the apostles of old, they are to take those holding the lesser priesthood and send them out to make appointments and prepare the way for the spreading of the Gospel. In traveling among the people "let no man among you from this hour take purse or script, that goeth forth to proclaim the gospel of the Kingdom. This commandment is unto all the faithful who are called of God unto the ministry." The Elders should depend upon the Lord for all things. In their council meetings during this season the Elders were taught the grandeur of the plans suggested. They were urged to stand invincibly for the same, carrying them out in the minutest detail, being assured as a result of such obedience of health, power and success. On the above platform, in the main, work was begun in the year 1896. It was extremely gratifying to note the beneficial results characterizing the labors of those who were obedient. Many were the testimonies sent in by the Elders reporting how well the Lord had favored them. They heal the sick through their administrations. In going among the people some are given money, others have them as honored guests. The poor and ignorant were not the only listeners, quite the reverse, for many learned and broad-minded people were seeing the beauties of what the world calls "Mormonism." It will continue to go on, and the campaign of truth will continue until in disgrace error shall have passed into oblivion.

(To Be Continued.)

Knowledge and Wisdom.

Knowledge and wisdom, far from being one,
Have ofttimes no connection. Knowledge dwells
In heads replete with thoughts of other men:
Wisdom in minds attentive to their own.
Knowledge—a rude, unprofitable mass,
The mere materials with which Wisdom builds,
Till smoothed, and squared, and fitted to its place—
Does but encumber whom it seems to enrich.
Knowledge is proud that he has learned so much;
Wisdom is humble that he knows no more.
—Cowper.

GLEANINGS.

Some residents of Pink Hill, Lenoir county, N. C., had years ago built a church known as the Advent Chapel. They made a deed stating that all denominations except the Catholic and colored people could use the same when it was not occupied by the Adventists. We asked for the privilege of holding meeting there on Sunday night, March 11th, 1900. We were granted the privilege we desired and walked thirteen miles on Sunday and held three fine meetings prior to the meeting appointed in the chapel. The Adventists had the night before held meeting in which the speaker, Mr. Cherry, had dwelt upon the beauties of Christianity, and exhorted the people to love and obey the commandments of Jesus; to always be charitable to all, and to love their enemies. After we had filled the lamps in the church house and were waiting for the audience, Mr. Cherry and the Justice of the Peace arrived, informing us that if we held meeting in the church we would be arrested for trespass. We questioned them upon the item in the contract, and they stated emphatically that the deed stated no Mormons should preach in the chapel; that Catholics and colored people were not barred. We then wanted to know why the Mormons were not allowed to have the same privilege given other denominations. After some conversation, in which the gentlemen belied themselves several times, we decided it would not do to go on with our meeting in the church. A large crowd had gathered, so we announced from the chapel steps that we would hold meeting in Pink Hill that night if we had to hold it upon the street. We shook hands with Mr. Cherry and the Judge, thanking them for all they had done, and asked the Lord to bless them. A gentleman offered the use of his house and we were followed by nearly all the people. The house and the yard were crowded with people. We opened our meeting, which was a grand success. The subject of Revelation was treated upon from the text, Where there is no vision the people perish. (Prov. 29-18.) A comparison was drawn between the cold, barren, frigid zone of sectarianism, with their dead works, man-made systems, and heresies and God's beautiful Gospel system of revelation. The people seemed to be much interested. The Christian gentleman said before some people, who informed me that if he could get ten or twelve men he would take the Mormons down to the pond and leave them there. Thus we see that "God moves in a mysterious way His wonders to perform." Had we preached in the church we would not had half the audience which we did. The work of the Elders in North Carolina is being felt by the teachers and worshipers of Mammon, and the people are beginning to think for themselves.

JOHN BAILEY.
R. A. PALMER.

One bright, sunny afternoon two Elders were canvassing in one of the rural districts of Georgia. As they approached the house of one residenter they observed the gentleman standing in the door, who eyed them closely. Deciding that the visitors were Mormon Elders, he exclaimed "you scoundrels, get out of here," and so saying he leaped into the house as if in a hurry to procure a gun for their benefit. At this the Elders turned to go and were but a few steps in retreat when they caught the sharp accented command: 'catch 'em, sir, catch 'em!" Upon looking for the meaning of these unexpected imperatives, they discovered the man of the place with a huge masculine dog, which had just been released from his chains for the occasion. "Catch 'em, sir, catch 'em!" he demanded again, but without obedience from the hound.

By this time his wife appeared on the scene beside him and she, too, endeavored to persuade the beast to execute their wish, but was met with a cold indifference from the dog.

Impatient with this impudent disobedience the man seized the hound by the collar, while his wife unmercifully applied a barrel stave to the charitable animal's back. At every blow the poor creature groaned with pain and writhed in agony.

"Now, catch 'em, sir," they demanded, as they turned the creature loose, but the dog dropped his tail and sided up to his master, as if to beg for mercy, both for himself and for his prey, which his massive strength could have conquered with ease.

By this time the Elders were well on their way, but could still hear the echoes of the club on the animal's back, and its cries and groans.

As the Elders passed along one broke the spell of silence by saying, "that family surely has had unequal training, for their dog really has more religion than the man and his wife."

"Quite true," responded the other, "and it is not of the contribution box brand, either."

They laughed and went on.

A Stumbling Block.

Those in the least acquainted with the religious world of today may often ask themselves whence so many lords, faiths, and baptisms: when Jesus, through His apostles, taught one Lord, one faith, one baptism? In the gospel according to St. John 14, 15 and 16th chapters, Jesus told His diciples that He would pray the Father and he would send to them a comforter, which the world could not receive and which would lead them into all truth and bring all things to their remembrance whatsoever He had said unto them. Surely all the different churches are not taught by this comforter, which Jesus spoke of, or else its mission has greatly changed: but stop, let us inquire as to the way of receiving this comforter. Jesus and His apostles taught that the Holy Ghost came, after baptism, by the imposition of hands by one holding the Melchisedec Priesthood.

Since the time of Jesus and His apostles, man has created a holy ghost of his own. In place of being called of God as was Aaron, by phophecy and revelation, and trusting in the Holy Ghost to lead and guide, he has created schools where he must be taught God's word, according to the wisdom of man, which Paul teaches is foolishness with God. After a course in one of these schools the candidate is sent or called by a church, God being left out, to preach God's word, if perchance the church can pay him enough.

When asked by others to use their meeting house these modern teachers of Jesus will likely tell you there is some disunion in the church now and if you preach it would cause more.

Jesus says upon the rock of revelation will I build my church and the gates of hell shall not prevail against it. These modern divines say, by actions, our church is built upon the sands of man-made doctrine and priestcraft, and when we see the floods and storms of truth and righteousness sent by the Mormon Elders, we are fearful least our

salary shall be lowered and we will be compelled to seek employment elsewhere.

Oh, blush for shame, modern Christianity, how dare you blaspheme God's holy name by saying He teaches all the hatred and strife and different opinions even in the same church, when He says He is the author of peace, love, joy, meekness, gentleness? JOHN H. BANKHEAD.

Elder Don C. Benson has been chosen to preside over the North Kentucky conference to succeed President L. M. Terry, honorably released.

President John Peterson and Elder Wm. H. Jensen, of the East Tennessee Conference, spent Friday, the 30th ult., in Chattanooga en route to their homes in Zion. Elder E. L. Pomeroy has been appointed to succeed Elder Peterson, and we expect to see this Conference continue well in the lead under his leadership.

Christ and the Earth—An Allegory.

BY O. F. WHITNEY.

I.

The world lay wrapt in Death's embrace. The tale of the Tempter had triumphed, and the pinions of his power now fettered the fair limbs of God's beauteous creation. Earth, a virgin, beguiled, ensnared in sin, shrank shuddering from the touch of her would-be violater and destroyer.

Hark! a cry for help. The captive strives to free herself from the fell clasp of the foe. Summoning all her powers, she springs erect, and, grasping her chain, essays to rend it asunder. It will not yield. The links are firm, the staple strong. Madly she tugs and toils. In vain, alas! in vain. Baffled, bruised and breathless, she sinks exhausted, and the arms of the monster Sin once more enfold her. His hot breath blisters her cheek, his cruel fingers clutch her throat, his fierce eyes flame with passion. Again and again she struggles, exerting all her strength to repel the foul polluter. Alas! his strength is stronger, his grasp a grasp of iron; he holds her writhing form as in a vise, gloating over her despair, exulting in her misery, and laughing to scorn her fruitless efforts to be free. Vainly she weeps and pleads and prays. No mercy melts that icy heart, no pity beams from out that baleful eye. She is lost, she is lost! For who can save her now? Oh, that a virgin should be defiled! Oh, that she should be dragged into deeper depths of shame than those in which her wayward will and youthful folly have plunged her!

II.

A cry for help was heard in heaven. The incense of tears, the perfume of prayers came up before the great White Throne, and the heart of Him that sitteth thereon—the mighty heart of the throbbing universe was touched with compassion. "Go down, my Son, and rescue Earth; strike off her fetters, vanquish her foes, and bring her back, thy bride, to reign in glory. The decree of her banishment we revoke. She hath suffered double for all her sins. Go, bring her hither, that we may place upon her brow the seal of pardon, a diadem of power." So spake the Eternal Father.

Obedient to the royal mandate, the Son departed from His Father's house. Yet went He not in glory, with courtly train or blazing equipage; nor as warrior girt for battle. No chariot he rode, no charger mounted. No shining armor encased Him. Nor sword, nor spear, nor shield He bore. For this He reasoned wisely: "My mission is of love, my errand one of mercy. I go my bride to woo. She shall love me for myself, and not for wealth or station." Doffing His celestial crown, sparkling with jewels of souls erst redeemed; laying aside His golden scepter, and exchanging kingly robe for pilgrim gown, the Prince of Peace bade heaven farewell, and solitary and alone descended the stairway of the stars.

III.

A sound of falling shackles in the dungeons of despair! The clash of bursting gates, the roar of crumbling ramparts, the shout, the song of joy, the trumpet-peal and thunder—march of victory. Earth! thy hour is come. Deliverance is here. Hell's battlements are shaking. Her walls go down. The standard of Liberty floats triumphant above her ruined strongholds! But ah! there looms another sight. A cross, a crown of thorns, a mantle, blood-stained, torn and trampled. What mean these emblems—these ghastly signs of suffering? Was this thy greeting, Earth, for Him, thy great Deliverer? For this came He to woo thee, to rescue and redeem thee, to exalt thee in glory above the stars of God? Is it thus a bride doth meet her lord? A voice from the depths gave answer: "Not mine, not mine the blame. I knew thee Lord, and welcomed thee; but Sin and Satan laid thee low. In the hour of my deliverance thou wert slain. Woe, woe is me, a widow—a widow ere a bride! Where art thou gone, my Lover? My God, my God, why hast thou forsaken me?"

Far through the night a solemn Voice fell echoing: "I go to prepare a place for thee, that where I am, there thou mayest be also. Fear not, O, Earth! I have broken the bands which bound thee. Thy foes no more shall ensnare thee. The midnight hour is past. The morning breaks in glory. My bride thou art and shalt be. For, lo! I come again to claim thee!"

POWER OF EXAMPLE.

BY W. W. TAYLOR.

How easy it is to talk. To quote Brother Millen Atwood's favorite phrase: "Talking is the easiest part of our religion," or, in other words, to tell others how they should perform their duties. Yet with all the advice that is given, how much of it is practically applied?

There seems to be a natural desire in man at least to be considered good, and to have the reputation of exercising a good influence over others, and whether this is the cause for it or not, a disposition to teach or advise others very generally exists. How naturally the question arises: "Does he practice what he preaches?" and what a difference in the effects of his teaching does the answer have. The Elders in going abroad to preach to the nations of the earth, told the people that God had restored the Gospel. What effect would their teachings have had, if they had gone forth and said: This is only an experiment with us. We think that if a people sufficiently large could be congregated and they would embrace such and such principles, certain results might follow. But this was not the message they bore. They said: "We have obeyed the principles that we teach, and we know that they are of great value to mankind, because they have benefited us, and for the sake of offering these principles to those who were unacquainted with them, we were willing to leave home and friends that all who desire it may enjoy the same blessings that we have enjoyed through our obedience. And though in so doing, we may be regarded by the majority of the people as impostors and false teachers, that does not weaken our testimony in our own estimation, for we have obeyed the doctrines we teach, and know whereof we speak." What a weight such testimonies, coupled with spiritual and reasonable requirements, would have with the honest in heart, and how much it would be appreciated by such, compared with the cant and hypocrisy and uncertainty of the doctrines taught in the world! As members we frequently hear it repeated that by seeking the Lord in humility, we can obtain the same testimonies, that our parents have taken so much pleasure in bearing that we quite often hear the same instructions given by the young themselves to each other, in their meetings for mutual instruction; which is all right when such instructions are given in a proper way and under proper influence. But may we not ask the same question of the young as we would of those of maturer years: "Are you teaching from experience, and if so, how do the principles that you teach affect your own life?"

If a young man, urging his companions to seek the Lord, with a view of obtaining testimonies of the truth, and a knowledge of the Fathers' will concerning him, can say: "I took the course I recommended to you, and I enjoy the results that are promised," his words would have more effect than those of another person, young or old, who simply taught what they had heard some one else say, but had never realized themselves. As an illustration: There are certain blessings promised through observing a revelation called "The Word of Wisdom." A young man being desirous of obtaining the blessings promised through obedience to the counsel therein contained, follows the instruction given and finds that the promised results follow, and are of great benefit to him. He feels a desire to impress the truth of the principle upon others. What can be more forcible than such teaching? Where the results of the course indicated are shown in the life and conduct of the teacher; giving evidence that he does not talk for the sake of being heard, but because he wishes others to enjoy the same blessings that have attended his own obedience. If such qualifications are necessary to those who teach the young people of God, is it not as essential that they should seek to qualify themselves, on the same principle, to teach the Gospel to the nations of the earth? Because we have been benefited through our obedience to principles that the world does not understand.

The New Philippines.

The Philippines is now a familiar name in American ears, but few know that the title of the "New Philippines" was once attached to a large area of American soil.

The first settlement in what is now Texas, says the Indianapolis Journal, was made by French emigrants in 1685. During the next twenty-five years there was an intermittent struggle between the French and Spanish for supremacy, resulting in favor of the latter, and in 1814 the name of the "New Philippines" was given to the country.

This was its official name in Spanish records for many years, and until the name Texas, from a tribe of Indians, gradually came into vogue.

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SATURDAY, APRIL 7, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

We realize that there are a number of people receiving Stars complimentary from Elders who have labored or who are now laboring in this mission. We wish to speak a word here to those who are NOW receiving The Star complimentary from Elders who *have* labored in this mission and have been released from their duties here. To these we wish to say: If your complimentary subscription has expired (this is shown in connection with your address on each paper you receive), or as soon as it does expire, please notify to discontinue your paper, unless you desire to renew the subscription; in this case please renew as soon after the expiration as possible, as it will avoid cutting your name from our list and replacing it.

Never be afraid of doing little because you cannot do too much.

THE SABBATH DAY.

There is much controversy going on in the Christian world regarding the Sabbath, or the day set apart and sanctified for hallowed worship and devotion to God. It will not be the purpose of this article to endeavor to elucidate the subject from a Scriptural basis, or prove the day appointed, but merely to answer a few of the arguments invariably used by advocates of Seventh Day worship, and explain the necessity of a strict observance of the Sabbath day. While the Latter-day Saints believe, with the majority of Christendom, that the first day of the week, according to our present calculation of time, is the day appointed of God in the heavens for devotional ceremonies; still we would have it understood and known by all, that we are not simply imitators in this particular; we do not worship on this first day because others do, but we rely solely upon the revealed word of God given in these Latter Days for our guidance and government in this regard.

If there is one passage of Scripture used more than any other by those who believe that the Seventh Day, or Jewish Sabbath, is today in vogue, and enjoined upon us of the Lord, it is the one found in Matt. 24:20, where Jesus says, "But pray ye that your flight be not in the winter, neither on the Sabbath day." "Now then," says our friends who believe in the Seventh Day worship, "the destruction of Jerusalem was accomplished by the Romans in A. D. 70; and the Sabbath, therefore, was certainly commanded by Christ as late as that period." Let us see, for we can find nothing in the above declaration, or the circumstances connected therewith, to warrant such a conclusion. Why did Jesus warn His disciples? Was it not because He desired them to escape from the clutches of the bloodthirsty Roman soldiery, and thus save themselves from the bitter seige which awaited those who would be found within the walls of the city when the army should encircle it round about? Yes! Well, then, by saving themselves from the cruel foe, would they not be doing the will of God through Jesus Christ our Lord? We reply that they certainly would. Was it not a good thing for them "to flee to the mountain" in order that their lives may be spared to carry on the work of God, and preach His everlasting word? You all agree. Then why not do so on the Sabbath day, as well as any other, for the Lord said it was lawful to do good on the Sabbath day (Mark 2:2). Let us reason just a little farther: Christ, with His prophetic eye of inspiration, could see, looking down the stream of time, that the Jews would continue to keep the seventh day holy according to the law of Moses, which law inflicted a penalty of death upon those who performed manual labor upon that day. Here is what the Scripture sayeth: "Six days shall work be done, but on the seventh day there shall be to you an holy day, a Sabbath of rest to the Lord; whosoever doeth work therein shall be put to death." (Exodus 35:2.) From this we can readily see that, in the advent of the Apostles' preparation for flight to the mountains on the Jewish Sabbath day, the Jews would lay hold upon them, cast them into the prison cell, and in all probabilities cause them to be put to death; thus the purpose of Christ's warning would have been thwarted, of no effect, and they may just as well die by the edge of the Roman sword as be killed by their own countrymen for breaking (?) the Sabbath day. For this cause, in order that they might make good their escape, Jesus told them to "pray that their flight be not on the Sabbath day;" not because He had any particular regard or sacred reverence for the Jewish Sabbath, but because He desired His followers to be delivered from the fierce persecution and ignominious deaths which He verily knew would befall the wicked and ungodly Jews. Having gone thus far in our dissertation of this phase of the subject, let us now turn our minds and attention to the necessity of being strict observers of this Holy Day—not in word or letter, but in the spirit and hope of pleasing our God, from whom all blessings flow.

There seems to be a growing tendency among many to disregard the Sabbath day, and to change it from a day of rest and communion to a day of recreation and jollification. This should not be, for it is displeasing to God, and contrary to His will and word. The Sabbath should be to us a day of rest, wherein we worship God in spirit and in truth. We should seek for the communion of His Holy Spirit, which leads and guides into all truth, that we may pay our devotions as is pleasing and acceptable in His sight. It should be the desire of God's children to keep sacred and holy this blessed Sabbath day, and thereby show their gratefulness to our Father, for His goodness, love, mercy and kindness. We cannot show to God our deep love, joyful appreciation, and sacred regard, for the glorious light of the Gospel, the beautiful, simple principles of righteousness, in a more pleasing manner than by keeping holy and sacred this appointed day for hallowed worship. The Lord requires of us; whether upon the streets, in the worshiping assembly, or within the sacred folds of the home circle, to study His word, to let our thoughts reach out after the inspiration of His Holy Spirit, our minds to be guided in the channels of religious thought, that we may store our intellectual faculties with a knowledge of His purposes, as shown in the sacred things which have come to us. Let us do as God has commanded, "Keep the Sabbath day holy," for it is absolutely essential to the well-being and exaltation of our souls. As we disregard this holy day, infidelity will increase in a geometrical ratio, and every other evil work; revere and respect this sacred day; do not make it a day of pleasure, but, on the contrary, a day of worship, of reverence, and love for the Supreme Being, remembering that,

> A Sabbath well spent
> Brings a week of content;
> And joy for the toils of the morrow;
> But a Sabbath profane,
> Whatsomever may be gained,
> Is a certain forerunner of sorrow.

"Ye Elders of Israel:" God has blessed us with His Holy Spirit, and by its divine aid we can be led into paths of righteousness, peace, happiness and Truth. Let us do all we can to help and assist each other, and never allow the green-eyed monster—Jealousy—to creep in amongst us. We must needs be watchful, prayerful, sincere, humble, and faithful in all things. We have a great and glorious work to accomplish, and in the performance of this bounden duty we shall find that the evil one, even Lucifer, will stir up the sons of men to oppose, persecute, and revile us in this grand and praiseworthy work. We must fast often and humble ourselves before God that we might receive of that Holy Spirit, which is a comforter in every deed. We shall find many obstacles to surmount, trials to

endure, difficulties to encounter, and tribulations to overcome. If we would successfully meet and triumph over these, then we must train our minds, our thoughts, and our intellects in the channel of divine Truth, drawing nigh unto God that He may draw nigh unto us to comfort, bless and protect us at all times. Let us keep our covenants sacred; be true to all our promises, and at all times work for the glory and honor of God, the spread of truth, and the advancement of righteousness.

All persons wishing their papers stopped should notify us as soon as their subscription expires; being particular to give their addresses, as well as their names. We expect all subscribers to remit for back subscription when they continue to take our paper from the office after the date of their expiration.

Abstracts from Correspondence.

Goldsboro, N. C., March 27, 1900.

Editor Southern Star:

Dear Brother:—We do not desire you nor the readers of your valuable paper to think that the Conference in North Carolina is either dead or dying, although but little is seen in The Star concerning it. We are happy to say we still live and enjoy the spirit of our mission, as is proven by our weekly report as published by you.

There has been between forty and forty-five Elders loboring here during the winter. The most of these are only very young men, ranging from 18 to 30 years of age. They are all striving to "let no man despise their youth," as Paul exhorted Timothy to do.

Some of them are laboring in the cities of Raleigh, Wilmington and Goldsboro, where our headquarters are maintained. The others are laboring mostly in the eastern counties. They preach wherever opportunity presents itself, very often receiving the free use of school houses, and sometimes churches are opened; yet bigotry and prejudice often close both public and private houses against them.

We find that those who pose as pious Christians and wear a sanctimonious face dressed in ministerial garb are generally the direct cause of this narrowness.

"Mormonism" is often the text even in sanctified pulpits, and handled without gloves, as the saying is, without regard to truth or decency.

Many signs follow the administrations of our Elders, and if they were all collected and recorded in one article, many a so-called Christian would "stare." We expect a good harvest as soon as warm weather is well under way.

No preaching has as yet been done in Goldsboro, only against us, but we live in hopes of yet raising our gentle voices here in defense of a much maligned and falsified cause, declaring both long and loud that God has again spoken from heaven and that the Latter-day Kingdom has been established here upon the earth. That Joseph Smith was a prophet. That the Book of Mormon is true, and we ask all readers of The Star to use their faith and prayers to that end.

We have many good, fair-minded friends in this city and do a little preaching on the outskirts of town.

Your brthren in the cause,
JOHN M. HAWS,
JOS. P. BISCHOFF,
ROBT. L. HOUTZ.

Witt's Foundry, Tenn.

Editor Southern Star:

Please allow me a little space in the noble Star for me to express my thoughts toward the Latter-day Saints. I began to read some of their literature some time ago, and in October, 1897, my mother and myself were baptized. From that hour I have felt the peaceful influence of the Spirit of God upon me, and I know of a surety the Latter-day Saints is the church of God. Of course we are persecuted, but that shows we are the children of the Heavenly Father, and if we will live Godly in Christ Jesus we will enter into His kingdom. I am trying to live up to my duties and I wish all the people could see the plan of salvation, whereby we trod, as I do. Although we are unjustly persecuted, I can endure it with faith, hope and charity, knowing that the gospel as taught by our Church is true, and if I endure to the end I will be saved.

SARAH H. WESTON.

Ridgeville, S. C.

Editor Southern Star:

Dear Brother:—We read in The Star of many wonderful works that have been wrought through the power of Almighty God here on earth in these the "Last Days." They are interesting and edifying to all readers and tend to strengthen the testimony of the scattered sheep throughout this mission. I have been an eye witness to a great many things pertaining to the work in which we are engaged, and to the manifestations of the Spirit, and desire that one or two of them should be made known. There are two cases of healing that are so bright on my mind, being performed through the power of God by the laying on of hands. A non-Mormon named Mrs. Ann Jones, of Cherokee county, South Carolina, sent for Elder Jas. A. Smith and myself by night. We went at once, finding her very sick with fever and pains in the side. We asked what we could do for her. She said: "I believe that you are the servants of God, and that if you will pray for me your prayers will be answered." We prayed over her, anointing with oil, and rebuked the disease by the power of the Priesthood, which we held. I promised her in the name of Israel's God that she should be made well from that very moment. She had been sick for seven weeks, the doctor having failed to cure her. Our prayers were answered, she fell asleep, arising the next morning and took up her work, so long laid by.

She no longer believes that we, the Elders of Israel, are the servants of God, but says, "I know."

My companion, Lorenzo E. Hoskins, of West Portage, Utah, was stricken last week with what I supposed was inflammatory rheumatism. Saturday night the pains were almost unbearable, and he began to swell up. The pains were over his heart and it was almost impossible for him to breathe. We all wondered what to do. I went out and almost heard the words, "O ye of little faith." I felt this rebuke very strongly, and told Elder Hoskins that I would anoint the swollen places with oil. He said it was his desire, so I did so at once, and then laying my hands on his head, commanded the disease, in the name of Jesus Christ, to depart. Elder Hoskins arose in the morning, feeling most like a new man. The folks wondered what it was that helped him. We told them that the Priesthood of God was here on earth and that many wonderful works were done through faith.

Your brother,
GEO. L. MORTENSON.

Perry County, Miss.

Editor Southern Star:

I desire space in The Star to add a few words. Seven years ago last September I was taken very ill with typhoid fever and was under the treatment of the doctor three weeks. He gave me up, saying I would be dead by sundown that day. The doctor was just leaving as the Elders came in, and as I was unconscious my husband desired them to administer to me. He held me up while the Elders administered to me, rebuking the disease. The fever was reduced and I gained strength, being able to sit up in bed next morning. From that day I have gained strength and can bear testimony that it is today as in the days of the Savior, the sick are healed and Satan can be cast out. God did heal me through his servants, the Elders. An evil spirit came out of me which I saw with my own eyes. My husband, mother and the Elders saw him. I am happy to think I live in this dispensation of the fullness of time, when God does speak to His people. When the same blessings that ancient Saints enjoyed are for the true believers today. May all the faithful be blessed is the prayer of your sister in Christ, GINNIE MORRIS.

Magnolia, Tenn.

Editor Southern Star:

If allowed a little space in your paper I would like to say a few words in regard to the "Mormons" and what I have learned about their doctrine.

In the year 1887, very late one evening, two Elders, D. C. Markham and Geo. W. Stranger, called at my father's house and asked for entertainment; informing us that they were traveling without purse or scrip. My father welcomed the Elders in and they soon were talking upon the gospel. I was a mere child, only 9 years of age. The men and their doctrine were strange, yet their words seemed reasonable and satisfactory to my soul. Later I began to investigate the teachings, finding them to agree with the Bible. August 9, 1896, I, in company with my brother, S. A. Bigham, and Louisa J. Beecham, were baptized into the Church of Jesus Christ of Latter-day Saints by Elder Henry A. Grover. I can say with an open heart and a truthful tongue that I have a testimony that the gospel is true, that the Book of Mormon is the word of God; Joseph Smith a true Prophet of God. How pleasing to me if every living soul could see the gospel in its true light, and be endowed with the Holy Spirit that leads into all truth. If they would but take upon themselves the cross of our Savior, for His yoke is easy and His burden light. It is true that the doctrine of Christ is not popular, yet we can rejoice when our name is cast out as evil; when we are scourged in the synagogues as I have been, only makes us more humble and prayerful. Yes, it makes us more tender-hearted and brings us to a unity of the saving faith.

Yours in the cause of Truth,
BRO. BIGHAM.

CHURCH AND STATE—A PARABLE.

BY BEN L. RICH.

The State.

Out from the long and dreary darkness of tyranny, which fell like a cloud over the world twelve decades ago, sprang the necessity of a republic, a government of the people, wherein man could enjoy the rights, the inalienable prerogatives of human inheritance. It was inspired of God, and patriots wrote that all men are born free and equal. It was a noble cause, though it cost the lives of thousands of the New World's best men, in whose blood it was indelibly recorded on the index page of the Book of Nations. A government was brought into existence by a union of thirteen colonies. Thus came the United States of America. Over this government there are a President and a Vice-President, who are elected to the office of presidency and vice-presidency, by the operation of the elective franchise of the citizens of the Union. The President is counciled by a cabinet of statesmen. Under this corp there are the armies and navies, civil and war departments of the nation. These are the nation's executives. The national legisla-

ture is composed of two houses; a senate, whose members are senators, and those whose members are called congressmen. Here laws are made, treaties formed and wars declared. The members of this department are elected by the people directly and indirectly. The judiciary wing of the government is made up of courts; the supreme court and several minor courts. This organization deals out justice to citizens who may have been wronged. It also prevents the abuse of power. The Union is formed from States, over each of which there is a Governor, elected by the people. A state legislature of two branches, the house and senate and state courts act as the legislative and judiciary, respectively, to the state. In the state there are county and city governments, each with its individual executive, legislative and judiciary organizations. Thus in brief, is the government, in officers, of the United States. This national system is sustained by revenue taxes. If the government is administered in the spirit of its inception the soverign of the country will enjoy peace among themselves. They will not be imposed upon by the tyranny of foreign powers. Their rights will be respected, and by virtue thereof, freedom in religion will be granted. Prosperity and temporal happiness will reign, and as long as a citizen does not encroach upon the rights and privileges of another citizen, he will be allowed liberty, that boon of life; he can do, say, live and act as he desires. He is his own master and subject. Such is the condition when the constitution of the United States, for which the patriot fathers lived, fought and died. Is it not beautiful and grand?

But after an elapse of eighteen centuries were the noble defenders of liberty to come back to watch the progress of the seed they had planted, what would they think if they found this condition existing under the stars and stripes? Instead of effective and tenacious organization, the generals and sea captains, with their armies and navies, were only extant. The army officers and naval commanders issued all the laws and inforced their obedience by their commands. Instead of the enjoyment of liberty, of the elective franchise of peace and prosperity, the people felt only the tyrant's hand, and reduced from the state and independent soverigns, to the condition of servile, base and dependent serfs; enjoying only the right which had become a burden of paying exhorbitant taxes. This state of affairs existed, too, under the constitution, which, still the same by name, was so perverted and altered by selfish man, that it was only a shadowy figure of its pristine self. Instead of a country of freedom, it was a country of serfdom. If the fathers found a state of affairs so dark, so brutal, so degraded, so barbarous and unrighteous, what could contain the storms of indignation and righteous wrath with which they would anathemaize the perverters of liberty, the enemies of humanity, the destroyers of temporal salvation? Would they not know that deception and hypocrisy, selfishness and weakness, resultant from wickedness, had been agencies in undermining all the American institutions? What a living lie and sin it would be, too, for this system of cruel despotism to exist under the flag of 1776, and known as the United States of America! Oh, wicked dream! Oh, awful contemplation! May the God of nations forbid such a perversion of our constitutional rights!

The Church.

The night of religious confusion and hypocrisy was made musical by the singing of heavenly choirs; it was electrified by the proclamation: "Peace on earth, good will to man, for this night is born the Messiah." Christ grew to manhood. He was baptized of John in Jordan, and then entered the ministry. Although he came in fulfillment of prophecy and people were scaning the horizon for their redeemer, he was persecuted, rejected, cast out and spat upon. Religious bigotry and intolerance were in full bloom, and the Son of God was made its victim. He was crucified, He atoned for the sins of a fallen race. After an elapse of a few days the body of our Lord became quickened and he arose an immortal prince, the victorious author of the scheme of eternal salvation, having risen from beneath all things, even the stable manger to the master of all things, even the throne of an omnipotent, omniscient God. After His resurrection, He labored forty days among His followers, teaching them as He had taught before His crucifixion, informing them on subjects which seemed cloudy to their understanding. The great Savior of Love, perfected His church of peace. He gave all necessary authority. He explained thoroughly every detail of the work of His church, and bidding His authorities farewell, went to His father. He will return some day. When He arose He left his church established in beauty and perfection, ready to commence the spreading of the gospel, to teach every principle and observe every law. Thus, was the way to salvation marked out and arranged. And what do we find? In organization, Christ put in His society, prophets, apostles, high priests, seventies, elders, bishops, teachers, priests and deacons. This was the organization, every officer to perform his special duties; all working in perfect concord and harmony. And why should not Christ's government work so? The officers were called by God; through prophets, employing the gift of revelation, they enjoyed the blessings of visions, of dreams, healing, of prophecies; of tongues, of inspiration. They enjoyed peace and happiness. Every man was to every other man a brother, and every woman a sister to every other woman, all brothers and sisters together. Love and charity reigned in every heart. The initiation into the fold was obtained by first believing and trusting with implicit faith in Christ, thereby turning away from sin by repentance, after which the candidate for salvation was immersed in water for the remission of sins and received the comforter, the agency of truth and good will, by the laying on of the hands of constituted authorities. Thus, in fundamental, was the institution of Christ, as He perfected it. Thus, did the holy apostles and prophets teach, live and practice. Is it not beautiful, harmonious, consistent, musical and simple? It could not have been otherwise since the omniscience of a Deity figured in its inception.

But now, after an elapse of eighteen hundred years, were the Lord of humility to come back to the earth to the popular Christian world, to measure the growth of His life's mission, with what sorrow, more excruciating than His agonies on the cross, would He weep? What a look of godly indignation, more kingly than at the expulsion of the money changers from the temple, would kindle His visage? Instead of His church existing in harmony and peace with apostles, prophets, pastors, evangelists, teachers, deacons, etc., He would find over half a thousand militant, jarring, quarreling, jealous sects, all professing divine authorship, one having this officer, another the name of that, all of them together containing only a fragment of the once perfect organization. All crying that the more powerful and authoritative officers, such as apostles, prophets, seventies, etc., were no longer needed. Instead of finding the divinely established way of entering the ministry through prophets and revelation, they deny revelation and reject prophets, some of whom they have killed. Selfish men arrogate unto themselves the honor of calling themselves, and use their assumed office for money making, instead of laboring with out compensation, as they were commanded in the long ago. Instead of recognizing the first principles of the gospel they claim that they are non-essential and say that only a belief in an imaginative nonenity incorporeal and uncreate God is all that it requires for salvation, which they assert is rolling in laziness and indolence on the clouds. Instead of finding the Gospel the institution of intelligence, of peace, of love, which He established, would He not behold a perile system of superstition and ignorance, of persecution, bigotry and confusion? Would He not discover that His church existed only in name in the fashionable world, that the word of God, the constitution of righteousness, had been altered and changed? Instead of finding anything in Christendom, which the gospel was, would the Christ not find everything which it was, and is not?

How black and blasphemous is this age of apostacy? It contains everything to invoke the wrath of Almighty. Truly, is the present condition of the Christian world a too severe comparison to that awful reign of political darkness, which we pray will never be visited upon our country.

Is it not reasonable, the re-establishment of the salvation scheme as it was in ancient days? And is it not consequent that persecution will follow the ambassadors of truth now as formerly? Christ, eighteen hundred years ago, was jeered at, and spat upon, by temperaments, whose counterparts in this age of bigotry and hypocrisy point their finger at the humble Elder and say "Mormon."

Advertised.

A new and verdant postmaster in a small rural town had received instructions to advertise all letters uncalled for at the end of a certain length of time. He obeyed orders by inserting the following advertisement in the village weekly paper at the end of the first week of his term of office:

There are ten letters in the postoffice that nobody has called for. If them they belong to don't take notice and call by the end of the month the letters will be sent to the dead-letter office. Anybody expecting letters they ain't got can come and see if any of these letters belong to them. All take notice.—Youth's Companion.

An Incident Before the Civil War.

In the year 1860, in Caliborne county, Tennessee, hawks representing two tribes met and fought. One flock was dark colored and the other gray. At the first engagement, which lasted three days, thousands upon thousands were killed. So great was the slaughter, men in that locality were compelled to hire hands to burn the birds. In the first battle the grays were victorious, whereupon the blues retreated some forty miles westward. There they took their stand, and after a fierce battle completely annihilated the greys.

Amongst the sons of men how few are known,
Who dare be just to merit not their own.
—Churchill.

THE DARK AGES.

BY A. ARROWSMITH.

(Continued from Page 139.)

THE SIXTEENTH CENTURY is remarkable in history as the greatest period of reform in all ages. In it lived some of the most bold and intrepid self-asserters that the world has ever seen, and who came in a time when the world was ripe for their appearance.

The corruption of the clergy and things ecclesiastical was such, that justice demanded extermination, as the world was in the condition of the cities of the plain —Sodom and Gomorrah—ready for destruction. But, like Abraham, who plead with God to save the cities and spare the righteous, so mercy plead in this age, that the world might be spared and man's agency retained. God sent His servants, the reformers, that man might have religious liberty, and freedom to worship as he saw fit, and thus mercy prevailed.

The Pontiff of Rome, Julius II., was at this time a great warrior, loving bloodshed and carnage, laying cities to waste and otherwise devastating Europe. The occupation of this Pontiff might give us some idea of the miserable condition the church was in at this time. A man professing to be the vicar of Christ, who lived in camps, amid the din of arms, and who was ambitious of no other fame than that which arose from battles won and cities despoiled. Under such a Pontiff all things must have gone to ruin and the genuine luster of true religion have been entirely effaced. This man died in the year 1512.

Much disunion existed among the different orders, especially between the Franciscan and Dominican factions, regarding the immaculate conception of Jesus. The former approved of it, and the latter disbelieved it, and in order to gain their point, the Dominicans resorted to base fraud and deceit. In one instance some of their priests appeared disguised as spirits, angels and departed saints, to a man named Jetzer, who was taking priestly orders, and favored him with some wonderful fictitious visions, and actually told him that he was so approved of God that he must be marked like His Son; they pierced his hands and feet with nails, and marked his side, similar to the marks placed upon Jesus by the Romans. They fraudulently appeared unto him as the Virgin Mary, who told him she was conceived in original sin and that she abhorred the Franciscans for teaching the immaculate conception. This fraud finally came to light, and the deception was exposed. The Dominican monks, to hush the matter up, tried to poison poor Jetzer.

At this period the public worship was nothing but a senseless round of external ceremonies, adapted to dazzle the eye; and the preaching consisted of fables and the relating of wonderful signs and miracles, which deluded the ignorant masses, who were taught to respect the authority of the church as infallible. The virtues of departed saints, the dignity, glory and love of the blessed Virgin, the efficacy of relics, the duty of adorning the churches, the intolerable burnings of purgatory and the utility of indulgences, were advanced, and tended to increase the riches and fill the coffers of the church. The Roman Catholic authority acknowledges, that at this time, *"the Papal doctrines, jurisdiction and authority, would have fallen into ruin, in all the world, had not the force of the secular arm been employed to support this tottering edifice, and fire and sword been let loose upon those who were assailing it."*

The historian records a horrible line of Pontiffs, holding the Papal chair in this century. Pope Clement VII. was a bastard. Pope Paul III. had two illegitimate children, named Farnese and Sforza, who were made Cardinals in their infancy. He was also reproached with poisoning his mother and nephew, and with having ravished a young virgin at Ancona; also with incestuous and adulterous commerce with his daughter, Constantia, who died of poison, administered by him, to prevent any interruption in his odious amours. He was also caught in delicate relationship with his niece, and was stabbed by her husband, carrying the wound marks to his death. It is recorded of Pope Julius III. that he was scarcely seated, before he made a Cardinal out ot the keeper of his monkeys, a boy chosen out of the lowest populace, and who was also the infamous object of his unnatural pleasures. How horrible to think that a line of authority, purporting to come from Peter, should descend through such a vile and polluted source. Why cannot Christianity today understand and realize that God's authority was never vested in such reprobates, that defiled the earth during the Sixteenth century?

In order to modify the doctrines and make them congenial to the taste, the counsel of Trent met, and the Latin translation of the Bible, called the vulgate, adopted and accepted as authentic and accurate in its translation, it stands today as a guide for the Roman Catholics. The scriptural translation from the Latin vulgate was adopted, on account of its being vague and ambiguous. The people could not understand it and consequently remained in ignorance of the Word of God. The laity were taught that the scriptures were not for the multitude, but only for their spiritual teachers, and the Divine records were taken from the people and largely shut up in the monasteries. The horrible history of this great and abominable church is written in the archives above, and plainly delineated in her ruins today. She still exists, the great "Mother of Harlots," but her power among the Anglo-Saxons is broken. However, among the Latin races, in many cases, we still find these abuses established in the discipline of their church. The pious or impious frauds which are imposed with impunity on its deluded followers, are the same today as they were formerly. If we pass in review the corruption of the clergy, the ignorance of the people, the devout farces and ceremonies of worship; the insipid jargon and trifling rhetoric, that prevail in the discourses of their priests, we can see that the counsel of Trent did not better, to any great extent, the general spiritual condition of the church.

Among the reformers, who were marvellous characters, full of zeal and courage, none was more bold than Martin Luther, who was born in the year 1483, in the town of Eisleben, Prussia. This great man came out of obscurity and poverty and won everlasting fame for his bold affront, before the great Papal power. His memorable expression before Cardinal Cajetan, at the Diet at Worms, when he stood a lone man before his most powerful enemies, explains the nature of his character better than I can. He said, "Unless I am convinced by scripture and reason, I neither can nor dare retract anything, for my conscience is a captive to God's word, and it is neither safe nor right to go against conscience. There I take my stand. I can do no otherwise. So help me God. Amen."

Luther was a brave, fearless and intrepid man, and it is remarkable that he died a natural death, as he was much sought after and hated by the Roman church, who looked upon him as a dangerous heretic. He died in the year 1546. Contemporaneous with Luther was another great reformer, named Philip Melancthon, who was born in 1493 and died in 1560. He was a great scholar, being a friend and companion of Luther. He was chief aid to the latter, in formulating, writing and expounding his creed.

Ulrich Zwingli, born in Switzerland in the year 1484, and slain in a battle, which was fought between his followers and the Roman Catholics, in the year 1531, was a bold spirit, who opposed Luther in some of his doctrines, especially transubstantiation, the tenet which Lutherans and the Roman Catholics hold so dear to this day. John Calvin stands in the van of the reformers. He was a man of great intelligence, who bore an implacable hatred to all Romish superstition, and yet, full of bigotry and intoleration. He was born in France in the year 1509, and died in 1564. John Knox adopted the ideas of Calvin, preaching and expounding the same in Scotland.

Perhaps the greatest step from beneath the power of Popery was taken by Henry VIII., king of England, who was a wicked, vile man, in fact a monster, but who opposed the powers of Rome, and hurled defiance in the teeth of that great church. Henry was a lecherous brute, with the propensities of a Herod, who, in order to gratify his lustful bestiality, sought divorce from his wife, Catherine, that he might marry Anne Boleyn, with whom he was very familiar. Up to this time he was a favorite of the Pope, who gave to him the distinguished and honorary insignia of "Defender of the Faith." This same insignia is shown today on every coin of the realm of Great Britain. The letters on these coins are, V. R. D. G. F. D., which in Latin reads, Victoria Regina, Dei Gracia, Fidei Defensor. Translated into English meaning, Queen Victoria, by the grace of God, Defender of the faith. This title has been handed down from the Sixteenth century, and was honorably granted by the Pope of the Roman Catholic church to Henry VIII. for the faithful and energetic stand he took against Martin Luther. But now, Henry was opposed in his lecherous desires by the Pope, who would not grant a divorce from Catherine. This aroused his passionate nature, and he openly rebelled against the Pope's authority; expelled Cardinal Wolsey from his court, reinstated Archbishop Cranmer in his favor, and placed himself as the supreme authority and head of the Church in England. This audacious monarch beheaded his wives at pleasure, robbed the monasteries, defied the Pope and created a church of his own, securing his divorce from his favored archbishop, and causing the sumptuous Cardinal Wolsey to die in poverty and degradation. King Henry VIII., or Bluff King Hal, as he is familiarly called, through his Archbishop Thomas Cranmer, stands as the head and founder of the Established Church of England. The gouty old villain died, feared and despised by all who knew him. His son, Edward VI., furthered the cause of the Church of England, which grew into a great system, even becoming the dominant religion in England. But alas! for the dissenters, Edward died, and Mary, his sister, was made Queen. Her reign was a terror. She was a fanatical religious bigot, fervent in her faith as a Romanist, doing all in her power to extirpate the new faith. She started the fires in Smithfield, and created a reign of horror throughout England. She is known in history as "Bloody Mary." Lady Jane Grey, with her husband, was beheaded. Cranmer, Latimer and Ridley, some of

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 17, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	237		95	61	7	180	172	2		3	11	179			Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1085	278	80	173	20	639	398	59	1	16	41	532			Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	811	133	61	166	33	405	333	35	3	26	47	429			Centre	Kentucky
John Peterson	East Tennessee	37	899	7	42	265	80	475	325	30	5	16	64	430	1		Winston-Salem	N. Carolina
W. D. Rencher	Georgia	36	934	5	154	159	59	425	370	46	4	30	58	621			Columbus	Georgia
T. H. Humphreys	North Alabama	40	1114	12	271	118	53	910	726	122	3	27	72	776			Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	42	1272	271	35	179	25	493	303	39	1	46	82	417	3	1	Palatka, Box 173	Florida
J. Urban Allred	Mid. Tennessee	36	791	524	134	118	22	429	16	12	1	32	66	368			Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	1087	106	550	300	15	686	371	62	2	49	110	812	1		Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	34	948	47	59	692	5	814	678	37	1	19	62	701		2	Charleston	S. Carolina
G. M. Porter	Mississippi	16	372	40	60	93	..	106	1	18	3	1	19	204		1	Baton Rouge	Louisiana
W. W. MacKay	East Kentucky	28	639	15	270	200	17	471	344	15	1	15	33	96			Buck Creek	Kentucky
J. N. Miller	Louisiana	5	75	20	7	13		28	3	10		11	7	74			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	532	296	9	339	7	329	52	23	1	2	24	201		4	DeFuniak Springs	Florida
L. M. Terry	North Kentucky	25	517	83	49	198	22	259	170	18	1	13	46	439	3	6	Bagdad	Kentucky
Geo. E. Maycock	Ohio	25	427	136	601	51	41	974	99	11		8	25	253	1		539 Betts St., Cincinnati	Ohio

the best men of the Sixteenth century, were burned at the stake. Ridley and Latimer were martyred together, and appeared satisfied with their fate, kissing the stakes where they were tied and embracing each other. Latimer said, "Be of good comfort, Master Ridley, and play the man! We shall this day light such a candle, by God's grace in England, as I trust shall never be put out." Cranmer was rather weak and vacillating, and feared the torture, and he was forced to write and retract some of his views; which were exacted by torture; but when he came to die, he died bravely, and regretted that he had made any written retraction. So keenly did he feel this, that, when the fire was kindled, he held his hand in the flames and said, "This hand hath offended," and he held it in the fire until it burned away. The expression, "The blood of the martyrs is the seed of the church," is verily true, and the words of Latimer, strictly prophetic, as such a candle was lit in England that has never gone out from that day.

At the death of Mary, Elizabeth was made Queen, reigning many years. She was friendly and furthered the cause of the reformers, fully establishing the Church of England, and forever breaking the power of the Roman church in that country. For this she is called "Good Queen Bess." It is true that from that day England has advanced and progressed into the mighty empire she now is. And Spain, a Latin race, under the control of the Church of Rome, embracing all her superstitions, which in the Sixteenth century was in the zenith of her power, has sank from a great empire to an insignificant monarchy, and is still sinking.

The reformation tree in England was deeply rooted at the close of this century, and the spirit of reform spread through Germany in an alarming manner. The Huguenots in France also grew, and the Roman church became so fearful of this spirit of reform that they sanctioned their extermination. To this end, on St. Bartholomew's eve (Aug. 22, 1572), at the tolling of a bell, midnight assassins, before appointed, went into the homes of the suspects and began their wholesale slaughter. In the city of Paris alone, in three days, 500 noblemen and 6,000 Protestants were butchered in cold blood. Royalty ordered a similar massacre all over France, and it is stated that upwards of 50,000 perished by these royal assassins. To show that these bloody murders met the approval of the Pope, he ordered a special jubilee throughout Christendom, celebrating this terrible event.

The spirit of the times during this century was reform, and the Protestants grew and spread, in spite of the opposition they met. They divided and subdivided into sects and parties, contending with one another, each in turn claiming inspiration and divine guidance. They placed their own interpretation on the Word of God, making a confused mass of jarring sects, very similar to what we see today.

(To be Continued.)

"Public Officers Not Friends of Mormons."

In this day of religious liberty and freedom of thought, such a headline as the above should be spurious. But recent developments all over this broad land, "the land of the free, and the home of the brave," show plainly that a man's religious views, if not popular with the community, will be dragged into the mire of political partisanism, to be used as a weapon against an opponent, especially if his character is otherwise without blemish or reproach. But, now, will it stop here? From the happening of late in Overton county, Tennessee, it appears not.

There were three candidates for sheriff. One proposed to run on strictly honorable principles. As the day for the primary or primaries approached this man's opponents see success in his favor among the thinking people and naturally began to seek for detrimental precedents and accusations against him.

The all important problem was soon solved. What better argument could be brought against him: yea, what greater stigma? His daughter is a Mormon, and he entertains and respects the Mormon Elders.

All is up now, but to make sure, they added to what they had: like the milk seller, they poured water in as long as it would look milky, and here is what they made: "They say he's got a Mormon Bible, grand book! and some folks say he and his wife were secretely baptized in the night by those awful Mormons."

These and other fabrications of similar cut are carried on every tongue as sweet morsels. Denials and explanations are futile because the carrion of falsehood has created an abnormal appetite. Though of baptist faith, the gentleman has lost the race because he will not cast God's servants off as impostors, but manfully defends them in their rights.

Surely the time is fast approaching, if not already here, as spoken of in the thirteenth chapter of revelations, when they that have not the mark or the name of the beast or the number of his name in their right hands, or on their foreheads, cannot buy, sell or obtain public favor in any way.

ELDER Z. N. DECKER.

Releases and Appointments.

Releases.

John Peterson, East Tennessee Conference.

William H. Jensen, East Tennessee Conference.

E. F. Kingsford, Mississippi Conference.

J. B. Wasden, Florida Conference.

Lars Nelson, East Kentucky.

R. A. Bolin, North Carolina Conference.

Joseph D. Fage, South Alabama Conference.

Appointments.

W. E. Rigby, Chattanooga Conference.

J. H. Watson, Louisiana Conference.

C. E. Wade, Louisiana Conference.

J. D. Thorn, South Carolina Conference.

L. G. West, South Carolina Conference.

J. O. Leithead, East Kentucky Conference.

G. H. Brower, Kentucky Conference.

D. W. Marchant, Kentucky Conference.

Transfers.

A. V. Whitmer, from South Alabama to Virginia Conference.

THE DEAD.

Brother Nelson T. Jordan, of Bay Springs, Chesterfield county, S. C., has passed away, being 74 years of age. Since July 18th, 1898, the time of his baptism, he has been a strong believer in the doctrine of Christ.

March 8th, 1900, Sister Lucy H. Key, of Batesville, Va., died at the residence of her son, I. S. Jameson, Charlottesville, Va. She was baptized May 1st, 1891. Since taking upon herself the Gospel of righteousness she has ever been a fearless defender of the truth, and many are the friends and loved ones who will miss this noble soul, especially the Elders who have been so kindly cared for, always being welcomed around the family altar.

(Semi-Weekly News please copy.)

The beloved wife of E. McGlone departed from this life on Feb. 6th, 1900. For many years this faithful handmaid of God had suffered much from various diseases, which racked her being with pain; but now that the valiant spirit has taken its flight from the mortal tabernacle, we know that her sorrows and trials are o'er. She was baptized Aug. 23d, 1897, and since that time has been a staunch, firm, true Latter Day Saint.

Since our friend has gone to glory,
Though we mourn, yet we rejoice;
For she sought the way to heaven,
And made Jesus Christ her choice.

May the peace, joy, blessings and happiness of heaven attend those who mourn the loss of her who has gone where sorrows are no more.

If mankind could but write down all their evil deeds and gaze upon their deformities through the spectacles of truth they would shudder.

A liar is a moral coward; he is afraid to meet the consequences of his acts.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, APRIL 14, 1900. No. 20.

THE PATH OF INDEPENDENCE.

ANON.

An easy task it is to tread
The path the multitude will take;
But independence dares the stake
If but by fair conviction led.

Then haste, truth-seeker, on thy way,
Nor heed the worldling's smile or frown,
The brave alone shall wear the crown,
The noble only clasp the bay.

Go, worker of the public weal;
When knaves combine, and plot and plan,
Assert the dignity of man,
Teach the dishonest hearts to feel.

Still keep thy independence whole;
Let nothing warp thee from thy course,
And thou shalt wield a giant's force,
And wrong before thy foot shall roll.

"Biggest Show 'Cept One."

Youth's Companion.

A circus was coming to a southern town, says the Portland Transcript, and every barn and fence within a radius of twenty-five miles or more had been covered with the usual lurid announcements. An old-time colored man and a dudish yellow boy were gazing at the bills and wondering.

" 'Barnum and Bailey's circus. The biggest show on earth,' " read the youngster.

"What—what's dat?" asked the old-time darky, pricking up his ears.

The boy read again the legend of the show-bills.

"You don't know what you is taking about, nigger. Dat show kaint touch John Dobbinson's. He use to come froo here, and dat was a show wuth seein'. Dat was de bigges' show on dis earf, sho 'nough."

The old man had evidently not seen a circus for many years. Elderly colored people throughout the south like to talk about John Dobbinson.

"Read it for yourself, then," said the boy. "I tell you that thing says this is the biggest show on earth."

The old man proceeded to spell out the big letters. He waded through "Barnum and Bailey," and after a rest began on the remainder of the sentence:

"B-i-g-g-e-s-t s-h-o-w o-n e-a-r-t-h, S-e-p-t. 1."

"I knowed it! I knowed it!" shouted the old man, jumping up and down in his glee. "De bigges' show, 'cept one! Dat was John Dobbinson's!"

What War Means.

During the last two years 41,375 men have been killed in battle.

OUR CONFERENCE PRESIDENTS.

Elder W. W. MacKay.

Some men there are, whom God has endowed with the gift of making friends. They need not speak, but one clasp of the hand, a look into their face at once inspires admiration and respect. What grander talent, for it is such, can be given man than that of making friends? Elder W. W. MacKay, President of the East Kentucky Conference, belongs to that class of God's servants, who know how to make and retain one's friendship. When President David A. Broadbent was released to return home a short time ago, a good faithful servant was needed to put his shoulder to the "Wheel of Truth." Elder MacKay was the man God desired for that place. He was born in Salt Lake City, Utah, Dec. 29, 1864. His parents joined the church in their early youth and were among the first settlers of Utah. The boyhood days of Brother MacKay were spent in Salt Lake, until at the age of 18, he moved with his parents to Taylorsville, Utah. He applied himself to farming and stock raising, until called to labor in the vineyard of the Lord. Arriving in Chattanooga, Oct. 24, 1898, he was assigned to labor in the East Kentucky conference. Six months as a canvassing Elder showed forth his true metal, proving him to be a noble, God-fearing man. While Elder R. L. Mendenhall was President, Elder Mackay acted as second counselor. East Kentucky can well feel proud of her leader, who will ever be found at his post of duty, striving to upbuild the kingdom of God. May the true worth of this humble man be appreciated, and may he be blessed in his efforts to benefit mankind, are the wishes of those who know him.



ELDER W. W. MACKAY,
President of the East Kentucky Conference.

History of the Southern States Mission.

(Continued from page 146.)

June, 1896.

This month began with general good health prevailing, and the work of the Lord progressing nicely. Conferences were held among the Elders as follows: South Carolina, June 6th and 7th; Kentucky, 20th and 21st, and Middle Tennessee, 27th and 28th. At each place it was vigorously urged upon the Elders to carry out in their minutest detail the counsels given. Particular stress was put upon the request to travel without purse and scrip. To all instructions given the Elders pledged their support, resuming their labors with the zeal of an Apostle. Though the weather was oppressively warm, yet the work continued unabated. It is gratifying to note that the distribution of the Voice of Warning, Book of Mormon and other church works rapidly increased. In South Alabama and Mississippi Sunday Schools were organized, and Virginia furnished a new branch of the church, called Golansville. On the 24th inst. nine Elders arrived from Salt Lake.

July, 1896.

The month opened uneventful. Much inconvenience and some sickness was caused the Elders through excessive heat, particularly during the latter part of the month. Because of the sickness existing among the Texas Elders, caused largely by the unhealthy conditions surrounding their labors, all the Conferences were requested to enter upon a special fast and prayer for the betterment

of that Conference and the Elders who were ill. The 19th inst. was the day appointed for the fast. A change for the better at once followed the prayers to the Heavenly Father. President Kimball met with the Virginia and North Carolina Elders in their conferences held on the 11th and 12th and 18th and 19th respectively. Both Conferences were found to be in good running order. President M. Thomas was released to return home, and J. De Grey Dixon was chosen to preside over the Virginia Conference. Notwithstanding the Florida Elders were threatened by mobs, they succeeded in organizing, near Live Oak, a very promising Sunday School, with prominent people as its supporters. Kentucky furnished a large branch, containing nearly fifty members. During this month the sad tidings of the death of Apostle A. H. Cannon were received. In life we had learned to love our brother with all the affection a heart possesses. His life was before us as a model for the shaping of our own; to encourage all who seek after righteousness. May the comforting influence of God's Holy Spirit attend those who in the death of Apostle Cannon have lost a husband, father, son and brother, were the prayers and wishes of Saints and Elders throughout the world.

(To be continued.)

THE DARK AGES.

BY A. ARROWSMITH.

(Continued From Page 152.)

THE SEVENTEENTH CENTURY dawned upon the world with the spirit of reform fully awake. Spirits of enlightenment and intelligence came, the clouds of darkness, superstition and ignorance, which had covered the minds of the people, for so many centuries, were beginning to disperse. However, the spiritual education, or things ecclesiastical, was not bettered by the religious enthusiasts, called Protestants. The doctrines they advanced were far from the truth, and from their inception they have been "ever learning and never able to come to the knowledge of the truth," but their teachings did tend to broaden and expand the mind of man, and did assist in gaining that great boon, religious liberty. Their doctrines can be summed up in a few words—justification, through grace, without works—as the following from Luther will show: "I observe that the devil is continually attacking this fundamental article by means of his doctors, and that in this respect he can never cease to take any repose. Well, then, I, Doctor Martin Luther, unworthy herald of the Gospel of our Lord Jesus Christ, confess this article, that *faith alone without works justifies before God:* and I declare that it shall stand and remain forever, in spite of the emperor of the Romans, the emperor of the Turks, the emperor of the Tartans, the emperor of the Persians, in spite of the pope and all the cardinals, with the bishops, priests, monks and nuns—in spite of all the world and of the devils themselves; and that if they endeavor to fight against this truth, they will draw the fires of hell upon their heads. This is the true and holy gospel, and the declaration of me, Doctor Luther, *according to the teachings of the Holy Ghost.*"

Such "damnable heresies" as the above has been adopted, almost in its entirety by all protestantism. One of the strongest advocates of Methodism, a diciple of John Wesley, about 100 years ago, used the following argument, "even adultery and murder, do not hurt the pleasant children, but rather work for their good. God sees no sin in believers, whatever sin they may commit. My sins might displease God; my person is always acceptable to Him. * * * It is a most pernicious error of the schoolmen to distinguish sins according to the fact, and not according to the person. Though I blame those who say, let us sin that grace may abound, yet, adultery, incest and murder shall, upon the whole, make me holier on earth and merrier in heaven."

Such awful declarations as the above, come from beneath, were hatched and nurtured in hell, and brought to the earth by the father of lies. Only thirty years ago, when I was a small boy, I can well remember such pernicious doctrines being taught. I belonged to a branch of the Methodist church, whose most fervent and devout worshipper, would rant and tear like a maniac; and I was taught to shun a material hell of fire and brimstone. This filled me with dread, horror and fear and I know whereof I speak, when I denounce such fallacies as doctrines of devils.

It is not to religion then, that we must look for the great reforms that have advanced mankind, to the degree of enlightenment that they now enjoy.

In the Seventeenth Century, the morals of the nobility in England, were extremely low and sordid, and they had become very irreligious. Drunkenness and foul talk were not considered at all ungentlemanly, and purity of life was sneered at, as "out of fashion." The art of seduction was actually taught, and considered necessary as part of a finished and polite education. The commonality, or the lower level of the social strata, lived in extreme poverty; were ignorant, brutal, low and vicious. The process of manufacturing gin and rum, was discovered in the year 1684, and the result was intemperance, drunkenness and immorality, which filled the British nation at this time. The various venders of these spirituous intoxicants had the most ingenious method of advertising their business. On the sign boards they invited the people to come in and get drunk for a penny, and for two pence a man could get drunk and have the privilege of laying down upon a bed of straw. There is no doubt that much of this social degradation was due to the apathy and slothfulness of moral teachers at this time.

The civil reforms, operated on a large scale, and under Cromwell and William, Prince of Orange, England was delivered from kingly tyranny. These men played havoc with the Roman Catholics in Great Britain, despoiling their property, destroying their churches and breaking their power to such a degree, that, to this day, they have never been able to recuperate. This revolution of William, (who sailed from Holland in the year 1618), inspired the nation with a new spirit. Hitherto English philosophy and literature were almost unknown on the continent, but after the invasion of William, prince of Orange, we commence to hear of foreigners visiting England, learning the English language and seeking to understand the life and character of her subjects. They thus disseminated the philosophy of Newton, the literature of Shakespeare and Addison, Pope and Swift, with the scientific truths of Copernicus, Bruno and Galileo; opened the avenues for great intellectual advancement, far superceding any former age, and through the agency of the printing press, these ideas were given to the masses. The most backward minds began to have some knowledge of literature and the discoveries of science.

The ancient form of royalty and chivalry had lost much of its sheen and power, and stood in the shady background of the past. Since Oliver Cromwell, with his Puritan Roundheads, governed the nation, a new generation of citizens, henceforth began to occupy the earth, imposing new ideas on the public manners and stamping its image on the minds of men. The fiat had gone forth: man shall not be *curtailed in his liberty and agency to worship God, according to the dictates of his conscience*— To this end, the Puritan sect, who were enthusiastic religionists and had been much persecuted in England for their religious views, were compelled to seek a place of refuge. They sailed from Holland and landed in America, in the year 1620, and settled in the New England states. Here, as in England, many sects and parties, mingled with each other, and jars and discord followed. It seems very singular that they should come to this land of the free and immediately adopt the methods of their tormentors, from whom they had fled; using force to compel each other to see the beauties (?) of the religion, each had adopted. All of these sects, professed to derive their particular doctrines, wholly from the Bible, and they invariably denounced the old systems, and those not congenial to their own particular bigotry, as rotten and corrupt; they alone, being holy. However, they were ardent, enthusiastic and zealous in their austerity, especially abhorring all formalism, relying more on the efficacy of spirited preaching, than the rites and jargon that they had escaped from, in the English and Roman church.

The Puritanical long-faced enthusiast, of whatever sect or degree, found a home in America, with territory enough to separate, or mingle as they saw fit. On acount of the warlike traits of their neighbors, the Indians, they were compelled to unite together, as colonists, for mutual strength and protection. However, they soon disagreed, grew turbulent, divided, and in their superstitious bigotry, burned people accused of witchcraft, and otherwise exercised an intolerant unchristian spirit. For his free thought and open religious views, Roger Williams was driven to seek refuge among the Indians of Rhode Island, in the year 1636. He preached among the aborigines quite extensively and is acknowledged to be one of the founders of the Baptist persuasion, having organized and officiated as pastor in that church in America. He had been duly appointed a minister, but, being an honest man, after realizing his position and lack of authority to administer in the affairs of Christ, he refused to continue as pastor in his church, on the ground that *'there was no regularly constituted church on earth, nor any person authorized to administer any church ordinance, nor can there be, until new apostles are sent by the great Head of the church, for Whose coming I am seeking.*"

This confession, from this honest man, was equally applicable to all sects in Christendom. They were all, without question, in a state of strife and confusion, grovelling in the isms and ideas of uninspired ignorance. They had a "form of Godliness, but denying the power thereof." Their teachers were "men of corrupt minds, reprobate concerning the faith." The people were in the condition of which Paul describes them, heaping up teachers to themselves, who would tell them fabulous tales, and thus tickle their ears and fancies. The same condition exists in Christendom today, strife, sedition, confusion and contention; lack

of authority and inspiration from heaven; formulating dogmas and man-made systems, which are obnoxious to an honest investigator of the Word of God. These religious teachers are exercising powers and prerogatives, which are purely of their own devising and not of God, being without His stamp of authority; consequently, under His ban, and will eventually utterly perish.

(To be Continued.)

Science a Growing Inheritance.

No scientific truth is born anew, coming by itself and of itself. Each new truth is always the offspring of something which has gone before, becoming in turn the parent of something coming after. In this aspect the man of science is unlike, or seems to be unlike, the poet and the artist. The poet is born, not made; he rises up, no man knowing his beginnings; when he goes away, though men after him may sing his songs for centuries, he himself goes away wholly, having taken with him his mantle, for this he can give to no other. The man of science is not thus creative; he is created. His work, however great it be, is not wholly his own; it is in part the outcome of the work of men who have gone before.

Again and again a conception which has made a name great has come not so much by the man's own effort as out of the fullness of time. Again and again we may read in the words of some man of old the outlines of an idea which in later days has shone forth as a great acknowledged truth. From the mouth of the man of old the idea dropped barren, fruitless; the world was not ready for it, and heeded it not; the concomitant and abutting truths which could give it power to work were wanting. Coming back again in later days, the same idea found the world awaiting it; things were in travail preparing for it; and some one, seizing the right moment to put it forth again, leaped into fame.

It is not so much the men of science who make science, as some spirit which, born of the truths already won, drives the man of science onward and uses him to win new truths in turn. It is because each man of science is not his own master, but one of many obedient servants of an impulse which was at work long before him, and will work long after him, that in science there is no falling back. In respect to other things there may be times of darkness and times of light, there may be risings, decadences, and revivals. In science there is only progress. The path may not be always a straight line, there may be swerving to this side and to that, ideas may seem to return again and again to the same point of the intellectual compass; but it will always be found that they have reached a higher level—they have moved, not in a circle, but in a spiral. Moreover, science is not fashioned as in a house, by putting brick to brick, that which is once put remaining as it was put to the end. The growth of science is that of a living being. As in the embryo phase follows phase, and each member of the body puts on in succession different appearances, though all the while the same member, so a scientific conception of one age seems to differ from that of a following age, though it is the same one in the process of being made; and as the dim outlines of the early embryo become, as the being grows more distinct and sharp, like a picture on a screen brought more and more into focus, so the dim gropings and searchings of the men of science of old are by repeated approximations wrought into the clear and exact conclusions of later times.—Sir Michael Foster, M. P., in Great Thoughts.

MIRACLES THE FRUITS OF EVIL AS WELL AS RIGHTEOUSNESS.

BY ELDER WILLIAM G. MILES, JR.

Not only have the inspired writers of sacred history plainly predicted a total apostacy from the Gospel before the second advent of the Savior, but they have told us in unmistakable language that Satan, before that time, would make himself manifest in the hearts of men, by the working of miracles, signs, and lying wonders. In the dispensations that have past, we plainly observe, according to Scripture, that the working of miracles has not always been demonstrations of the power of God. When the Lord sent Moses and Aaron before Pharaoh to entreat for the deliverance of the Israelites from the bonds of the Egyptian king, they were commanded to perform a miracle in his presence as an evidence of divine power.

But we find the king calling the wise men, the magicians of Egypt, and when Aaron cast down his rod and it became a serpent they were given power to do the same. When Aaron, as commanded, stretched forth his hand and smote the waters with his rod, they became as blood, yet the magicians did the same. And when Aafon was enabled to put forth his hand and bring up frogs to cover the land of Egypt, the magicians had power to bring up frogs also.

We can see plainly two powers manifest, one working against the other, and when God gave His servants power to perform a miracle Satan could endow his instruments with power to accomplish some of the same.

It will be observed that it has been the design of Lucifer, not only in the case of Moses and Aaron before the king, but in all of his forms of deception, to imitate as near as possible the works of the Lord; and thereby deceive many, whom it would be impossible to deceive otherwise.

But we find, when the plague of lice was brought upon the land by the power of God, that Satan was checked in his designs, as the magicians could not perform this miracle; thus we see the Divine power superseding the evil.

And by close observance we will see that this always has been, and always will be the case; the works of the Lord, when compared to those of Satan, are as light is to darkness; the ways of God as high above the ways of the Devil as heaven is above the earth.

But these facts can only be known by faithfulness to God, and a firm desire to know and obey the truth; for Satan, although limited in his authority, will have such power in the hearts of men that some are bound to be deceived.

The witch of Endor had power to call up Samuel from the dead, according to the request of Saul; thus it is plainly evident that miracles were, in olden times, the fruits of evil as well as righteousness.

But the all-important question confronting us today is this: "Was Satan to retain his power unto our day of enlightenment?

Let us search the Scriptures for a moment and find out. Jesus, in speaking of the signs to precede His second coming, says: "For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that if it were possible they shall deceive the very elect." (Matt. 24:24.)

The testimony of Paul, in his second epistle to the Thessalonians, second chapter, ninth to eleventh verses, in which he says that Satan is to have all power, with signs and lying wonders, and with all deceivable of unrighteousness in them that perish, is virtually the same as the testimony of our Savior; and the words of John, as recorded in Rev., thirteenth chapter, thirteenth and fourteenth verses, corroborate the evidence given by all other writers on this subject.

And furthermore, Jesus says of these workers of unrighteousness, "Many will say unto me in that day, Lord, Lord, have we not prophesied in Thy name? and in Thy name have cast out devils; and in Thy name done many wonderful works? And then will I profess unto them, I never knew you, depart from me ye that work iniquity," thus plainly demonstrating that these deceivers will not come in the name of Satan, but in the name of Christ.

The evil one is too cunning in his designs to send out messengers in his own name, well knowing that his plans would be frustrated; but by sending them in the name of Christ, as wolves in sheeps' clothing, he is able to deceive and entrap many a soul, who has pleasure in unrighteousness.

As children of God we have no promise of Divine power to work miracles; or of the spiritual blessings promised the faithful, except by yielding obedience to the commandments of our Savior.

As the Apostle John has said, "If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed." (II John, 10.)

Miracles, then, from a standpoint of "Scripture and reason,' are not always manifestations of the power of God. They have not been in times past, and are not today.

The glorious principles and ordinances of the Gospel of Christ, as instituted by Himself, and the power to work miracles are inseparably connected, and where one is taken and the other left off, it must undoubtedly be the fruits of evil.

What must be our decision, then, in regard to those in this day, who boldly claim to have received a manifestation of God's power, and yet do not teach the pure doctrine of Christ? What must we decide in regard to those who ignore the commandments of their Lord, yet claim to be blessed with the Divine power of working miracles; such as healing, mesmerism, hypnotism, etc.?

The question is easily answered, and as true believers in God, we must certainly decide that they are of the same type as the magicians of Egypt, and many others of the same color.

There is positively no danger of those who are faithful being deceived by the cunning devices of Satan. If any there come, no matter how miraculous his power, if it be not connected with that pure and undefiled doctrine, which is the power of God unto salvation, we will be justified in denouncing him as a wolf in sheep's clothing, and an instrument in the hands of Satan, as were the sorcerers of old.

God help us to prove faithful—
Our duties to fulfill;
Our covenants to keep sacred—
That we on Zion's Hill
May rise with Christ our Savior,
In robes of righteousness—
Enjoying Life Eternal,
And numbered with the blest.
—Day Vid.

'Tis all men's office to speak patience to those that wring under the load of sorrow; but no man's virtue or sufficiency to be so moral when he shall endure the like himself.—Shakespeare.

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SATURDAY, APRIL 14, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

We are all strong enough to endure the misfortunes of others.—La Rochefoucauld.

We thank our many correspondents for their expressions of appreciation for our paper and calendar. We refrain from publishing all the complimentary sentiments received, feeling well repaid to know the Star has lighted the path of those seeking after truth and righteousness.

Elder Reed Smoot, of Provo City, Utah, was appointed at the late conference to be an Apostle of the Lord Jesus, a vacancy in the Apostles' quorum having occurred through the death of our beloved brother, Franklin D. Richards. Apostle Smoot has for a number of years been second counselor to President Partridge of the Utah Stake.

THREE SCORE AND TEN.

The 6th inst. marked the seventieth anniversary of the Church of Jesus Christ of Latter-day Saints. Three score and ten years have passed since its organization, the time alloted to man. When mortal man has reached the seventy year mark he grows feeble, but far different with the Church God established through His servant Joseph Smith. As years roll by it grows in strength, filling the hearts of thousands of honest people with peace, joy and happiness. The Church was established when confusion was at its zenith, and those who were willing to follow its inspired teachings were hated, reviled and persecuted, many even unto death. The world cared not for their religion, yea, they even despised the name "Mormon." Its leaders were pure, and God looked upon them with approbation, sending forth the sunshine of truth unto their souls. Who can fight against the purposes of the Heavenly Father and withstand Him? Cannot man, puny thing, understand their strength is nothing? Will they never learn that one man with God is greater than the whole world if they fight against right? The work of God administered through His servants called "Mormons" shall continue to advance until righteousness has filled the earth as the waters cover the mighty sea. What men may say we care not, but for us we prefer to serve the Lord.

MAKE OTHERS HAPPY.

It has ever been the teachings of the inspired servants of God to instill within the Saints a desire to benefit mankind. "The true key to happiness," remarked President Snow, but a short time back, "is to make others happy." If we can but sense the true meaning of the Gospel plan, what is it but a means of opening the doors of happiness, and bidding all partake of salvation? A thankful man is a happy one, be he poor and little noticed by the world. No matter what his trials, temptations and afflictions are, he can always see those in his midst whose circumstances are not so favorable as his own. If we enjoy the Spirit of God our companions in life will be, Duty to God, and love for fellow men. From the earliest time when our Heavenly Father placed man upon this earth He has sent forth His Prophets to be as Physicians to administer righteousness unto suffering mankind; to heal them of worldly imperfections brought upon themselves through disobedience to divine laws. The crowning event spread forth its light when the Savior came to earth to bless and aid. The world was at that time in the midst of darkness. The great and fearful plague of worldly wickedness was sweeping away mankind and choking his very life from him. A physician was needed to prescribe a remedy. The Redeemer said: "They that are whole need not a physician; but they that are sick. I come not to call the righteous, but sinners to repentance." The world certainly needed to be rid of the curse of corruption, and if the directions of our Lord had been followed sin would have been swept away and man rescued from the strong grasp of Satan. Is there a happier man than a true servant of God, who responds to a call, going forth to search out the honest in heart? What worldly pleasure equals the happiness enjoyed by those who carry the message of salvation unto the people of the nations? None are happier, as the testimony of hundreds, yes, thousands of Elders stand forth in bold relief, saying their happiest days have been in the mission field. When an Elder is doing his duty time passes sweetly by, arming him with truth to wage battle against evil. But, say people of the world: How can persecution bring blessings? What is the secret of happiness enjoyed by Mormon Elders, even when they are in the midst of persecution? Remembering that trials are but blessings in disguise, and being guided by the sweet influence of the Spirit, they work with a will; making themselves happy by the enjoyment manifest in the lives of those who have accepted the Gospel. Why should not an Elder feel happy when he sees people whose very faces radiate with the sunlight of happiness? There is not a grander or nobler work given man to do than teaching and preaching the Gospel. Doing good is but a manifestation of a man's relations to God. "Greater love hath no man than this, that a man lay down his life for his friends."

FIFTY YEARS AGO.

"I can say to all Israel, it is time we should awake from our lethargy, from our drowsy and sleepy feelings; awake to righteousness, and hasten the work that is upon us, for in a day and hour that we are not aware of, behold the Son of Man cometh!"

Fifty years ago the above words were uttered by that veritable "Lion of the Lord," and Moses of these last days—Brigham Young. They were given by the voice of inspiration, and spoken by the power and demonstration of God's Holy Spirit. Since the day they were spoken until the present time, we have witnessed a notable and marked era, in the material and religious welfare of the saints of latter days. Were we to examine ourselves today, we should find that the words of this great prophet are just as applicable to us as to those to whom he spoke. We must needs be on the alert, and watch as well as pray, for the adversary of the souls of men is seeking our destruction. Let us awake and with a sense of duty resting upon us, go to work with a vim and vigor that the righteous purpose of God may be accomplished. This work is a glory to the righteous, a marvel to the wicked, and a wonder to the world. We cannot afford for one moment to be lulled to sleep, while the Lord is calling us to duty. Idleness, superstition and vice are the enemies we must go against. Make no compromise with any, but on unconditional terms, wage a warfare of righteousness and truth, which will eventually triumph over every foe. Let us put ourselves in harmony with God and His righteous laws, that we may receive the divine sunlight of His everlasting love to illumine our souls, and point out the path of duty. Let duty be written on our brow, engraved on the fleshy tablets of our hearts, and always manifest in our walks through life. Let us be up and doing, fulfilling the commands of our God, and putting into practice the words of him who spoke fifty years ago.

Don't waste yourself in rejection, nor bark against the bad, but chant the beauty of the good—Emerson.

President Snow's Birthday.

Deseret News.

The 3rd of April was the 86th anniversary of the birthday of President Lorenzo Snow. The occasion was celebrated Monday afternoon, the 2nd inst., by the officers and workers of the Temple, in the annex of that building, which was beautifully ornamented with floral decorations. The company consisted of the workers and their wives or husbands, as the case might be, and invited guests. The latter were limited to the General Authorities of the Church.

When the guest of honor entered the hall the entire company arose and sang "We thank Thee, O God, for a Prophet." The opening prayer was offered by Elder John Nicholson.

Bishop John R. Winter, who had personally superintended the arrangements and conducted the proceedings throughout, announced that refreshments would be in order. The blessing was asked by Bishop Romney. Then followed the "replenishment of the inner man," and engagement in pleasant social conversation.

At the conclusion of this exercise the Temple choir sang "I know that my Redeemer lives." This was followed by an appropriate congratulatory and presentation speech by Bishop Winder, directed to the guest of honor, to whom he presented the following:

In behalf of Sister Priscilla P. Jennings, a handsome vase and bouquet.

In behalf of Bishop William B. Preston, an exquisite bouquet.

In behalf of Jonathan G. Kimball and wife, a beautiful bouquet.

In behalf of the officers and workers of the Temple, three large lilies, emblematical of the First Presidency; a bouquet of roses (appropriate in number) representative of the Twelve Apostles; a rose emblematical of the Patriarch of the Church; a bouquet of carnations, emblems of the first seven Presidents of Seventies; a trio of roses representative of the Presidency of the Lesser Priesthood.

The responsive remarks of President Snow were appropriate, pointed and in his usual happy vein.

A solo was sweetly sung by Sister Mary Young. Suitable remarks were made by Elder Brigham Young. An address, admirably adapted to the occasion, was read by Sister Hester S. Cannon, and the choir sang "Zion stands with hills surrounded." Then followed a neat speech by Patriarch John Smith; remarks and song (Let the Saints prepare to meet Him), by Elder George Teasdale, and remarks by Elder Seymour B. Young.

A violin solo by Brother B. M. Young, Jr., showed him to be an unusually skillful manipulator of that instrument.

An original poem, composed for the occasion, by Sister Louisa L. G. Richards, was read by that lady. This was followed by interesting and impressive remarks by President Joseph F. Smith and Bishop Robert T. Burton, and Elder George D. Pyper sang "There is sunshine in my soul." The concluding addresses, which were in excellent harmony with the occasion, were delivered by Bishop E. F. Sheets and President George Q. Cannon.

The choir sang "Shall we meet beyond the river?"

The musical exercises, which constituted an attractive feature of the proceedings, were conducted by Prof. C. J. Thomas.

After the benediction, which was pronounced by President Snow, the company passed in line in front of that beloved and venerated man, and took occasion to shake hands with and congratulate him.

This was an ideal gathering, characterized by unadulterated peace and good will. All who participated will doubtless retain it in their memories as one of their most pleasant social experiences.

Abstracts from Correspondence.

To The Star.

A little space in the Star will be much appreciated by me, as I wish to say a few words in behalf of the Latter-day Saints. When the Elders first visited Trigg county, Kentucky, they called and left a tract with me. I paid little attention to its contents, throwing the literature aside, thinking it was of little value. A few weeks rolled away, when I had the privilege of hearing the Elders preach. I wished to know if they be true servants, and can say now I know they are God's anointed. Your sister in the Gospel,

JANE T. WHALEY.
Fenton, Ky.

To The Star.

As I am a member of the Church of Jesus Christ of Latter-day Saints, I desire to pen you a few lines. I joined the church three years ago and can say I have learned more since that time than I ever thought I would. Although but 14 years of age, yet I read my Testament and bear testimony to the truthfulness of the Gospel. I want to be a good, pure girl, and expect persecution by obeying the true plan. I am living with my grandparents. My grandpa likes the Elders of God and treats them well, but he is not a member yet. I hope and pray that he will be soon. I will close, praying for the continued success of the bright little Star.

NANCY F. JOHNSON.
Milligan, Tenn.

Southern Star.

Having read the Star for some time, I would like to write a few lines, if you would please allow me space in your paper. August 1st, 1899, to my great surprise two Mormon Elders walked up to our gate. I told my husband to bid them enter, which he did. I knew they were humble servants of the Lord, and hearing them sing and preach has often filled my heart with gladness. Like Paul, I was not ashamed of the Gospel, being baptized Dec. 10th. I only wish everyone could see the beauties of the Gospel as I do, for I can testify to its truthfulness. I have seen the sick healed by God through the Elders. I pray I may always have the Spirit to guide me in this life. SARAH CULPEPPER.
Meigs, Ga.

Editor Southern Star.

Please allow me a little space in your welcome weekly visitor, to tell to its many readers what the Lord has done for us through the humble Elders. I will never forget the rainy evening, three years ago, that Elder Soren Peterson and E. R. Needham came to my house. We granted them shelter from the depths of our hearts. I will never forget the words spoken by them when they promised if we would be humble and prayerful we would never regret the day the Elders visited us. Since that good day we have had the pleasure of entertaining thirty-four Elders and have heard 400 sermons preached, and have had many Gospel conversations. I have read my Bible and compared its teachings with those of the Latter-day Saints and found them to be in harmony. My wife and myself were baptized the latter part of last year, and since that time much joy has filled our hearts. I bless the day that the Elders found their way to our door. Best wishes we send to the readers of the Star. Your brother and sister in the Gospel. N. L. BROWN AND WIFE.

NOT ASHAMED OF THE GOSPEL.

Below is given two letters which constitutes a bit of correspondence between an Elder of the Church of Jesus Christ of Latter-day Saints and his uncle, a Deacon in a sectarian church. The Elder had given up all earthly ties, to labor for the salvation of mankind, and having been invited by this uncle to pay them a visit, wrote telling him the time he would call. "Denounce your religion and then we will give you a hearty welcome," read his uncle's letter, showing plainly his narrowness. The Elder's letter is teeming with the fruits of the Spirit, and his testimony will stand against this self-righteous man, who has shown he is of the world.—Ed.

——, March 29th, 1900.

Mr. ——

Dear Burton:

Yours of a few days since received in regard to the visit you propose making your relatives soon. None of them can give you a hearty welcome on account of the doctrine you Latter-day Saints preach and practice. The people in this section have no faith in it at all. Your mother wrote me a long letter not long since. I want no other doctrine than that preached by Christ and His Apostles. The absurd idea of the founder of the Latter-day Saints (Joe Smith) being worshiped by your people as Christ; that the Lord spoke to him in 1832, etc. The days of miracles have passed hundreds and hundreds of years ago. Do away with such doctrines and fraud as your people preach and practice, and your relatives will give you a hearty welcome.

Your uncle in hope of Eternal Life,

——, March 31st, 1900.

Mr. ——

Dear Uncle—Your communication of March 29th to hand. The spirit of it greatly grieves me. As I gather from your letter, you do not care for me to visit you as long as I am a member of the church to which I belong? Should I see fit to leave this church, then you would be very pleased to welcome me? I say this is, it seems to me, the sum and substance of your letter.

Now, let me say, in all kindness, that I cannot possibly give up my religion, even though the whole world were against me. I have spent two years of my time and feeble talents, free of charge, in preaching it to the world, and I intend to spend the rest of my life in that direction. While I may do that, I, however, respect all people in their religious beliefs, and do not force my religion upon anyone. My instructions, before I started on this visiting tour, were to say nothing concerning my religious views unless asked regarding them. I have followed those instructions. While I visited Uncle —— in —— (and, by the way, he welcomed me), I had nothing to say in regard to my religion, as you will find by writing to him.

Permit me, kindly, to say a few words in regard to several points mentioned in your letter. In the first place, permit me to observe that we preach and practice nothing contrary to the Bible, not-

withstanding, that our enemies often say, but fail to prove, otherwise. You will find, by referring to our Articles of Faith, that this statement is true. The Articles are on the back of my personal card, which I inclose. That is what we believe, preach and practice, here in Utah, and everywhere else on earth.

You say, "I want no other doctrine than that preached by Christ and His Apostles." Neither do we, nor do we ask you to accept any other.

Christ taught (Mark 16:17:18) that certain gifts and blessings (commonly termed miracles) should (not "may") follow those who believe on Him. James (5:14, 15) says to send for the Elders and have them pray over the sick, and the Lord should raise them up. We are told by Paul (an Apostle) (I Cor., 12:4-12) that three of the gifts of the Spirit are healing, working of miracles, and prophecy. In a number of places we are told that God is the "same yesterday, today, and forever;" and that "He is no respecter of persons." You say "the days of miracles have passed hundreds and hundreds of years ago," Now, dear uncle, I have never seen anything of the kind in the Scriptures, at least not in my Bible. I use King James' version. I may have overlooked it, but I think not.

Did you ever read in Ephesians 4:11-16 where Paul said that Christ placed in the church Apostles and Prophets for the work of the ministry, and that they should remain there until we come to the unity of the faith? We have not come to that unity, so, of course, we must have Prophets, and why not Joseph Smith be one of them? Solomon says (Prov. 29:18) "Where there is no vision the people perish," and Amos (3:7) "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants the Prophets." Why not Joseph Smith be one of those Prophets to receive His secrets, so that he can be a great power for the saving of mankind?

Paul says (Heb. 5:4) "And no man taketh this honor unto himself, but he that is called of God, as was Aaron." By referring to Exodus, fourth chapter, you will find that Aaron was called of God through the Prophet Moses. So, necessarily, we must be called by a Prophet if we preach or officiate in the ordinances of the Gospel. Why not Joseph Smith be a Prophet, so that the earth may not be devoid of authorized preachers? In the Revelations of St. John (14:6) we find the following: "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Why should that angel not come to Joseph Smith? He says it did. What is there to disprove his statement?

We do not worship Joseph Smith, as has often been said, but we hold him in reverence, just as we do all of the Holy Prophets, such as Abraham, Moses, John, etc. We worship God the Father through Jesus Christ.

In conclusion let me say that when Christ was upon the earth He gave one infallible test of His divinity. He told men that if they should comply with the doctrines He taught they should know that they were divine. This is the one infallible test of the divinity of Joseph Smith. If any person will obey the doctrines He taught they shall know that he was a true Prophet of God. Three hundred thousand people have obeyed and know. Why not you?

While it may be heartrending to see my friends and my relatives turn the cold shoulder because of my religion, yet there can be only one safe path—the pathway of duty. I know that Joseph Smith was a Prophet of the living God—know it beyond a doubt—know it just as Peter knew that Jesus was the Christ—by the testimony of the Spirit of God. With this testimony in my heart I cannot turn back from the truth; I cannot leave the brightness of the Gospel arc-light for the dingy light of the sputtering tallow-candle of modern Christendom.

The best I can say is to say with the Savior, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." (Matt. 7:7), or with James (1:5), "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him."

That the Lord of All Mercies may bless you with wisdom and with His Spirit, that you may be enabled to comprehend and obey the truth, thereby securing for yourself eternal life, is the earnest prayer of your loving Nephew. BURTON.

A WORD IN DEFENSE.

BY ELDER R. L. SHEPHERD.

In a recent issue of our county paper here, there appeared an article on Baptism, to which I desire to reply, if I may be granted space in your valuable paper for that purpose. The author of the above-mentioned article desired to know whether baptism as taught by Jesus was of the water, or of the spirit. To those who are willing to abide in the words of the Master, it will readily appear that both the water and the spiritual baptism are necessary to the salvation of their souls, for He says: "Except a man be born of *water* and of the *Spirit*, he cannot enter into the Kingdom of God." Can anything be more explicit than this divine fiat proceeding from the lips of the Savior himself? It is given in clear, simple, well defined, unmistakable terms. Example, in all things, being more forceful and impressive upon the human mind, let us look for one moment at the actions of Him who said: "Ye must be born again!" Was He baptised? Yes! verily so, Matthew, Mark, Luke and John, these four sacred historians all bear testimony that our Lord went into the waters of baptism (Matt. 3:16; Mark 1:9. Luke 3,21; John 1:33)

We see then, that the Lamb of God, taught by the word of precept, and living example essentiality, vital importance. and absolute necessity, of water and spiritual baptism. When the Lord commissioned the apostles to "go into all the world, and preach the gospel to every creature," it was with this knowledge or understanding. "He that believeth (the gospel) and is *baptised* shall be saved "while he that believeth not (consequently rejects baptism) shall be damned." (Mark 16:16.) Having received this divine commission, and being empowered with the gift of the Holy Ghost (Acts 2.4) they began to preach the gospel of salvation, and having established in the hearts of their hearers a true, living, profitable faith, they commanded them to "repent and be baptized" (Acts 2:38) promising the gift of the Holy Ghost, to follow, as a consequence of obedience to these principles of faith and repentence, and all important ordinance of baptism by water. We see then, that in all these scriptural references, baptism was made a condition of salvation, and by what authority has any man the right to say that this ordinance of baptism is not essential to the salvation of mankind.

The author of the article under discussion says, in speaking of Peter's visit with the devout Cornelius, "that, at the house of Cornelius, he (Peter) makes, or recommends it as a result of salvation." I fail to see where he finds any ground for this conclusion, the scripture sayeth: "And He commanded them to be baptized" (Acts 10.48.) Not recommended, dear brother, but "commanded in the name of the Lord." The scriptures of truth, the Holy Bible, is replete with passages commanding those who desire salvation to be "baptised in water for the remission of sins," and the divine historians, return again and again to condemn those who deny this essential doctrine of Christ (Heb. 6:12), and, confirm the teachings of those who earnestly contend for its obedience. Peter gives us to understand that baptism is an essentiality, for in speaking of the days when the earth was deluged by the flood, he says: "The like figure whereunto even baptism doth also now save us." Paul was commanded to "arise and be baptised, and wash away thy sins" (Acts 22:16). In conclusion, I would say unto all: "Search the scriptures," Do as Christ has bidden you to do. Follow in His footsteps. Keep His holy and sacred ordinances, that you may escape the day of burning and be saved with the redeemed.

GLEANINGS.

In the city of Richmond, Va., during the week ending march 31st, Elders T. H. Fotheringham and Joel Nibley sold seventy-one books, while Elders E. W. Allen and E. G. Gardner sold forty. This shows much zeal on their part and surely their efforts are praisworthy.

President Ben E. Rich, Chattanooga, Tenn.:

Dear Brother—Enclosed you will find $1 for the renewal of my subscription to The Star. It is indeed a missionary to our home, being highly appreciated, and should be in the home of every Latter Day Saint. It will inspire the hearts of all who read it and I will say God bless The Star that shines so bright in our home once a week. And the calendar I must thank you for that. It is something I appreciate very much. Your brother in the cause of truth. W. G. PALMER.

Elder Richie Harkness called in at the office this week on his way home, having filled an honorable mission in the Southern States. Elder Harkness has endured many trials and much persecution for the Gospel. He is a southerner by nativity, embracing the Gospel at his home in York county, South Carolina, Jan. 6, 1885. In 1887 he was taken out and made to bear lashings because he was a "Mormon." He emigrated to Utah in 1890, and in May, 1898, he left his loved ones for a mission to the south. Speaking of his mission he says: "I have never enjoyed myself better in my life," and he is 50 years of age. Brother Harkness was a Misisonary Baptist minister prior to his conversion to the principles of righteousness, as taught by the "Mormon" Elders.

In the scholarly character, sought not for self-indulgence, but for the service of mankind, is there not the harmony of all the efforts of the ages and the millennial hope of human learning?—Phillips Brooks.

Habit is more powerful than nature.—Rufus.

HAPPINESS AND PLEASURE.

BY JAMES E. TALMAGE.

In addressing a mixed assembly of Jews, Christ preached unto them the Gospel of salvation; and in declaring unto them the divinity of His own person and mission, gave this solemn promise:

"If ye continue in my word, ye shall know the truth, and the truth shall make you free." (John 8:32.)

In truth alone is freedom to be found. The bonds of sin, the penalties of broken law, are stronger than any shackles that man can forge. Sin were possibly of less dreadful aspect if it ended with itself; but terrible as is the fact, wickedness must be classed with the things that live, and grow, and propagate their kind. It is like the weed that flourishes in noxious splendor, with blossoms which outbloom the flowers of sweet service; though the very fragrance of its petals is deadly.

Sin leads to sin. It is a promissory note in the bank of the Inferno, with compound interest accumulating day and night. The sinner is ever in debt, and of all who wail in bondage, the guilty debtor is among the most abject. The truth will liberate men from the serfdom of debt, as from all other bonds of sin.

We speak of "telling the truth;" this is at best but a narrow expression, circumscribed by custom. Truth is not a thing of words. Speaking the truth is weak compared with doing the truth—as feeble in comparison as is voicing a prayer in contrast with doing with full purpose of heart what that prayer implies. Let us be thankful that we have better and more enduring stuff than words with which to weave the fabric of our life's purpose; grateful that we know a language more impressive and less liable to go astray than is that of the lips.

The truth gives freedom, and freedom brings happiness. The free man is the truly happy man. Freedom carries with it burdens; it imposes responsibilities; it may deprive us of lesser pleasures; nevertheless it insures happiness. Let it be noted that happiness and pleasure are not the same. In the haste and hurry of our busy lives we ofttimes fail to distinguish between the two, and are ready to accept the one for the other. They belong to different species. Happiness is the jewel, pleasure but the paste imitation. Happiness is the noble metal, unaffected by the corrosion of the elements, unbitten by the tooth of time; pleasure is the gilded brass, which, once deprived of its false, scaly covering, cankers and is converted into poisonous verdigris.

Pleasure is a weed, however alluring its fragrance: happiness the plant of usefulness and sweetness. Pleasure is the tickling of the palate with the savory pottage, too often bought at the price of a birthright: happiness is the strength, the health, the vigor, that comes from wholesome food, honestly earned, eaten with thanksgiving, and assimilated by a body that has not been wrecked through dissipation.

Happiness is the love that passeth all understanding, which only true men and virtuous women can know: the paradise of the soul into which only the clean may enter. It mellows the harshness of our natures, it restrains, it sanctifies. In such affection the angels lend their aid, and the Father approves. Pleasure is the ungodly passion that too often passes current for love; it scorches the heart and sears the soul; 'tis the brutish instinct that seeks only present gratification, and counts not the consequences; 'tis the incarnation of selfishness, that would use the fairest of the works of God as a plaything to be broken and defiled and then thrown away.

Happiness is the joy of the angels; pleasure too often but the fiendish pastime of the fallen. Happiness leaves no bitter taste in the mouth, nor does it impel to deeds of which there is cause to repent. Happiness is a gift from God; pleasure is the devils' counterfeit.

The Latter-day Saints are, as of right they must be, a happy people. Indeed, I am suspicious of one professing to be a Latter-day Saint who is not happy. This is not saying that the Latter-day Saints should be a pleasure-loving or a pleasure-seeking people. Happiness may bring with it tears, and sobs, and sorrows; but beneath them all is a current of assurance that such have come from the loving though chastening hand of God.

A few months ago I was one of a small gathering of Utah people in the city of London. Those who found themselves there face to face in a strange land, enjoyed an hour of pleasant converse and innocent recreation. Among the few other than Utah people present was a gentleman who had recently joined the church in Great Britain. He stood looking over the small assembly in an interested manner; and then, taking me aside, he said: "I have heard numerous testimonies borne since I came into the church; have heard many relate the circumstances that led them to investigate this message of truth; but I have never found another with an experience quite like my own. What would you say if I tell you that the one circumstance which attracted me and led me to investigate the message brought by the Elders of the Church of Jesus Christ was this: that all who join this church seem to be happy? Everybody here appears to be happy; and whenever I meet a Latter-day Saint I find myself in the presence of happiness and contentment." Well, I knew that truth before, and yet, perhaps, I had never framed the thought in words. I replied: "Why shouldn't they be happy?" In thinking over the incident I have reached the conclusion that happiness is not merely an incidental, but an essential feature in the lives of Latter-day Saints.

You will understand me when I say figuratively that I believe happiness is one of the principles of the Gospel; for the man who knows that he has embraced the Gospel of freedom, the one who has heard and comprehended the message of his Father, the one who is no longer seeking here and there, and wandering hither and thither in search of the pearl of great price, because he has found it, ought to be, if any man can be, happy. Happiness and peace will find a lodgment in the heart of the righteous man. He will be willing to forego the pleasures and assume the burdens of life. He will be willing to meet the sorrows that come. And through it all he will be happy and thankful, because he is a free man. He is no longer a slave; the truth has emancipated him; the Gospel has enfranchised him; the word of God has made him free.

But the fact that we mistake pleasure for happiness is not without its parallels. This is a day of imitation, adulteration, deception, and fraud. What is there of value in the world that has not been counterfeited, what that has not been adulterated and imitated? Half the chemists of the world today are devoting their energies to the detection of adulteration; and the other half, equally skillful perhaps, and ofttimes more ingenious, are using their great knowledge of the hidden things of nature to devise and concoct other adulterations that shall defy detection. Priesthood has been imitated by priestcraft. Vice ofttimes masquerades in the robes that are like unto those that virtue wears, and the test of revelation is required sometimes to distinguish between the two. But do not let us mistake the one for the other. If you bargain for happiness, see that you get the genuine article; pleasure is not a fair substitute.

Don't adjudge me as inexcusably pessimistic; as seeing only the sombre side of human nature and institutions; as perceiving naught but the corruption of present-day society. I have not lost faith in my Father's family. My fellowmen are children of God, and though many of them forget their high estate, and ignore their divine heritage, all do not so. Our Father looks with righteous pride upon hosts of His children who have never bowed the knee to Baal; He knows where to find thousands who have never defiled themselves; He could call the roll of legions who are happy and free, because the truth hath made them so.

The Gospel of Christ is the good news of peace. It bears the glad tidings of happiness and freedom.

Peace be with you.—Young Woman's Journal.

Faith and Prayer to Accompany Fasting.

Juvenile Instructor.

Probably at no time in the history of the church has the monthly fast day been observed more closely than it has been of late, especially since the day has been changed from the first Thursday in the month to the first Sunday. The first Sunday in every month is now observed throughout all the church, at home and abroad, with great punctuality. It is of course likely that many members do not observe the day with the strictness which is desired, but there are very few of the faithful Latter-day Saints who are guilty of neglect in this respect. From the evening meal of Saturday to the evening meal of Sunday every scrupulous Saint denies himself all food and beverages. Indeed, some people of sensitive consciences have addressed us inquiries asking whether it was not breaking the fast to partake of the Sacrament. We think such a view is rather too technical. If the day is strictly observed as a fast day in other respects, certainly no harm nor wrong is done in partaking of the emblems of the Lord's body and blood in the course of the day.

In fasting on these occasions, or any occasion observed as a fast day, there should be in the minds of those who fast some object to be sought after and gained by fasting and prayer. Every human being has some wants, some desires near to the heart, which the Lord alone can grant. It is well at such times, therefore, to bear these desires in mind, and to offer prayer to the Lord for them to be grant

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 24, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	13	310	3	85	80	2	154	145	4		5	37	266	1	5	Chattanooga	Tennessee
Heber S. Olson	Virginia	39	1114	252	216	215	57	1053	520	104	1	33	56	625			Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	599	28	58	134	14	367	264	27	5	10	43	406	1		Centre	Kentucky
E. L. Pomeroy	East Tennessee	34	962	66	32	210	49	382	130	33	4	35	57	392	1	3	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	36	995	37	147	170	41	471	365	61	4	36	67	772			Columbus	Georgia
T. H. Humphreys	North Alabama	40	1078	6	266	178	36	910	846	131	9	23	93	775	13		Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	42	1264	29	46	180	33	582	151	57	2	17	68	426			Palatka, Box 173	Florida
J. Urban Allred	Mid. Tennessee	37	785	498	133	137	24	406	193	12	2	47	57	382			Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	1078	36	218	349	30	443	285	57	4	51	106	793	1	1	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	34	887	8	49	780	13	930	659	51	1	21	60	823			Charleston	S. Carolina
G. M. Porter	Mississippi	16	413		2	125	..	65		16			18	190	1	1	Lumberton	Mississippi
W. W. MacKay	East Kentucky	28	662	23	211	173	17	314	248	5		10	36	409	1	1	Barboursville	Kentucky
J. N. Miller	Louisiana	5	105		3	27		40	6	14		12	11	73	1	1	Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	357	48	39	172	4	196		26	2	6	21	127			Bridge Creek	Florida
Don C. Benson	North Kentucky	24	555	81	57	146	28	279	181	17	2	16	38	456	1		Bagdad	Kentucky
Geo. E. Maycock	Ohio	26	542	113	278	51	32	639	144	13		6	20	283			539 Betts St., Cincinnati	Ohio

ed. These desires should be accompanied by all the faith possible to be exercised by the humble petitioner before the Lord.

Innumerable instances might be cited to show how effective fasting and prayer have been in obtaining righteous desires. The Elders who go out, without purse and scrip, carrying the gospel, obtain an experience full of illustrations of the power and efficacy of prayer in securing for them that which their hearts desire. Indeed, Elders of great faith have frequently found themselves relieved from the necessity of asking for aid from those with whom they were brought in contact, because through the exercise of their faith before the Lord, He has put it into the hearts of men to supply their wants without waiting for human request or suggestion. Where Elders have faith enough to accomplish this, it is surely a more pleasant way of obtaining relief or that which is necessary to aid them in their missionary labors than to be compelled to ask for such aid.

At the present time there is a storm of falsehood, slander and misrepresentation raging against the Latter-day Saints. Satan and his emissaries are holding high carnival and flooding the country with every kind of story that is likely to arouse wrath and indignation against the Saints of God. The most unscrupulous methods are resorted to; the most atrocious lies are fabricated, and the bitterest malice is manifested. We have these storms quite frequently. It would disturb us very much if there were any long-continued peace—if the Latter-day Saints enjoyed the favor of the world to any extent or for any length of time. Every one of experience in the church is therefore reminded in times of peace of the probability of another storm being aroused against the Saints in the near future. It is noticeable, too, that each succeeding storm is heavier and more widespread than all that have preceded it. It is a remarkable fact that as the church grows in years, in experience and in strength, these periodical visitations of wrath become more violent, more widespread, and more alarming in their character. If the Saints had had in their earlier days such trials of their faith through the threats and manifestations of hatred on the part of their enemies, it is doubtful whether many would not have faltered and become frightened at the outlook. But year after year, as one trial has followed another, the faithful Saints have been prepared for the worst that could happen. Each test has strengthened them the better to endure the next one. And they have finally learned to keep down all agitation and disturbance of mind at the malignant threats and the wicked plots of their enemies.

This is the case at the present time. The wrath of the wicked will be turned aside; the Lord will cause it to praise him, and to bring glory to His name, salvation to His people, and an increase of faith and confidence to all who trust Him. Yet we suggest that on our regular fast days the Saints should supplicate the Lord in their prayers to look down with mercy and tender compassion upon His people and to destroy the wicked plots of the adversaries of truth. He is our Great Deliverer. We must rely on Him and Him alone. There is no earthly power that could have saved or that can save the Latter-day Saints from the destruction that their enemies would like to wreak upon them. They must therefore look to the Lord. He will hear the prayers of His people. He has done so in the past. He will continue to do so, and He will work out their salvation to their abundant satisfaction.

"Ye Shall Know Them By Their Fruits."

Wearied by a long journey, a traveler stopped by the road side to rest. On the opposite side his keen eye rested upon something of interest. Hurriedly arising, this way-faring man went to the spot which had caused him so much surprise. "Strange things will never cease," he muttered, "a grape vine, to be sure, but why so many different kinds of fruits clinging to it? There is the apple, the plum, peach, cherries, figs," and so on he enumerated them upon his fingers as he discovered a different kind of fruit. "How enticing they all look! What a treat awaits me." With boyish glee he put forth his hand and plucked an apple. A look of disgust took the place of joy. "Not good," he exclaimed as he thrust it to the ground. Every kind of fruit did he gather with but the same result. About to turn away he noticed a bunch of grapes before unseen, clinging close to the vine. "Ah! real fruit is yet my reward. How delicious." Holding them at arm's length he stood in rapt admiriation. Many were his thoughts. Truly the other fruits were beautiful to the eye, but the only real child of the vine were the grapes. While carried away in deep thought the lonely traveler was greeted with a strange voice: "Hallo! must be traveling?" "Yes," was the reply. "I am journeying in search of a treasure; not a worldly gain, but treasures in Heaven—the kingdom of God as our Lord commanded all to first seek." "I cannot see," said the newcomer, "your reason for making hard to travel a road I deem easy; note the teachings of our Redeemer, for plainly he said 'I am the vine and ye are the branches.' Does not that mean that through Christ we receive all nourishment? Did he not mean that all churches are His, and it matters not which one a person belongs to?" "Yes," responded the truth seeker, "the Saviour did say I am the vine and ye are the branches. James also asks if the fig tree can bear olive berries? Either a vine figs? Your idea of salvation reminds me of that vine. I noticed such a variety of seemingly good fruit, but do you know that but one kind received nourishment from that vine? The grape only being real. God's creation, while the others were imitations, pleasing to the eye, perhaps, but not to the taste, because they were modeled with man's hands." "Today I see before me what people claim as God's churches, which they delight to call the branches. Like the fruit, they have no connection with the vine. Their imitations neither bring blessings nor salvation promised true believers. Like the reproduction of the amateur artist, who copies the master production, when placed beside the original show many imperfections, not being guided by the divine hand of the master, modeled by men instead of God, they present a mass of confusion; having a form of Godliness, but denying the power thereof. Doubt walks upon the path which certainty should travel. Many, instead of having the spirit to guide them, trust in vain imaginations of their own wisdom. I must be on my journey and search for the pearl of greatest price. The little stone cut out of the mountain without hands. The true church and Kingdom of God, having such officers to bring all mankind to perfection and enjoying the blessings promised to those who will obey."

"So on life's path he sped his way,
To search for truth, and not delay,
For riches, Eternal, who will but seek?
This earth is promised to the meek."

THE DEAD.

Brother William L. Kitchen departed from this life on Monday morning, March 19, 1900. He was baptized Jan, 19, 1898, by Elder H. B. Crouch. He had been a faithful Latter Day Saint, though he was looked upon with scorn by some who had been his friends before he became a "Mormon," nevertheless, he had many friends, a wife, who is also a member of the "church," and two chuldren, who deeply mourn, because of his death..

He had not been confined to his bed but had been complaining for several weeks, and went to bed as usual on Sunday night. His wife awoke about 3 o'clock in the morning and found he was not breathing as usual, and she tried to wake him, but he was dead. His spirit seemed to have left him without bringing forth a struggle, leaving him while in the sweetest slumber. He remained faithful to the end. Was born July 28, 1832, and lived at Brierhook, Buckingham county, Virginia.

Releases and Appointments.

Transfers.

L. D. Cox, from Florida to Chattanooga Conference.

C. R. Humphreys, from North Alabama to Chattanooga (office.)

W. B. Parkinson, from Chattanooga to Ohio Conference.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:7 & 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, APRIL 21, 1900. No. 21.

THE SAINT'S INVOCATION.

BY ELIZA R. SNOW.

Roll on thy work, Eternal God,
And speed the glorious time
When thy pure Gospel, spread abroad,
Will gladden every clime.

When burnish'd error will return
To chaos, whence it came;
When truth, the lamp of life, will burn,
With clear, Celestial flame.

When knowledge, flowing from on high,
Will o'er the earth be spread,
Deep-mantling as the waves that lie
Upon the ocean's bed.

O, give the happy period birth,
When strife and war shall cease;
When all the nations of the earth
Will learn the arts of peace.

When foul iniquity will hide
In shame its hateful head,
And wicked men no more in pride
Upon the righteous tread.

When all the people will be wise,
And all their dealings just;
When lying tongues and envious eyes
Will moulder in the dust.

When Zion will be plac'd on high
In bold security;
When all the watchmen, eye to eye,
Upon her walls shall see.

When love to God and neighbor, will
Pervade each human breast;
And in the light of Zion's hill
The nations all be blest.

When Zion's lofty towers will rise
Above all earthly height;
And, mingling with the joyful skies,
Eclipse yon orbs of light.

Propel thy glorious kingdom forth,
Extend its light abroad;
Perform thy purpose on the earth,
Thou great, Eternal God.

OUR CONFERENCE PRESIDENTS.

Elder G. M. Porter.

Our beloved brother—Elder G. M. Porter—was born at Porterville, Morgan county, Utah, March 17, 1871. His parents were numbered among those who faced the stern realities of pioneer life in the vales of the far west, being content to earn their bread by prudent thrift and hardy toil. When Brother Porter was only two years of age, his angel mother died, and his father, being in the lowly walks of life, was not able to furnish him with more than a common school education.

At the age of 21 we find the subject of our sketch located in a new valley, endeavoring to make him a home, and grow up with the country. Before leaving the home of his father, he had taken as a companion one of the fair beauties of Zion, being married Oct. 25th, 1893. Three lovely children came to grace their home and comfort their hearts—making home the sweetest spot on earth, and the hearth-side near and dear.

After laboring on the farm and maintaining the wants of his family our brother received notification that the Lord desired him to perform a mission. This was in December of 1898, and in the following month—January, 1899—he



ELDER G. M. PORTER,
President of the Mississippi Conference.

was set apart for a mission to the Southern States. At Chattanooga he was assigned to labor in the Georgia Conference—and for the first two months was engaged as a canvassing Elder. When Conference was held in Atlanta, March 26th, 1899, Elder Porter was appointed to labor in company with Smith D. Rogers, in the interest of Sunday school work. It was while engaged in this line of missionary work that he and his companion were subjected to the ill-treatment of the Jasper county mob—while the good and noble sister who strove to guard and protect them was made a target for the bloodthirsty bullets of these fiendish outlaws.

At the late Georgia Conference, held in Macon Jan. 27th and 28th, Elder Porter was called to succeed President Osmer D. Flake, and take charge of the Mississippi Conference. With such a man as Elder Porter at the head, we feel assured that the work in Mississippi will not be neglected, but that he, like his noble predecessors, will perform a work that will be for the glory of God, the welfare of the Mission, and an honor to himself.

History of the Southern States Mission.

(Continued from page 154.)

August, 1895.

This month, true to itself, opened up extremely warm and dry. The heat overcame, for short periods, some of the Elders, but caused no fatalities. President Kimball met with the Elders in their respective Conferences as follows: West Virginia, held at Vanceburg, Ky., on the 1st and 2nd; East Tennessee, held at Notla, N. C., on the 8th and 9th; North Alabama, held at Russellville, Ala., on the 15th and 16th, and Mississippi and Louisiana, held together at China Grove, Miss., on the 29th and 30th. These gatherings did much good to Saints, Elders and friends. About this time many cities and towns were being entered, which is termed "capturing," and the people therein given a chance to hear the true plan of salvation as preached and practiced by the Latter-day Saints. Elders who entered these places succeeded remarkably well in making friends among the influential citizens, and did much good. During the conference at Vanceburg, Ky., the Elders were treated royally. An opera house was furnished them in which to hold meetings; a hotel in which to entertain their President, while plenty of friends were on hand, anxious to assist in rendering the occasion an enjoyable one. The people of the South are known throughout this broad land as being hospitable; that when entertaining friends nothing is too good for their guest of honor. Many, many honest-hearted people of the South have embraced the Gospel of Jesus Christ as taught by the so-called "Mormons," and thousands have been made to rejoice in its teachings.

Elder Rydalch, President of the West Virginia Conference, in behalf of his Elders, presented President Kimball with a beautiful gold-headed cane. This was followed by the Elders presenting a similar token of respect to their Conference leader.

During this month strenuous efforts were being made to establish a Mission paper, a medium through which the Elders and Saints could be counseled and kept thoroughly alive to their duties as children of God. Then, again, it would be a means of defense against many false and cowardly attacks made upon the pure Gospel. Through August much good was done, and as the reports came in, a marked improvement over those of the year previous was noticeable. Following is the report for the four months ending August 31st, 1896: Miles walked, 156,200; families visited, 64,654; families revisited, 27,055; rejected testimonies, 4,500; refused entertainment, 5,095; tracts distributed, 88,424; books sold, 1,095; books given away, 2,235; books loaned, 1,809; meetings held, 6,477; Gospel conversations, 39,440; children blessed, 277; baptisms, 561.

September, 1896.

On the 5th and 6th insts. President Kimball met with the Texas Elders in conference capacity at Lockhart, Caldwell county, Texas. These Elders were found to be in good condition spiritually and physically. They were succeeding nicely, considering the many obstacles they had to fight against; showing they were very "gritty." Several Sunday schools were organized, thus enabling many young people to learn of Gospel truth, tending to make them servants in very deed. The reports show plainly that many are willing to be baptized for the remission of sins and forsake worldly things to enjoy heavenly blessings. Sixteen Elders arrived during the month to swell the ranks and wage war against Satan and his aids.

October, 1896.

The month was pleasant throughout and afforded the Elders opportunities for work. Their reports show that their labors were not in vain. To the clear and peaceful sailing the Elders had enjoyed during the month an exception is noted in the treatment of Elders O. H. Shumway and N. Cottam. As they were standing near a school house about three miles east of Lancaster, Lancaster county, S. C., preparatory to holding a meeting, they were met and abused by two men and were made to leave the settlement. The men drove up in a buggy, stopped near the Elders and got out, and without any words whatever, one of them began lashing them with a buggy whip; threatening to fill them full of lead if they did not leave. The Elders saw there was no use resisting, as both men were drunk and could not be reasoned with; besides they were armed and had no more sense than to shoot. The brethren got their grips and started for the big road. Still the cowards followed, striking them with their whips. Elder Cottam received three, while Elder Shumway received five lashes. Friendless, the Elders had no one to aid them. The names of the men who did the whipping are Bart Sims, a drunkard, adulterer and murderer. His companion, Billy Belt, was of the same type and equally as bad as "Sims." The matter was laid before the Governor of South Carolina, and it is hoped that mob and brutal violence will be discontinued in that state; that the state will notice our plea for protection and vindicate her honor.

(To be continued.)

THE DARK AGES.

BY A. ARROWSMITH.

(Continued from page 155.)

THE EIGHTEENTH CENTURY presented a wonderful era of civilization and intelligence, producing many advanced thoughts, which were diffused through the medium of the newspaper. In the year 1709 appeared the first little sheet, no larger than a man's hand, but which the editor hardly knew how to fill, on account of the scarcity of news. The news was confined to very small territory those days, there being no telegraphic communication. At the present time there are more than 100,000,000 copies of newspapers published in the English language annually, many of which contain more reading matter, in a single number, than the whole New Testament. With the increase of this intelligence, the power of the people began to be felt; tyranny and despotism began to shudder, kings and potentates to quake; thrones to totter, and a general fear of a government of the people, by the people, prevailed amongst the great and mighty of the earth. In the nation of Great Britain the people virtually became the rulers.

Many enthusiastic spiritual guides started at this period what would be called today a remarkable religious revival, originating among a small knot of Oxford students, who recognized the immorality and drunkenness of the times. They revolted against such wickedness, and expressed the desire to live, enthusiastic, austere, methodical lives, from which they derive the name—Methodists. Of this band of students, three attracted especial attention by their fervor and extravagance. George Whitfield became a great orator, his voice soon resounding in the wildest and most barbarous portions of England, from the barren moors in the north to the dens of infamy in London, in the south. Whitfield's preaching was an innovation on the methods previously adopted, and such as England had never heard before. Theatrical, sensational, and sometimes calm and commonplace, he won favor by his earnestness and deep tremulous sympathy for the sins and sorrows of mankind. He was no common enthusiast, who could so eloquently plead the cause of the oppressed and downcast, and draw out the last cent from the cool and calculating Franklin; commanding admiration from the fastidious and skeptical Horace Walpole; or who could look down from an elevated rostrum on some 20,000 besmeared colliers, and see as he preached, tears, making white channels down their coal-blackened faces, drawn from the heart by his eloquence.

Charles Wesley was the singer of this movement, and was considered a wonderful man in that line, much like Mr. Sankey of recent years, but the greatest of this body of worshipers was his brother, John Wesley, an ordained minister of the Church of England, who, by his learning, energy and power of organization, gave stability to the movement. No man of that age surpassed him in self-denial and genuine goodness. John Wesley labored assiduously for many years, and was a tireless worker in the cause he advocated, dying at the advanced age of 88, in the year 1791. At the time of his death his followers numbered over 100,000, and today they are estimated to be nearly 8,000,000.

The rough and uncultured element was attracted by such preaching, which also stirred up a passionate hatred in the hearts of their opponents. Their lives were often sought, they were mobbed, ducked, stoned, and many times smothered with filth; but the enthusiasm they aroused among their followers was equally intense. These men were extravagant, fanatical and superstitious, much after the Salvation Army style of today, but fervent withal, and stand as the founders of a great many of the isms of today. It was the teachings of the Puritans, Quakers and Methodists that started the great wave of reform, which led to the establishment of Sunday schools, hospitals, insane asylums and other institutions of benevolence for which the Anglo-Saxon race is so noted.

While the moral and religious movements were in progress, things of a political and scientific nature were making equal strides. James Brindley made England a net work of canals; Watt was silently perfecting his steam inventions; William Pitt was startling the world with his oratory and statesmanship, while Capt. Cook was making his great discoveries in the South Pacific, enlarging the British Empire by the discovery and acquisition of the Australasian continent.

Napoleon, one of the most remarkable men this world has known, was born in the obscure island of Corsica, in the year 1769. He was a great warrior and statesman; coming like a meteor in the heavens, descending like a thunderbolt, and destroying like the lightning. He was a scourge to all Europe, and executed unconsciously the decrees of Jehovah. France had become very corrupt, the nation having gone over to infidelity. They called it an age of reason, when men could mock, deride, ridicule and deny a God. The temples that had been erected for the worship of God were used for bacchanalian revels. They would publicly elect some strumpet as a goddess of love and beauty, bowing down in mockery and derision; being an exact counterpart to the worship of Bacchus and Venus by the ancient Pagans. Is it any wonder that such a nation should need a man like Napoleon, that it might in a measure atone for its corruption, in rivers of blood, which flowed in the wake of this "man of destiny?"

While the above events were transpiring in Europe, the new world was blooming into a vast field, where religious freedom was cultivated, scattering its fragrance among all classes. It became the boast of many of the colonies that every man and woman could read and write, education being so general. The hereditary dynasties of the old world were so deeply engaged in war that they were unconscious of the rapid growth of this power, which was soon to inject into them its new ideas and principles. The hour of revolution was at hand, promising freedom to conscience and dominion to intelligence. From the broken fragments of European society was built up a self-governing democracy.

These noble pioneers met with much opposition from Indians, and it would appear that they subdued the wilderness, with an axe in one hand and a rifle in the other; but under the guidance of such men as Washington, Franklin, Jefferson, Hancock and other noble sires of this government—not forgetting the overruling protection of God—independence was declared July 4, 1776. The French were subdued in the north and the Dominion of Canada was surrendered into the hands of the British. It would appear as if the whole of North America was dedicated to freedom and to a high state of civilization. Unquestionably religious tolerance in America was brought about through

the operations of Divine Providence. Such a medley of religious sects the world had never witnessed before; New England was the stronghold of the Puritans; in some of the southern colonies the Episcopal church was established by law; the Roman Catholics formed a majority in Maryland; Pennsylvania was a state of Quakers; Presbyterians and Baptists peopled New Jersey; Lutherans and Moravians settled up Georgia; and the Huguenots from France fled from the mother country to the forests of Carolina. In such a chaos of creeds religious persecution was almost impossible and much bigotry existed among them.

This century was peculiar for its agnostic views; such atheists and infidels as Voltaire, Mirabeau and Paine disgraced the earth at this time, sowing seeds of discord among the Christians, which bore an abundant harvest. They were remarkable men of great intellect, and through their reasonings have been the means of breaking down the faith of thousands, leaving them without hope. It was the teachings of these men that made France the corrupt and infidelic nation that she is, and it is their writings, principally, that bolster up the shallow thoughts of the infidel today. It is their iconoclastic views which defile the many thousands who reject the God of heaven, and who wallow as dark and hopeless pessimists in the filth of skepticism. These men undoubtedly saw the debasing results of the thing called Christianity, which was obnoxious to equity, justice, mercy and truth, and endeavored to breal down the system. In doing so, they failed to recognize the gift of faith in God, which is implanted naturally in man, and they vainly tried to crush that faith, destroying the hope of eternal life and making of man a miserable, faithless, hopeless pessimist. We do not object to reformers, we rather welcome them, but such spirits as those brazen-faced free thinkers, who destroy faith and leave a man devoid of hope, should not be encouraged to spread their evil thoughts. It would appear that infidelity cannot advance greater arguments against Christianity than were offered over one hundred years ago by Voltaire, Mirabeau and Paine. Such men as Ingersoll are but imitators; repeating the arguments of former infidels.

This century closes with the world still in spiritual darkness, no voice from the Heavens, no inspiration, no revelation, no vision, nothing but dark despair. Civilization was advancing, the arts and sciences were cultivated, literature was being disseminated, and still the science of theology, as advanced, taught and written by the Apostles in Gallilee, was retrograding, and did not at all resemble the system which the founder, Jesus, introduced. We find several hundred differing, jarring, discordant Protestant sects, all without authority, only that received from the abominable church, whose corruptions have been shown, and who is represented by the Revelator John, as the mother of harlots. This mother certainly has a large family; some of her daughters are getting full grown, while others again are small, then the sub-denominations, or grandchildren of this old mother, are shown in the multitude of the smaller sects of Christendom. They are all united in rejecting the God of the Bible, bowing down to the idolatrous nonentity that Athenasius erected in the fourth century. They also unite in rejecting the necessity of modern prophets, revelation and inspiration from heaven, with the gifts and graces that were so general in the primitive church. They also unite in building large pagan temples, churches and monuments to the memory of the dead prophets and apostles, and assume exactly the position that the ancient Pharisees took against living prophets and present revelation.

We can readily see that if Jesus came at this time with His exclusive system of theology, it would be unpopular and rejected by the world; and, like the ancient Jews, the bigoted, self-righteous, modern Pharisees would cry, "Crucify Him!"

(To be Continued.)

THE PATHWAY OF LIFE

BY ELDER JOS. P. BISCHOFF.

When man has decided to travel the pathway to heaven he is confronted with an intricate problem as to which of the many roads is the proper and safe way to travel. The finger-board points in one certain and sure course, while a babel of voices urge the traveler in many uncertain ways.

The traveler with his wits about him, and especially if he is at all accustomed to the marts of mercenary agitators, will turn to the official guide book (Is. 8:20), and there determine which is the proper and original path, and which ones are perversions. (Gal. 1:6, 7.)

In reading in Matt. 7:13, 14 he finds a command to enter the "narrow way" by the "straight" gate, for, properly speaking, there are but two ways and two gates—the one gate is wide, with a broad way leading to destruction, while the other has a straight gate through which man enters upon the narrow way. He is also cautioned here from following the many, for they are thronging through the wide gate, hurrying along the broad way to destruction; but to enter with the few in at the straight gate and then travel the narrow way to life.

Still studying the guide book he reads in John 10:9, I am the door (gate), by me if any man enter in, he shall be saved. He that enters by any other door, or gate, is a thief and a robber. (John 10:1.) So the traveler concludes that if there are no counter orders nor side tracks mentioned in the guide book, that it is highly necessary for him to enter in at the straight door, or gate, and continue in the narrow way if he desires to reach the end—salvation.

Still reading in the Bible, or guide book, the traveler finds that Peter declared, "There is no other name (gate and pathway) under heaven given among men whereby we must be saved." (Acts 4:12.) Reading still on he finds Paul's testimony that "There is one God, one mediator (gate and way) between God and men, the man Christ Jesus. (I Tim. 2:5). Again, in Eph. 4:5, One Lord, one faith, one baptism.

Considering the Bible, or guide book, as being official, no true and sincere pilgrim in search of salvation will enter any but the straight gate, and when he does Paul declares that on that narrow path he will find that the few travelling therein do not claim to be of this sect or that, nor of Paul or Appollos, but will find himself where there is neither Greek nor Jew, circumcision nor uncircumcision, Bavarian, Scythian, bond or free, but Christ is all and in all. (Col. 3:11, Sal. 3:28), but that he will be a fellow-citizen with the Saints. (Eph. 2:19.)

Having now determined that of the many ways there is but one right and safe way to pursue, the traveler naturally would ask, "On what condition is the gate opened?" for he has read in the guide book the words of Jesus, Strive to enter in at the straight gate, (Luke 13:24), and understands that he must do something in order to enter.

He is the way, the truth and the life (John 14:6), the door or gate (John 10:9), and the author of eternal salvation to all them that obey Him. (Heb. 5:9.) So the traveller is convinced that he must render obedience in order to enter the gate or travel the narrow way.

GLEANINGS.

Arrivals.

A recent number of the Millenial Star says that the following named missionaries from Zion arrived in Liverpool per American line steamship Waesland, March 23, 1900: For the British Mission—Matthew A. Miller, Salt Lake City; John G. Wheatley, Honeyville. For the Scandinavian Mission—Carl A. Carlson, Salt Lake City, and Swen William Nelson, Fairview. For the German Mission—Henry G. Mathis, Price. For the Swiss Mission—Robert F. Meyerhoffer, Salt Lake City, and Gottlieb Komer, Midway.

Accompanying the missionaries were Elder Luke Crawshaw, of Ogden, who came over to visit relatives in England and for art study in Paris; Sister Caroline Briggs, of Salt Lake City, to meet her husband, President James Briggs, of the Manchester Conference, and Sisters Helen C. Buist and Mimmi Sjoberg, of Salt Lake City, to visit relatives and search for genealogy, the former in Scotland and the latter in Sweden.

Appointments.

Elder A. T. Hill, who, after laboring more than twenty-eight months in the German mission and having been honorably released therefrom, has been appointed to labor in the London Conference.

Elder Matthew A. Miller has been appointed to labor in the Scottish Conference, and Elder John G. Wheatley in the Nottingham Conference.

Enquirer, Provo.

The Brigham Young Academy expedition is about ready to begin its march toward the sunny south. The young men of the expedition are of splendid physique and abstemious habits. They will be able, we hope, to endure the hardships of the trip, and their labors should result in great good, for they are going to cover a rich field of antiquity. As the expedition starts from this city this week, the departure should be made one long to be remembered.

The Georgia Branch Conference, held at Fair Play, Morgan county, Ga., on the 14th and 15th insts., was a most enjoyable gathering. About twenty Elders were present and all bore an humble testimony of the Gospel truths.

Releases and Appointments.

Releases.

W. H. Gibbs, Chattanooga Conference.

J. A. Stone, Virginia Conference.

A. McMullin, Middle Tennessee Conference.

Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all is the power of going out of one's self and seeing and appreciating whatever is noble and lovable in another man.—Thomas Hughes.

SOUTHERN STAR

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SATURDAY, APRIL 21, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

For behold, it is not meet that I should command in all things, for he that is compelled in all things, the same is a slothful and not a wise servant; wherefore he receiveth no reward.

Verily I say, men should be anxiously engaged in a good cause, and do many things of their own free will, and bring to pass much righteousness;

For the power is in them, wherein they are agents unto themselves. And inasmuch as men do good they shall in nowise lose their reward. But he that doeth not anything until he is commanded, and receiveth a commandment with doubtful heart, and keepeth it with slothfulness, the same is damned. (Doc. and Cov., Sec. 58:26-29.)

Conference Presidents will please send us their Quarterly Conference reports.

ZION IS GROWING.

While the sweet children in our lovely Deseret are singing in beautiful strains, "Zion is growing," the humble servants of God in the Sunny South are witnessing the literal fulfillment of their joyful lays. Yes; Zion is growing, and her numbers increasing! During the last four weeks of the month of March there were fifty honest souls added to the Church of Jesus Christ of Latter-day Saints here in the Southern States Mission. These figures bespeak in forcible tones the glad tidings that Zion is growing, and give encouragement, hope, joy and comfort to all who are engaged in the service of the Lord. What greater encouragement can be given a pilgrim of peace; a messenger of life and salvation, than to know that the Holy One of Israel is blessing his feeble efforts, and that many souls are being brought to a knowledge of the will and word of God? This brings joy and gladness to the hearts of the Elders; to know that our Father is blessing our efforts with a goodly increase, and crowning our labors of love with success, gives us additional strength for the conflict with sin; faith in the promises of God; and hope for the glorious reward promised to the obedient.

What but the Spirit of God could prompt these honest souls to come forth in the midst of bitter opposition, and violent persecution, to face the scoffs and jeers of a frowning world for the sake of the Gospel, and the testimony of Jesus? These people realize and know that they will have to endure persecutions, by reason of embracing that form of doctrine which the world erroneously calls "Mormonism," for persecution is the heritage of the righteous, and a legacy attending the faithful in this mortal life. Still, notwithstanding these facts, they are willing to bear the mockings, scourgings, and revilings of men, to unite themselves with the much despised Saints of Latter Days. It is only a divine hope of eternal life; a blessed assurance of salvation and exaltation in the Kingdom of God's glory, that prompts and urges these people to render obedience to the everlasting Gospel.

Let us take encouragement from these good reports, which indicate the progress of God's work, and the spread of truth. We are not left alone, our God is with us by His Holy Spirit, blessing our endeavors to do good, and causing the words we utter to sink deep into the hearts of the earnest seekers for truth, and thereby producing the peaceable fruits of righteousness. Yes! Zion is growing—the work of the Lord is spreading far and wide—and the ranks of God's chosen ones are daily increasing in numbers. Moreover, she will continue to grow; her numbers will continue to be added upon, until, from every nook and corner of the earth, whether it be in the North, the South, the East, or the West, shall be heralded this joyful sound, "Zion is growing!" As Saints of the Most High God; as Elders of Israel in these last days, we can sing with vim and vigor, with a conscientious soul and a true heart, "Zion is growing." Therefore let us do all that lays in our power for the growth of Zion; the spread of truth; the increase of the faithful few—laboring with an eye single to the glory and honor of Him from whom all blessings flow.

"Behold, the way for man is narrow, and it lieth in a straight course before him, and the keeper of the gate is the Holy One of Israel; and He employeth no servant there; and there is none other way, save it be by the gate, for He cannot be deceived; for the Lord God is His name." (II. Nephi. ix.:41.) Our Lord has gone before. He has traversed this "straight course," and walked this "narrow way." He has marked the path which man should tread, and defined the way which all should pursue. "Follow thou me," is His holy commandment, and "Lay up for yourselves treasures in heaven." The treasures which we "lay up in heaven," by reason of our keeping in His steps, will return, when time shall be no more, to bless and happify our lives throughout the countless ages of eternity. While laboring in the cause of Truth; while walking in a line of duty; we are working for a certain and a sure Paymaster—even Jesus Christ our Lord. We shall all receive the wages we merit, "every man according to works," thus it behooves us to labor while it is today, for the night cometh, when no man can work. Continue in the Truth, that the Holy One of Israel may greet you with the welcome, joyful plaudit, "Well done, good and faithful servant, thou hast been faithful in a few things, I will make thee ruler over many. Enter thou the joy of my rest."

Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your eternal King. And ye rivers, and brooks, and rills flow down with gladness. Let the woods, and all the trees of the field praise the Lord; and ye solid rocks weep for joy. And let the sun, moon, and the morning stars sing together, and let all the sons of God shout for joy. And let the eternal creations declare His name forever and ever. And again I say, how glorious is the voice we hear from heaven, proclaiming in our ears, glory, and salvation, and honor, and immortality, and eternal life; kingdoms, principalities, and powers. Behold! the great day of the Lord is at hand, and who can abide the day of His coming, and who can stand when He appeareth; for He is like a refiner's fire, and like fuller's soap; and He shall sit as a refiner and purifier of silver, and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness.

JOSEPH SMITH.

'Tis good-will make intelligence.—Emerson.

Honesty is the cause of poverty to many.—Rufus.

A mind is not to be changed by place or time.—Milton.

He dies every day who lives in a languishing state.—Poullett.

All that is good in me I owe to my mother.—John Q. Adams.

If a man is worth knowing at all, he is worth knowing well.—Alex. Smith.

To know that which before us lies in daily life is the prime wisdom.—Milton.

The freer you feel yourself in the presence of another, the more free he is also.—Lavater.

In the eyes of a wise judge, proofs by reasoning are of more value than witnesses.—Cicero.

The love of justice in most men is merely the fear of themselves suffering from injustice.—La Rochefoucauld.

We cannot make our own ancestors, but we can endeavor to make over ourselves.—Mrs. Theodore W. Birney.

Abstracts from Correspondence.

Clinton, Tenn.

To The Star.

For some time I have been impressed to write a few lines to bear my testimony as a Latter-day Saint. It is four years since I first saw the Mormon Elders and heard them preach. The more I listened to them, the stronger became my conviction that they were true servants of God. They were perfect gentlemen, and often did I wonder why people would mistreat them. I had always been taught by my good father and mother to treat others as I would have them treat me. I often prayed to my Heavenly Father for wisdom and knowledge, that I might understand my duty. I thought that every man who claimed to be a minister had a perfect right to baptize, etc. I searched the Scriptures much, and when I understood that the Latter-day Saints only had authority I was then willing to be baptized and have the hands laid upon me for the reception of the Holy Ghost. Since I was baptized, on June 13th, 1897, my three daughters have also taken upon themselves the name of Christ. May we all prove faithful, that we may return back to our Heavenly Father and hear it said: "Well done, children, enter into the joy of thy Lord." We have a testimony of the Gospel, and may God bless all who are striving to do His will.

Your sister in the cause of truth,

SARAH E. BROWN.

Beaver Dam, S. C.

Dear Editor.

Allow me space in your paper for a few words I desire to say concerning the Mormon Elders. I have known the Mormons for three years and can say they are a God-fearing people. When the first Elder came to our home I formed a good opinion of them. I was told by many of my neighbors not to take them in, but I used my own judgment. I have read their books and compared them with the Bible and found them to be true teachings. I prayed God to show me what was right, and the more I read the more did the Lord help me to understand. I rejoice to say to the world, may God bless the day that the Elders first came to our door. If everyone could but know the truth as I do, life would indeed be a pleasure to them. May God bless all who are striving after truth and righteousness.

Your true friend,

ALICE B. HERRON.

What a Drudge Became.

John Campbell began life as a drudge in a printing office. When he died he was worth a million dollars, and had been Chancellor of England. He was so long, ungainly and awkward that an ordinary observer would have said, "That boy's place is to run errands, sweep floors and do general drudgery." But his employer noticed that John, though dull and slow, was prompt and painstaking. When told to do anything, he went at it promptly and kept at it until the job was done. The employer encouraged the dull, slow, but industrious drudge and threw odd jobs in his way, by which he earned a little money. The boy had vigorous health and a strong body. They, with his painstaking habit, were his sole capital. But they were sufficient. He worked them thoroughly and rose, step by step, until the printing office drudge sat on the woolsack.

"LETTERS OF LOVE."

A Letter Written to an Elder Laboring in the Missionary Field, by His Sister.

My Dear Brother:—Your welcome letter, also a copy of The Southern Star, were received and contents perused with pleasure. I am so glad you keep well, and although you may meet with difficulties and may occasionally have a door slammed in your face, perchance go a little hungry, yet, my dear brother, your testimony will be strengthened and that is what you must build upon. Testimony is the key that unlocks the door to greater achievements. It is that which will lead you to paths of greater enlightenment and will make the burden light to carry. Testimony will enable you to say:

"Each back is fitted for its load,
Which we may have to wear;
The weak must take the lesser,
The strong the greater share."

While you are in the field, and as persecutions and hardships increase, don't you know, dear brother, that we will pray the harder for you; our hearts will, if possible, be nearer to you than ever? Much is before you, because you represent so many; much awaits you if you are faithful. There is no happiness like that which comes from having done one's duty. No light so bright as the inward light which comes from the Holy Spirit, and when such a light is enjoyed, like God's sunshine, it radiates every nook and corner of the soul; warming and nourishing it, causing it to grow and expand, to send forth fruits of good acts, good thoughts and noble deeds. I often wish I could go on a mission, not because of the good I could do, but because of the good it would do me—perhaps a selfish desire, but naturally I crave spiritual light. I love religion and the peaceful influence of the Holy Spirit, yet I am weak and often wound and drown my good intentions; wound the Holy Spirit. If we lose the association of God's Spirit we are bereft, we lose all. None of us have a right to get discouraged, it is almost sinful to give way to it, and if we do so we cannot perform our duty as children of God. In the words of Longfellow, we should say:

"Let us, then, be up and doing,
With a heart for any fate,
Still achieving, still pursuing,
Learn to labor and to wait."

In closing, dear brother, it is the desire and prayer of my heart to know you are cared for and blessed by our Father in heaven. May He watch over you and guide you; may He provide you with friends and the necessaries of life, that you may not hunger, nor thirst often. May He fill you with His Spirit and lead you to paths of holiness, love and peace; and when your mission is fulfilled may He bring you back to loved ones at home, who continually ask Him to bless you.

Affectionately,

Your Sister.

A Letter From an Elder to a Saint.

Pfafftown, N. C., March 12, 1900.

Mrs. Louisa C. Madaris, Dayton, Tenn.:

Dear Sister:—Your favor of March 6 reached me several days ago, but until the present I have been unable to answer. I was indeed pleased to hear yourself and husband had recovered from your illness, and were now, not only enjoying fair health, but that you were fairly contented; your great desire is to live so as to merit the smiles and approbation of our Heavenly Father. To a great extent life is just what we make it, or in other words, we are the framers of our own destinies. If we observe the laws of nature, keep our bodies pure, our system in good order, we generally have fair health, while if we neglect these essentials, we pay the penalty by suffering the pain flesh is heir to. Again, if we love God and our fellow man, do as our Father in Heaven has required us to do, we are contented and happy; while, on the other hand, a neglect on our part to follow these eternal requirements brings us remorse of conscience, mental pain and anguish. Oh, if the human family could and would obey those two commands, what joy, what peace, what satisfaction would be theirs; what a state of perfection might be reached, what a heaven on earth! This is the ultimate destiny of mankind, what feelings of rapture, of suppressed joy fills our heart, our mind, when we contemplate the new approach of this thrice blessed day. We who have put on the armor of righteousness are engaged in the labor that will eventually bring about this much coveted condition of affairs. Therefore you as well as all Saints and honest-hearted individuals, have a great responsibility upon your shoulders; you are expected to instill these truths into the minds of both young and old, and by a godly life set them examples of patience, forbearance and brotherly love. Such will have an influence for good, causing them to desire to emulate your example, and as a consequence you will become Saviors upon "Mount Zion." Therefore, let us return good for evil; when they revile us or slander us, let us not slander them in return, but let us show them we really love them and it may be that they will become ashamed, desist and perchance repent and beg our pardon.

I am pleased that you are determined to keep up the Sabbath school work, as I am sure good will result from the same. You should not become discouraged if you only have a few scholars, do your duty toward them, and if they from your instructions become honorable and useful members of society, you have done a great work. Emulate the example of Noah, who for one hundred and twenty years ceased not to warn the hardened antediluvians, although he could see nothing accomplished by the same. I ordered a small birthday present sent you from the office and hope it reached you safely, that you will accept of this token of my esteem. I hardly think I will have the chance of seeing you before I return home; if not, however, rest assured of this fact, that you and all the dear friends of Oak Hill and vicinity occupy a warm spot in my heart and will always be fondly remembered. Some day I hope to meet you in the Vales of Utah, and there we can spend many a pleasant evening telling of the pleasant as well as unpleasant features of life in the Sunny South. Remember me kindly to all, friend or foe, tell them I love them and desire their welfare. My earnest prayers to God the Father are that they may ere long see that the message of salvation that has been presented to them is of the utmost importance—that they will obey the Gospel, thereby securing the salvation of their souls. May heaven's choicest blessings be yours is the wish of your brother and friend,

JOHN PETERSON.

A Father's letter to his son laboring in the mission field:

My Dear Son.

This morning I came to the office early, that I might answer your several letters received since I last wrote to you. All

the letters we have had from you have been received with much joy, and given us all good cheer. I have very much enjoyed the spirit of your letters, and am more than proud of the reports I have heard of you. May the God of Israel bless you with a continuation of your present humble spirit, and the energy you now seem to manifest. If He will do so an honorable mission for you is already assured. I inclose to you herewith your two blessings, and I want you to read them often and drink in the spirit they breathe; and keep always before you and forever in your mind the promises made in them. But never forget that the gifts and blessings promised are predicted entirely upon your own faithfulness. You can realize them all, or you can forfeit every one of them. I pray for you constantly, that you may live up to every privilege you have, and realize every gift, power and blessing named, and others that are in store for you as a servant of God. You have the most devoted faith and earnest prayers of all at home, and we feel that you are going to do your full duty to the Lord, to yourself and to us. The folks are all well and send unbounded love to you. We were pleased to learn you had met some of the Elders whom we know, and we wish to be remembered to them. Your report of your kind treatment by the good people of the south gives us all much satisfaction, and we know you will so conduct yourself as to merit a continuation of the same. Now, my son, write me often, for I am always anxious about you and think of you a thousand times a day; always with pleasure, for I have the fullest confidence in your manhood, your honor and your integrity. You know I would, with pleasure, bring you home a corpse, rather than have you perform one single act that would mar your honor, and besmirch your good name. But I have no uneasiness about that, for I have the utmost confidence in you. God bless and prosper you, my dear son, and preserve you in every way, is the constant prayer of

Your Devoted Father.

"Thy Will be Done"

O. F. WHITNEY.

Words that should be written in letters of fire on the mind of every son and daughter of God. A motto that should be engraven on every heart, a motive that should guide and govern every impulse, a spirit that should inspire every prayer wafted on wings of faith through the open portals of eternity.

The fiat of the Gods in the councils of the beginning, the chorus of stars in the glad morning of creation; the prayer of the suffering Savior at life's weary noon: the song of Saints on earth, the anthem of the angels in heaven; it yet shall be the closing hymn, the benediction over the burial of human history, the solemn epitaph inscribed on the tombstone of Time.

"Thy will be done!" A river of power and of purity, flowing from the throne of God, making heavenly melody as it surges along the shores of life, bearing like bubbles on its breast the mightiest of human aims and achievements, it glides down the channel of the ages, glittering in the sunbeams of eternal truth, and rolling the music of its bright waves into the boundless ocean of the Evermore.

We live in deeds, not years; in thoughts, not breaths; in feelings, not in figures on a dial. We should count time by heart throbs. He most lives, who thinks most, feels the noblest, acts the best.—Philip James Bailey.

ORDER.

It is a noticeable fact in all denominations of worship that the members of each church recognize their preacher as the proper one to officiate in all rites and ordinances of their church. If the Lord's supper be spread, the minister must officiate in the blessing or appoint a substitute; no individual member would think of stepping ahead of his preacher without an appointment. If a baptism or a confirmation be performed, it must be done by a minister—for none except him has this authority. In brief, the people recognize in their preachers the principle of authority, and they see clearly the essentiality and the absolute necessity of it in all church matters, in order to preserve any degree of unity and peace in their religious organizations.

The honest in heart, the humble and the prayerful, among modern Christians, find consolation and comfort in attending church. The story they hear of Jesus is to their yearning spirits a soothing balm, which heals the wounds of trial and sorrow and gives hopes for the day. The sacred hymns they sing fall upon their ears as the music of angels, which inspires their souls to thoughts and deeds of righteousness by which they hope to gain the earthly blessings of God and in eternity a crown of celestial glory.

Week after week these earnest devotees bend the knee of submission to the authority of their pastor—he has baptized or admitted them into the "fold," as is his custom, and perhaps, too, their children have been initiated into the church by the officiation of the minister. All confidence, all trust, and all faith is centered in their pastor—his profession is that of a servant of God, and no question is raised as to the divinity of his calling or the genuineness of his authority.

Dear Christian friend, 'tis seemingly cruel to induce you to call in question the authority and the divine calling of your minister, but if you truly desire to be what you profess—a humble, obedient follower of our lowly Master—truth cannot dawn too early upon your mind.

Let us reason together for a moment. Will the fact of your possessing a history of the United States install you the President of our Republic? In short, will that history elect and authorize you to fill even the humblest office in this government?

You answer "No."

Well, why not? The history contains a truthful record of every official commission granted to every officer in the government. Why could you not apply any one of these commissions to yourself and become a postmaster, a governor, a foreign minister, an admiral, or even President of the Union?

"Ah," you say, "such a thing would be foolish, and only insanity would inspire such ideas of disorder; and, again, if such a state of affairs as that existed everyone who purchased a history of our Nation would be entitled to an official position, which he could himself choose, and in consequence we would all be officers, exercising our authority to the confusion and danger of our fellowmen. Instead of living in peace we would be living in perpetual war."

Exactly. You understand that any official appointment in our government must come through the channel of legitimate authority, and that simply a record of another's commission cannot delegate some one else to act under that appointment, and that any attempt to thus officiate would place the usurper liable to imprisonment.

In view of these facts, how can you contend that your minister is called of God and endowed with authority simply because he possesses a record of the divine commissions given to the Apostles 1,900 years ago? Your pastor says God doesn't reveal anything to man today, and that the Bible contains all that we need for our exaltation. "From the Bible," he says, "comes the law of God, and from the same book comes my authority to preach and administer the principles of the Gospel."

Why doesn't your pastor assume the leadership of Israel and become a latter-day Moses? Why doesn't he become a Noah and build an ark?

Why doesn't your pastor go into Jerusalem and prepare an upper room for the Savior's Passover? Why doesn't he become a Paul, obey the command he received to go to Damascus and thence travel to Corinth, Ephesus, Galatia, Thessalonica, to Macedonia and to the great city of Rome? Or why doesn't he apply to himself the voice of God to Peter, "Arise therefore and get thee down and go with them, doubting nothing, for I have sent them" (Acts 10:20)?

Why does he not apply some of these delegations and commands to himself, and become a Moses, construct an ark, make ready for the Passover, become a Paul, or follow three men to Caesarea and baptize Cornelius? All of these apply to him as much as the official appointment of those Apostles and Seventies to the ministry. The Bible gives him as much authority to build an ark as it does to preach the Gospel and officiate therein. In comparison, he is as much called to the ministry by the Bible as I am called to the Presidency of this government by the United States history. Authority gave the commissions in the Bible, but the Bible cannot give authority; else every man, yea, every babe that can lisp "go ye therefore unto all the world and preach the Gospel"—if it possess this record—has equal and unlimited authority to act in the name of Deity, called or not called, authorized or unauthorized.

You agree that the record of the official appointments and commissions of men in this government can endow no man with the United States authority, and would you depreciate the wisdom and judgment of God below that of mortal man, and assert that the record of His delegations to men nineteen centuries ago empowers men today? The records of this government may be absolutely free from error, they may be as true as the polar stars, but they have no authority. The Bible may be pure and perfect; it may be unaltered and unchanged, it may be as exact as when it fell from the lips of inspiration, yet it has no authority. All commissions, all appointments, all delegations, must come from the fountainhead of authority, either in civil or ecclesiastical government.

God's wisdom is infinite and all men appreciate the fact that "order is heaven's first law!"

Today the servants of God are preaching the Gospel of Jesus Christ and ministering its ordinances to mankind, but their authority comes not from the dead record of the past, but from the living God of heaven, and for this cause do "we both labor and suffer reproach because we trust in the living God, the Savior of all men, especially those that believe." (I Timothy, 4:10.) J. S.

Hatred is ingrained anger.—Cicero.

A PROGRESSIVE AGE.

A NON-PROGRESSIVE VS. A PROGRESSIVE RELIGION.

BY BEN L. RICH.

This is an age of marked advancement. The nineteenth century is the one century of centuries in which man has more fully developed his latent resources than in any other period of one hundred or five hundred years. In the past century, more than in any other, man has shown his predominate superiority over all other kingdoms of creation. Man is progressive, and, when he is not advancing, he is retrograding. But to look circumspectively and see the wonderful works of this similitude of God, it seems difficult to believe that he would ever sink back into a non-progressive state.

Discovery has been on the alert, and has pried into the mysteries of ages; it has disclosed many startling facts for contemplation. Education has pushed itself into another sphere, and facilities for mental development are within the reach of nearly every man of ambition. Philosophy is piercing deeper and deeper into the unknowable. It has unravelled many a stubborn problem, and passed many Gibraltars, which have, heretofore, seemed barriers to past civilizations. Governmental obstacles are becoming transparent in this dawn of intelligence. The Caucasian race is not now tyrannized over by barbarous chiefs, who banquet in mad revelry—drinking from the skulls of their beheaded subjects. Man is a free being, and if he desires can enjoy freedom or prosperity, and become his own master. If he does not enjoy these rights and privileges, it is because of his own negligence, and not a lack of opportunity. In literature and language the appreciative genius of man has not been idle, neither has his inventive genius been dormant. Customs and utilities of centuries standing have been shelved, and are now looked upon as relics of the past. The winds and waters have been turned into the service of man—the lightning has been bridled, chained, and made to subserve the desires of its captor, in the instantaneous transmission of thought, as also in locomotive, lighting and heating purposes. When we see the stage coach exchanged for the steam locomotive which goes thundering at a terrible speed across the continent, through canyons and over mountains, drawing hundreds of people; when we see the old-fashioned steamboat supplanted by the iron-plated ocean plows that cut the seas and care nothing for wind or storm; we are brought face to face with the stern reality that man is a progressive being, and this a progressive age.

While such progression has marked the growth of the past century in almost every branch of thought or occupation, we find that the religion of the world, that system which should be most dear to man; which should teach him truth direct from his Creator; progressive principles able to make him perfect as his Heavenly Father is perfect, we find the world's religion not only not advanced, or keeping pace with intelligence, but deteriorated from the simplicity and power of its incipiency.

Furthermore, it has fought liberty, free thought, and progression. It will have to answer for the death of more than one poor martyr whose life ebbed away amid the smoke of the stake because he dared to assert his honest convictions. The rapid flowing stream of disbelief and infidelity is growing wider and wider as time tallies the progress of years.

Scientific men, in their zeal for the establishment of true philosophy, have looked upon the puerile system called Christendom, with her superstitious contradictions and division, and taking these conflicting factions for true Christianity, have denied religion, counting as spurious everything that savors of religion. The agnostic is not to be inculpated as much as the systems of theology—if such they can be called—which practically forced his agnosticism. It is not arrogance nor assumption, neither is it blasphemy, to say that the system which men call "Mormonism" is a progressive and advanced order of theology. Its martyred Prophet taught that, "The glory of God is intelligence," and that a man is saved no faster than he gains intelligence; he cannot be saved in ignorance, for ignorance is sin. It teaches that the path of eternal progression is before man, and his future depends upon his progression. His advancement in power and intelligence, resultant from observance and obedience of law, will constitute his heaven; while his non-progressiveness or his deterioration, resultant from inobservance and disobedience of law, will constitute his condemnation or hell. "Mormonism" accepts all truth. "If there is anything virtuous, lovely, praiseworthy, or of good report, it seeks after those things."

It teaches the doctrine of continuous revelation, of communication or instruction from a merciful, loving Father to His children as they go through the life of probation in mortality. Its teachings, when understood, are elevating and inspiring. They show that man truly is the highest creation of God, and suggest his possibilities. Its teachings make plain the words of John: "Beloved, it doth not yet appear what we shall be, but now we know that we are the sons of God, and when He shall appear we shall be like Him." Its teachings satisfy both brain and heart. "Mormonism" is loved and cherished by its supporters, derided and ridiculed throughout Christendom, because it is not of the world, and the world knoweth it not. It is no exception to the venerable rule, that from prehistoric times down to the present it has been the disposition of man, because of priestcraft, to reject God's truth. Some of the best men who have stood for Truth upon the earth have been stoned and martyred, and their cause rejected. Sometimes the reformation can be measured in righteousness by the degree of persecution it invokes. Truly did a French author say: "Many a truth has reached its earthly kingdom by way of Golgotha, jeering mobs accompanying, brandishing sticks and clubs; or has reached its goal crucified between reviling thieves."

"Mormonism" receives its persecution largely at the hands of a frightened priestcraft, fearful lest it reach a premature doom, and lose the hold with which it has wielded and swayed the past. Professed disciples of the Nazarene who forget the commandments; "thou shalt not bear false witness against thy neighbor; thou shalt not lie," incite the unthinking multitude to take up the cry: "Away with it, crucify it!" When the cry is said they have produced their strongest argument; more effective, however, when they are executed, which is sometimes done. All are not accused of being insincere and malicious. Many a well-intended person has earnestly fought "Mormonism" and thought he was doing God's service. Many more, however, have arraigned it solely from the standpoint of hatred and jealousy. To the first class let it be said: "Beware, ye men of today, what you do; if this work be of man it will come to naught; but if it be of God, beware, lest haply, ye be found fighting against God." To the second class of persecutors, let it be said, "Mene, Mene, Tekel," is stamped upon your forehead, and your future is sealed unless you speedily repent and pray to the Great One for forgiveness.

The history of the trials, tribulations and endurance of the Latter-day Saints, is one which invokes sympathy and admiration. The history of their persecutions and oppressions at the hands of American freemen, living under a government brought into existence to administer justice to its citizens in religious and political right, the very name of which government carries with it the ring of liberty—the history of the persecutions of the Latter-day Saints, I say, is one which causes the spirit of Truth and Liberty to rise in righteous indignation. Can you blame a "Mormon" youth for consecrating the best years of his life to the vindication of his cause, when, because of which cause, his parents were mobbed, plundered, whipped, imprisoned and driven from state to state? When his own flesh and blood has been wronged, and, as a result, forced to a premature grave, is it not his holy and obligated duty to contend for Justice? The early Christians did not suffer more than the early "Mormons." The Huguenots, Puritans and Pilgrims have not suffered more. Although in this age, and under the American constitution, the Church of Jesus Christ of Latter-day Saints has felt the weight of tyranny, and the deepest injustice. Before and after its organization, in 1830, its advocates have been subjected to physical abuse, and violent persecution. From New York it was gradually forced west until it reached the banks of the Mississippi river, leaving in its trail the mounds of hundreds of graves, the result of blood-thirsty intolerance. There, at Nauvoo, the storm of bigotry and religious fanaticism, which had thundered at the heels of the "Mormon" people from the Empire State, burst upon the Saints in all the grim horrors of hell. Amid the terrors of carnage, the prophet of God was martyred—foully and cruelly murdered in cold blood. Oh! why did men crimson their own souls with the blood of these innocent Seers! The Saints were driven by brute force into a trackless wilderness to hunt their food and neighbor with the savage.

Though the way to the heart of the Rocky mountains is marked by human skeletons, God blessed the people, and the tree of life, planted at the cost of Saints' lives, and Prophets' blood, took root, deep and wide, in the bosom of the mountains which chain together the poles of the earth, and flourished. They transformed the desert wastes into beds of flowers. In their undisturbed peace for twenty-five years they founded upon true principles, a strong and healthy commonwealth. Look at it today. No purer, stronger, or healthier people are to be found. In education, advancement, tolerance and progress, they are among the peers. A religious system, productive of such results cannot be other than the most desirable, let puerile opposition pet and whine as it may. The founders of such a system could not have been other than the most noble types of humankind.

"Mormonism" is progressive, clean and elevating. It is proved by reason, it is corroborated by science. Science does not dispose true religion—they go hand in hand. Science does not disprove the existence of Deity—it does not confute that the soul is immortal. Man, whose organism surpasses all other creations, was not made to flourish or sparkle, and then, after a few short years of existence, sink into oblivion or blackness, like the dying embers of a camp fire. Man is made to endure, and religion and science are given him for his advancement. True religion and true science never contradict, but exist together, both subservient to Him who rules on high.

The present condition of the world is a doleful example of the negligence of true religion. Science has been at work; it has established a wonderful and mighty civilization, the likeness of which has not been known before. It has contributed much to ease human pain and increase human happiness. We fairly stagger at the rapid strides of progression, when

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MARCH 31, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	323	4	60	82		192	187	14		4	20	192			Chattanooga	Tennessee
Heber S. Olson	Virginia	40	1280	1036	329	202	59	926	435	188	1	32	53	728	4	7	Richmond, Box 388	Virginia
B. F. Price	Kentucky	28	769	527	80	157	34	449	219	42	3	23	54	505			Centre	Kentucky
E. L. Pomeroy	East Tennessee	31	902	350	55	257	97	630	258	39		37	43	442			Winston-Salem	N. Carolina
W. D. Rencher	Georgia	36	959	21	132	193	54	409	287	52	1	63	62	707	1		Columbus	Georgia
T. H. Humphreys	North Alabama	40	1298	333	330	128	35	972	848	133	2	26	91	815	5	3	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	42	1062	715	96	168	26	447	267	69	2	37	62	407	1	5	Palatka, Box 173	Florida
J. Urban Allred	Mid. Tennessee	37	950	10	152	175	52	517	230	17	5	41	55	435			Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	877	32	190	371	4	371	152	35	4	62	93	782			Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	36	980	129	55	351	11	362	218	26	9	14	62	685			Charleston	S. Carolina
G. M. Porter	Mississippi	16	499	79	18	132	3	55		15	2	7	19	183	4	1	Lumberton	Mississippi
W. W. MacKay	East Kentucky	28	608	60	165	219	11	207	210	17	2	22	49	397		1	Barboursville	Kentucky
J. N. Miller	Louisiana	7	227		3	25	3	29	2	2		7	12	81			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	470	7	25	232	2	201		20	2	4	26	171		2	Bridge Creek	Florida
Don C. Benson	North Kentucky	22	424	349	33	137	4	182	88	11	2	10	22	361			Bagdad	Kentucky
Geo. E. Maycock	Ohio	25	506	850	353	67	17	611	28	8		14	26	316			539 Betts St., Cincinnati	Ohio

we contemplate the possibilities of steam, electricity, liquid air, and ethereal waves. There is an agency which groans with more threatening power, as the prospects of civilization deepen. It is the same power which destroyed the civilizations of Egypt, Assyria, Babylon, Greece, China and Rome, and it forebodes ill to our own advancement. Let us turn from the hum of the factory, the throbbing of the engine, the glare and brilliancy of artificial stars, into the wake of this civilization, and we shall see that our progressive, earnest, active age is an age of sin and crime, where wickedness and corruption fester and disease, threatening to decay the vitals of life itself, and call down the wrath of a just God. Because of the lack of true religion, crime and sin walk arm in arm with the civilization of the nineteenth century, producing an unbalanced stability. Is it not time that an earnest and an authorized reformation be waged?

"Mormonism" has been planted to redeem the world of sin through truth, which it champions. Like the Elias of nineteen centuries ago, its mission is to prepare the way of Him whose right it is to reign; to cry, "Repent! for the kingdom of heaven is at hand."

Men of Genius.

Upon examining an old biographical dictionary recently, containing five thousand distinguished characters, of all ages and nations, I found the greatest proportion were Frenchmen, next English, Scotch and German, and next Italian, Dutch and others. The reason for there being a greater number of Frenchmen is, that in France genius is more patronized, no matter in what circumstances it is found; while in England few persons of talent, if they are not rich, or well-dressed, have any chance of being known.

One-half of these five thousand were descended from poor parents, and raised themselves from the depths of poverty by their own exertions. Some trades seem to have produced more men of genius than others.

Many shoemakers have risen to distinction in literary pursuits. A number have commenced life as tailors, many as weavers, and others as gardeners and stone masons. The following are among those who have struggled with poverty, but have succeeded in benefiting the world: Aesop, Terence and Epictetus, men distinguished in ancient times, were slaves at their first outset in life. Pythagoras, a Greek philosopher, was a common porter at first. Cleanthus, another philosopher, supported himself by carrying burdens and drawing water. Prof. Heyne, of Gottingen, one of the first classical scholars of his age, was the son of a poor weaver, and for many years struggled with the most distressing poverty. Sir Richard Arkwright, the inventor of the machinery for cotton spinning, was a country barber, a dealer in hair. Miss Benges, the authoress of the "Life of Mary Queen of Scots," and other productions of merit, was so poor in early life that, for the sake of reading, she used to peruse the pages of books in the booksellers' windows, and return day after day, to see if another page had been turned over.

Sir Edmund Saunders, chief justice of the King's bench, in the reign of Charles II, was an errand boy. Simeans was apprenticed to a shoemaker.

The famous Ben Johnson worked some years as a bricklayer. Kepler spent his life in poverty. Pope Adrian VI could not, in early life, afford candles; he often read by the light of the street lamps. Claude, of Lorraine, was the apprentice of a pastry cook. Buchanan, the Scottish historian, was born of poor parents, and underwent many difficulties. William Hutton, the historian, was the son of a wool comber. Bunyan, the author of the Pilgrim's Progress, was the son of a tinker, and himself followed the profession. It is well known that Burns was a peasant, and followed the plow. Capt. Cook, the navigator, was at first a cabin boy. Daniel Defoe, the author of Robinson Crusoe, was the son of a butcher, and had to struggle with many misfortunes. James Ferguson, the astronomer and philosopher, was the son of a poor barber, and was a shepherd. Geo. Fox, the founder of the Society of Friends, or Quakers, was the son of a weaver. Gifford, the distinguished editor of the Quarterly Review, was at one time so poor that he could not buy paper, and would work algebraical questions with a blunted awl on fragments of leather.—Juvenile Instructor.

From Country to City.

The migration of young men from the farming districts to the towns and cities has reached such proportions in Great Britain that not long ago a writer seriously contemplated the possibility that England would some day consist of a number of immense cities surrounded by districts of market-gardens, while the rest of the island would be as wild and uncultivated as the wastes of Central Africa.

Without accepting this prediction quite literally, it is still nevertheless true that the movement in question is going on in this country as it is in England.

The young men of today are most of them reluctant to adopt any pursuit that involves manual labor. Their impulse is to push into the already overcrowded sedentary employments in our cities. Thousands of them do not realize their anticipations, and live meager, discontented, unpromising lives. It is a mistaken choice. The hope is that the multitude of these failures will ultimately bring about a readjustment of the popular conception of country and city business life.

Meanwhile education will be extended and specialized. It is imperative that educational methods should adjust themselves to the needs of the times. Already there is a movement to establish agricultural classes in connection with our country schools. If the movement is successful, a large number of the boys of the next generation will be taught that intelligent farming is one of the most reliable pursuits to which thought and enterprise and industry can be given.—Youth's Companion.

The Gift of Prophecy—Its Fulfillment.

On Sept. 24, 1899, while Elders R. A. Bolin and Jos. P. Emery were holding services in Wrightsville, Hanover county, N. C., the gift of tongues rested upon the latter (Elder Emery), and for some time he spoke in an angelic language. There were some fifty persons present who were not connected with the so-called "Mormon" Church, and also six members of said Church. After Elder Emery had ceased to speak, Elder Bolin arose to his feet and interpreted the remarks of his companion, at the conclusion of which he said, that if the people did not repent they would be visited by a severe storm, causing the sea to heave beyond its bounds, and bringing destruction upon the place.

In three weeks after the above mentioned meeting the winds of heaven began to stir the calm of the earth. The mist of the coming storm bedimmed the sun's searching rays, and black clouds arose over the eastern horizon. The mighty Atlantic ocean roared, sighed, and groaned, as if some master hand troubled its tranquil rest. Finally the storm broke over Wrightsville with great fierceness, causing much destruction. From one-half to three-quarters of a mile the "Shell Road" was literally covered with lumber, boards, etc. Fine houses were swept away and one beautiful building was lifted bodily from its foundation and hurled into the "Banks Channel." The sea arose five feet higher than ever before known—tearing up and demolishing railroad tracks. So we see that when a servant of the Lord filled with the Spirit of God utters a prophetic warning, a literal fulfilment thereof is sure to come to pass, for Jesus said, "Heaven and earth may pass away, but not one jot or one tittle of my word shall pass away unfulfilled."

Kindness wins for us the affections of others.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, APRIL 28, 1900. No. 22.

ERROR—TRUTH—SCRIPTURE.

BY DAY-VID.

Error—"The way is dark, the path is clouded o'er,
Thou cans't not know the perfect plan of life;
'Tis only understood by men of lore,
With knowledge, wit and worldly wisdom rife."

Truth—"Attend thine ear, the Plan has been revealed;
We have the Light, the Truth, the shining way;
'Tis only to the blind it is concealed,
The righteous it will lead to brighter day."

Error—"Content thyself, thou need not suffer here—
There're many ways and either one will do—
Just join the sect you like and never fear
But what you will this life pass sweetly through."

Truth—"Nay! All that will, in Jesus, godly live,
Must suffer persecution, scorn and hate;
There's only One, who can salvation give;
One straight and narrow way to Heaven's gate."

Error—"'Tis all a mystery, we have no need.
Of prophets, seers, or revelations new;
The canon now is full; enough's received;
Just pay your preacher, he will guide you through."

Truth—"Apostles, Prophets, Blessings as of yore,
Are needed in the Church of Christ today;
To perfect Saints of God, the world wide o'er,
And keep them in the straight and narrow way."

Scripture—"My tongue shall not be mute, or soul be dumb;
I come to vindicate Truth's righteous cause,
For Error, thou art blindly in the wrong—
Thou fightest 'gainst the Father's holy laws.

And Error, vain deceiver, thou shalt fall,
While righteousness and peace shall reign, supreme;
Our blessed Savior, rule as King of all;
The Saints be sanctified; the earth redeemed."

OUR CONFERENCE PRESIDENTS.

Elder E. L. Pomeroy.

"God give us men!
A time like this demands,
Strong minds, great hearts;
True faith, and ready hands!"
—Holland.

Good men are required in all the vocations of life—in the workshop, on the farm, in the legislative halls, the judiciary chambers, or the pulpit—they are wanted everywhere. He whose gladsome features adorns this week's Star is counted by all who know him a good man, and of the number for whom the call comes, "Wanted every hour." Born in the quiet, peaceful little town of Paris, Bear Lake county, Idaho, May 19, 1876, of goodly parents—his father, Francis M., having been forced from his home in Missouri by wicked mobocrats—the early part of our brother's life was spent on the farm, where he was instilled with those traits and characteristics which go to make up the



ELDER E. L. POMEROY.
President of the East Tennessee Conference

lives of good men and good women. While he was quite young his parents moved to Arizona, for the purpose of settling in that territory, and his father assisted in constructing the Mesa City Canal. Until the age of fifteen he lived in the frontier town of Mesa, attending the district school and assisting his mother (the father having died when Elder Pomeroy was only eight years old) in the maintenance of the family.

When only sixteen years old he attended the Maricopa Stake Academy—his brief sojourn here giving him a stimulus and sharpening his desires for study in the Brigham Young Academy, which was realized in 1897. Owing to unavoidable circumstances, he was compelled to forego his aspirations for the completion of his education, and at the close of the school year he drove by team from Provo City, Utah, to Mesa City, Arizona, intending to return in the fall and continue his work at school. When he reached home he received a call to devote a portion of his time to the work of the Lord, and apply his talents in performing a mission in the Southern States. His brother, F. T. Pomeroy, had just returned from a mission in Mississippi, where he had labored for some three years for the cause of truth, and the two met in Salt Lake City—the one having performed an honorable mission in the South, and the other (E. L. Pomeroy) ready to go forth with a fixed determination of doing likewise.

A little over two years ago—April 16th, 1898—he arrived at Chattanooga, and was appointed to the Florida Conference. Here he labored with diligence and energy—baptizing many honest souls into the fold of the Good Shepherd. In February, 1900, he was called to leave the Florida Conference, and when Elder John Peterson was released Elder Pomeroy was given the affairs of the East Tennessee Conference in charge. He says: "I have had more real joy and satisfaction in these last two years than I have ever experienced before in my life."

History of the Southern States Mission.

(Continued from page 162.)

November, 1896.

The usual tranquility of our Mission was somewhat disturbed during the month. The spirit of mobocracy which announced in hellish glee its mission among those striving to serve the Lord. No lives were lost, but great persecution was waged against the Elders. Their success in spreading the truth among mankind had assumed such gigantic proportions as to force Satan to greatly manifest his powers. About noon of the 6th inst. some 150 armed horsemen passed the school house near the Carter settlement, about seven miles west of Live Oak, Fla., headed toward Mr. Geo. Carter's, where Elder John A. West lay almost dying upon his bed, being nursed by Elders W. G. Fisher and T. F. Wasden. Learning of the mob's intention as they passed the school house, little

Mamie Carter, 12 years of age, made a short cut through the fields and woods, reaching her home, about a mile distant, some three minutes before the mob arrived; bruised, brier scratched and well nigh exhausted, she sounded the danger signal.

Elder West was very low and had just dropped off into a fainting spell (these spells had been coming on him frequently, always leaving him very weak). The excitement aroused him. The Elders at once dedicated themselves to God and cooly prepared to meet the worst—let it be life or death. The mob was met at the gate by Mrs. Carter and her brave daughter, Hattie, who sternly refused them admittance. The outlaws threatened the women, but to no purpose; in no uncertain language the two heroines said: "If you pass through this gate you shall walk over our dead bodies." At the suggestion of Elder West, the three leaders of the gang were admitted to his room. By his cool, gentle, but impressive, determined manner, Elder West succeeded in melting their hearts—they left the room blessing him, while their eyes were filled with tears.

The purposes of Satan were defeated for a short time, but soon arose to former bitterness. Mob meetings were held in different parts of the county. It was openly avowed that "Mormonism must be uprooted, cost what it may." Whisky was provided by outside parties, and became a factor in the outlawry. There appeared in the "Florida Banner," a heretofore friendly paper, the following notice:

"To the People of Suwanee County:

"All the good citizens of the county that are opposed to 'Mormonism' remaining in their midst are requested to meet at the old Wilson mill on Tuesday, the 8th of December, at 9 o'clock, for the purpose of stamping it out."

(Signed) CRACKER.

Commenting editorially upon their actions, W. L. Whitfield encouraged the mob proceedings, characterizing them as very orderly and conservative. Elder W. G. Fisher wrote Gov. Thomas E. Mitchell at Tallahassee, Fla., relating to him the proceedings in full, giving the names of thirty or forty leading mobocrats, and praying for protection. A communication of similar import was addressed to the Governor from the Chattanooga office. The gubernatorial reply came from his private secretary, D. Lang, stating in substance the disturbance was one which the local authorities must deal with according to the laws and constitution of Florida: when they had exhausted their power to quell any disturbance, and upon their report of the fact to the Governor, the state would come to their assistance, not before. As the proposition appears to us, our Elders and Saints must first be hounded down, whipped, beaten, then hung, at which juncture the state will come to our assistance, cut the ropes and hold an inquest over the dead bodies. O, what perfidy!

With a view of averting some danger, Elder West was moved by wagon about seven miles to the house of Brother Redding, near Live Oak Station. The move was made in secrecy at night, while his condition was so serious as to necessitate sending the following telegram by Elders Fisher and Wasden:

"President West is very low; we fear it is serious."

The month closed the mob agitation still active, but no fatalities to record.

(To be continued.)

THE DARK AGES.

BY A. ARROWSMITH.

(Continued from page 163.)

THE NINETEENTH CENTURY opened with Europe filled with strife and war; men toiled to burn each other's cities, to waste each other's fields and destroy each other's lives. Napoleon was in the zenith of his power, and nothing less than the subjection of the world would satisfy his rapacity. His turbulent spirit was not conquered until after the battle of Waterloo, 1815, when he was banished to the Isle of St. Helena, dying in the year 1821. The career of this man reeked with blood, and war, with its ravaging influence, extended from the far north to the shores of the Mediterranean; from the confines of Asia in the east, to the Atlantic in the west; in some places could be heard the shouts of victory, in others the wails of defeat.

While the above was transpiring in Europe, the new world, America, was resting in tranquility, looking from afar with serene neutrality upon the throes of war abroad. Eventually England adopted high-handed and offensive methods to obtain sailors for her navy, using the "press gang" and searching American vessels, contrary to the laws of nations. America naturally resented such proceedings, and trouble arose between the two countries. These troubles and grievances could have been easily adjusted, but America and England were too angry to be reasonable, and war was declared in the year 1812. England was so embroiled in the Napoleonic troubles at home that she could spare scarcely 3,000 men for the defense of her possessions in this country; in consequence, the British force in America was principally composed of Canadian militia and volunteers, which were sadly defeated at the battle of New Orleans. This war lasted about two and a half years, when terms of peace were satisfactorily arranged. An era of peace and industry was ushered in, without a parallel in the annals of the human family, when the forces of modern civilization began to work, and a dawn of light, hitherto unprecedented, shone upon the world.

From the time of the invention of printing to the year 1814, scarcely any improvement had been made in the press; it had been a rude machine, printing, at its best, scarcely 150 copies per hour. This was still universally in use, while now we have machines that print 25,000 copies per hour. In consequence of this, books and papers have become very cheap and are at present within the reach of all.

This spirit of invention operated upon George Stephenson, who, in the year 1814, practically demonstrated the feasibility of his locomotive. In the year 1825 he operated a locomotive, carrying passengers and traveling at the rate of twenty-nine miles per hour, which was a wonderful innovation and a marvelous disseminater of intelligence.

Robert Fulton, in the year 1807, built the "Clermont," the first practical steamboat, and started up the Hudson, greatly startling the natives, who thought the devil was at the helm, it being beyond their comprehension to see vessels operating against wind and tide; it was too miraculous to their understandings, whereas in the present days of inventions and electricity, nothing shocks or appears at all marvelous.

Such were some of the forces at work in the early part of this century; forces which were bringing the human family to a high state of civilization.

Let us now examine the religious state of the world and see if theology has kept pace with the general advancement. We must bear in mind that we are approaching the year of jubilee, 1830, the termination of the 1,260 years of darkness, which has covered the earth, discussed in the first article from the prophecies of Daniel and John the Revelator.

We still find hundreds of jarring sects, all tenacious of their own ideas and bitterly denouncing one another, howbeit, all of them, being without the least degree of authority. If we admit the claims of these sects, their creeds are only the crystalized ideas of the leading men of the age that gave them birth. For example, the Roman Catholics did not depend on revelation, nor even upon the Scriptures, but wholly upon the tradition of the Fathers. In other words, the rule of faith, in the Church of Rome, was the conflicting ideas of men—often ill-informed and superstitious—who lived during the period of darkness, until the sixteenth century. The creed of Luther is simply his own uninspired ideas. In like manner the Presbyterian faith is but the reflex of the doctrines taught by Knox. Likewise Methodism and Quakerism are but the products of zealous reformers of the past. In fact, all the isms extant, that were known in the beginning of this century and that are known to this day, are entirely behind the times, non-progressive and unfit for the consideration of advanced thought. An up-to-date religion is needed; this earnest, active, thinking period demands a religion that has life and power in it.

The cold formalism of the narrow, contracted, long-faced, hypocritical sectarian, does not fill the bill. This is attested to today by the fact that infidelity is growing, and the empty churches show that their systems are failures and are going to pieces.

In the midst of this strife and confusion in the theological world, a youth was born on the 23rd of December, 1805, in Sharon, Windsor county, Vermont, whose subsequent life has proven him to be the most remarkable personage that has graced the earth since Jesus. He was born of humble parentage, living in poverty, amid pastoral scenes, among the pioneers of the new world. When fifteen years old, he was much concerned about his soul's salvation. He was living, at this time, with his parents, in the town of Manchester, N. Y., where a religious revival was in progress. It was a joint affair; the Methodists, Presbyterians and Baptists all taking part. This boy was unable to decide which sect to join; thinking of course their systems were all of God; never suspecting for a moment that they were all wrong, devoid of inspiration and an abomination in the sight of God. The only question with him was, which sect shall I join? who has the most truth? Incidentally, coming across the passage in James, where it says, "If any of you lack wisdom let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him," he became impressed, having great faith in this promise. The result of this faith was that he went in secret to the recesses of a wood adjoining his father's farm, and there, in humility, on a beautiful spring morning, while all nature rejoiced, this youth importuned his Father in Heaven for light. He relates a remarkable circumstance, which in this age of scepticism and man-made religions, seems incredible. He says the Father and the Son appeared unto him, and gave him advice and instruction,

telling him that the various faiths, dogmas and isms were not acceptable to God, that they drew near to Him with their mouths and with their lips honored Him, but their hearts were far from Him; furthermore, he was told to unite himself with none of them, for "they teach for doctrine the commandments of men, having a form of godliness, but they deny the power thereof."

After the hundreds of years of darkness, the heavens are opened, communication is restored, God again speaks; what a glorious circumstance. The youth relates his vision, and naturally his story is not believed; he is cast out, derided and spoken evil of, being looked upon with discredit, as a foolish visionary boy. His good sectarian friends (?) tell him the days of revelation ceased when the Apostles died, that no such things as occurred in the Bible days are possible in this age of enlightenment, and that they are done away with. His story was rejected and considered ridiculous and preposterous by all; but in the face of all his opponents he continued to affirm that he had seen a vision. In the fall of 1823 this youth, who was then in his eighteenth year, declared that while in bed, in answer to prayer, he was visited on three separate occasions in one night by an angel. The angel gave him much instruction regarding the establishment of a Gospel dispensation, which he should be the instrument in the hands of God of restoring to mankind. He also spoke of a Divine record, which was hid up in the earth, which contained the everlasting Gospel, being also a brief history of the inhabitants of the western hemisphere, prior to its invasion by Cortez and discovery by Columbus. The ground where this record laid was shown in a vision and the youth was instructed to meet this angel, each successive year, on this sacred spot, until September, 1827, when the record was given him.

The young man, who was then twenty-two years old, declares, and it has been fully attested and corroborated by eye-witnesses since, that the book consisted of golden plates, and the writings were after the order of the Egyptian hieroglyph. This book was translated into the English language and for sale in the year 1829. It is a remarkable record, and goes by the name of the "Book of Mormon." This young man was named Joseph Smith, and the angel's name was Moroni, the son of a man named Mormon, who lived on this continent some 1,500 years ago. This record had been hid by Moroni while he lived in the flesh, and he had charge and care of it, until its delivery into the hands of the boy Joseph Smith.

The youth further declares that John, the one who is called the Baptist, came and delivered upto him, by the imposition of hands, the keys of the Priesthood, which was after the order of Aaron. Subsequently the Melchisedek priesthood was restored, and every key, ordinance and law constituting the everlasting Gospel of Jesus Christ, as taught by Him in Judea. The above events were not done in a corner, but have been attested to by hundreds, yea, thousands, of honest men, who today declare the truths which this young man has left on record. These men positively know, without doubt, that the thing called "Mormonism" is of God and nothing more nor less than the Gospel of Jesus, which has been off the earth, "driven in the wilderness" for 1,260 years, and restored through the power of God and angels, in this "the dispensation of the fullness of times," in fulfillment of the words of John where he says, "And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." (Rev. 14-6.)

The revelations, visions and wonders pertaining to these latter day mysteries are strictly scriptural, and fully corroborated by the Word of God—the Bible—as every honest investigator has fully proven to his satisfaction and delight. Joseph Smith, as a Prophet of God, organized the Church of Jesus Christ of Latter-day Saints, on the 6th of April, in the year 1830. The progress, persecution and march of the church, from that day to the present time, indelibly stamp it as a perfect organization of the Kingdom of God. It is in line with the spirit of the times, progressive, up-to-date and in accordance with ancient prophecies.

For a concise history of the above events, I would refer you to number seven of this volume, page 49, "Sketch of the Life of the Prophet Joseph Smith," by Apostle M. F. Cowley.

As this closes the "Dark Ages,' or period of 1,260 years, which fulfills the prophecies of Daniel and John the Revelator, as described in the first article of this series, it would perhaps be better to throw a little light on the subject, and show what God has wrought since the establishment of His Gospel in the year 1830, up to the present time.

(To be concluded.)

GLEANINGS.

To his many friends here in the south, Elder Charles R. Spencer, of Randolph, Rich county, Utah, sends best wishes. He closes his letter, written to us of recent date, as follows:

Though my lot is not cast (personally) among the Elders of the south, still within my mind are thoughts and fond recollections of the Elders and friends of the Southern States Mission, especially of the South Alabama Conference. May the hand and promise of God ever be with His servants, and aid them in this glorious work, that His purposes may be brought about.

Elder William T. Jack, for some time president of the Southwestern States Mission, with headquarters at St. John, Kansas, has been released to return home, and Elder James G. Duffin, of Toquerville, Utah, now laboring in Texas, has been appointed to succeed him. Elder Duffin is the senior president of the Ninth quorum of Seventy.

During the past week Elders F.W. Karren, R. R. Humpherys, Charles McNeil and Thomas S. Karren, who are laboring in the city of Jackson, Tenn., have been doing much good. They have been holding street meetings with much success. To be sure they have met opposition, and that in an un-American-like way. At the close of one of their meetings a few nights ago, eggs were showered upon them. They did not expect to have boquets thrown at them, inasmuch as they preach such an unpopular doctrine, yet eggs were unexpected. An appeal to the chief of police was of an encouraging nature, and let it be said to his credit, he promised them protection. He assured them if he could find the guilty parties, they would be punished. The leading citizens of the town feel grieved that such a thing should happen within their community. The street meetings will be continued. These four brethren have been busy as the following report will show:

Two hundred families visited, 120 families revisited, 400 tracts and dodgers distributed, 144 books sold, 24 of which were O. P. works, 14 meetings and 260 gospel conversations.

Releases and Appointments.

Releases.

Brigham Clegg, North Kentucky Conference.

W. J. Ure, North Kentucky Conference.

Appointments.

Ohio Conference—Silas S. Smith, Jr., A. G. Haskell, Wilbur Sowards, John Banks, R. E. Skinner, Levi Dunn.

Virginia—Francis Childs, I. D. Massey.

North Alabama Conference—J. S. Brown, J. R. Poulson, George Davis, George R. Lyman.

East Tennessee Conference—W. R. Bybee, W. W. Selck, Jr., D. A. Brinton, J. E. Follett.

Middle Tennessee—A. N. Allred, J. W. Lewis, Jr.

South Alabama Conference—Theodore Marteneau, J. D. Frankland.

Transfers.

C. O. Cherry from Georgia to Ohio Conference.

Oratory.

Senator Hoar's reference to Aguinaldo and his associates as belonging to a race that "handed down to us the Scriptures of the Old and New Testaments, the poetry of David, the eloquence of Isaiah, the wisdom of Solomon and the profound philosophy of Paul," would be exquisitely funny, had it not been made in the legislature of a great nation, during the discussion of a most serious question. Under the circumstances it must be characterized as a grotesque attempt at hiding a grim falsehood under a brilliant cover of oratorical flowers. Someone might with as much reason compare the Russian Laplanders to the race that gave us the Bible.

Aguinaldo is, by all accounts, a Tagalo with Spanish blood in his veins. The race that gave us the Scriptures were neither Tagals nor Malays, but Shemites. These were the leaders of civilization through many centuries, and it was during their golden age that they produced the poetry of David, the eloquence of Isaiah and the wisdom of Solomon.

A legitimate use of oratory is to impress a truth, to illustrate an argument and to rouse sentiment in favor of that which is good and noble, but to use it for the purpose of concealing the shallowness of the water and induce people to believe that there is depth where there is nothing but mud, though very frequently done, is nevertheless reprehensible. It has no effect on thinking people but to render them suspicious of being imposed upon. A public speaker should first be sure that he has the truth to present, and then do it without recourse to the tricks of the orator.—Deseret News.

Let Tomorrow take care of Tomorrow,
Leave things of the future to fate;
What's the use to anticipate sorrow,
Life's troubles come never too late.
—Swain.

Man is glorious and happy not by what he has, but by what he is.—Channing.

The laws are most numerous when the state is most corrupt.—Tacitus.

We take no note of time but from its loss.—Young.

Until the end shall charity endure.—Churchill.

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SATURDAY, APRIL 28, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

USE NOT VAIN REPETITIONS.

An exchange has the following:

"Inability to lead in prayer cannot be pleaded as an excuse for neglecting family prayer. For even a youth of twelve or fifteen years can sit down and write a prayer to use in the family circle. It may not be ornate or elegant, but it will be acceptable in the ears of the Lord.

We are at once reminded of what Christ said about vain repetitions, as contained in the writings of St. Matthew 6:7-8. "But when ye pray use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking. Be not ye therefore like unto them; for your Father knoweth what things ye have need of, before ye ask him."

There are but very few copies of the bound volume of the Star left. Those desiring to make this desirable addition to their libraries should not delay in sending in their order. Sent on receipt of $1.75.

"IT IS WRITTEN."

Having gone down into the waters of baptism in obedience to the Divine will of His Father, and in order to set the children of men an example which all should follow; the worthy Lamb of God was "led up of the spirit into the wilderness," where for "forty days and forty nights," He fasted and prayed that He might be tutored in His ministry, and receive strength to overcome the temptations of the evil one. When the tempter came to Him, and said, "If thou be the Son of God, command that these stones be made bread;" Jesus answered, "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Again, when the evil one told Him to cast Himself down from the pinnacle of the temple, He replied, "It is written, thou shall not tempt the Lord thy God." Still, a third time did the wicked Lucifer seek to entrap the immaculate Savior and once more was the vain deceiver rebuked with, "It is written thou shalt worship the Lord thy God, and Him only shalt thou serve." Thus we see, that in all the evil desires and requests of the adversary, he was rebuked and his purposes thwarted by a "It is written;" or in other words, the written word, the Holy Scriptures were quoted by the Redeemer to silence and overthrow the wicked designs of Satan.

Last week we received an article, headed "Mormonism in Illinois," published in the editorial columns of the South Carolina Baptist, dated March 13, 1900. This article teemed with malicious misrepresentation, and the unjust conclusions of the author displays the fact that he was seething with splenetic hate for the people he ridiculed and reviled. The same kind of argument was manifest in this attack, as that engaged in by almost all who undertake to expose "Mormonism," vile abuse, calumny, and scandal; the same material was used, wherewith to tear down as is usually employed for that purpose—false histories, common report, and "they say so," but never once, "It is written." No, the one whose brain conceived and whose pen inscribed this article, "Mormonism in Illinois," totally neglected or entirely forgot the Divine way of answering opponents, but as such we have never arrayed ourselves. We are not opposed to any man, class of men, sect or denomination, but to error, vice, wickedness and evil, wheresoever it may be found. Against these by the help of God, we wage a righteous warfare. Don't you think, dear brother, whoever you may be that composed this article under discussion, that at least you should manifest as much respect for "Mormonism" as you erroneously term it, as did your Redeemer for the evil one, i.e., with a "It is written," when you want to explode its doctrines, and annihilate its advocates. If you be a Christian, then follow in the footsteps of the Master, emulate His Divine example; otherwise you forfeit your right to the honored title of Christian, and by your actions belie the utterances and profession of your lips. You have your Guide Book—the Holy Bible; you deny latter-day revelation, and say: "The canon of scripture is full;" therefore if you are earnest in your declarations, you, of necessity, must go to the book of your instruction and confession, and from its sacred page condemn those whom you wish to oppose. The moment you depart from the lids of your Bible, and resort to other works for proof and evidence, that moment you reject the example of Jesus and discredit the Holy Book you claim to believe in. Now, dear brother, whenever you take upon yourself to join the Philistines of these last days in snapping at the heels of God's chosen vessels, the "Mormon Elders," give us a little of the "law and the testimony," for we hunger after righteousness and truth.

In conclusion we will quote a few lines which are written by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness: "That the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16,17). Jude says: "There shall be mockers in the last time * * * having not the spirit" (Jude 18, 19). Again, "With all thy getting get undertsanding" (Prov. 4:7); and further: "Make straight paths for your feet," (Heb. 12:13), "that we may be delivered from reasonable and wicked men; for all men have not faith" (II Thess. 3:2). These are a very few of the written words of God, therefore, let every one take heed; for when God speaks let every one give ear, and let the sons of men hasten to obey. With Shakespeare we would say: "O, while you live, tell truth, and shame the Devil," ever being able to support the stand you have taken with, "It is written."

A HEEDLESS GENERATION.

Through revelation and the teachings of God's holy writings, we are taught that the many gifts and blessings enjoyed by the ancients can be enjoyed today, by obedience to laws divine. If the Gospel be the same, the Holy Spirit the same, why not such manifestations follow true believers? One of the powers which the Spirit clothes man with is prophecy. Today, in the world, can be seen Elders of the Church of Jesus Christ of Latter-day Saints, traveling two by two. They go from city to city, village to village, crying "Repent ye ere judgments shall overtake all who heed not the message of truth." If these men be of God, then they are guided in what they proclaim unto the people. "If any man speak, let him speak as the oracles of God;" and such things as are spoken by true servants will be unto the people as binding upon them to obey. Often, while preaching, Elders predict certain things which must come to pass. They prophesy, not with their own wisdom, but as moved upon by the Spirit. But a short time ago an Elder in this Southern mission, told the people under the sound of his voice that unless the laws of heaven were obeyed, unless they repented and were willing to bow to God in humble obedience, great destruction would be visited upon them. Time journeyed on and little thought of the prediction made was maintained in the minds of the people. One day came a most unwelcome visitor, heralded by the voice of a humble Elder, but unexpected by a non-repentant people. How the winds did blow and howl, the waters bound forward and all nature seemed to be enraged. Railroad tracks, bridges, houses, and all the handiwork of puny man, were piled in a confused and intricate mass. Then fear filled the hearts of many, and "O, Lord! Lord! spare us!" must have been their thoughts. While some would attribute the great destruction to the fulfilment of prophecy, yet there are those who thought it only a natural occurrence. In the hardness of their hearts they will not repent, preferring to continue in worldly ways. "But as the days of Noah were, so shall also the coming of the Son of Man be. For

as, in the days that were before the flood they were eating and drinking, marrying and giving in marriage, until the day that Noah entered into the ark. And knew not until the flood came, and took them all away; so shall also the coming of the Son of Man be." This righteous man preached, plead, and labored with the people of his day, six score years; praying to God to aid him in his labors. Day after day rang out his voice, yea even did his very tools, used in building the ark, sound forth a warning voice, "Repent, ye ungrateful children!" He was laughed at, and perhaps called a fanatic, suffering much abuse, yet he would not falter, he could not fail, for God had sent him on this errand of love. Many people today will not listen to the voice of God, sounded by the Elders, they will not heed the voice of the elements.

"And again, the Lord shall utter His voice out of heaven, saying, Hearken, O ye nations of the earth, and hear the words of that God who made you.

"O, ye nations of the earth, how often would I have gathered you together as a hen gathereth her chickens under her wings, but ye would not?

"How oft have I called upon you by the mouth of my servants, and by the ministering of angels, and by mine own voice, and by the voice of thunderings, and by the voice of lightnings, and by the voice of tempests, and by the voice of earthquakes, and great hailstorms, and by the voice of famines and pestilences of every kind, and by the great sound of a trump, and by the voice of judgment, and by the voice of mercy all the day long, and by the voice of glory and honor, and the riches of eternal life, and would have saved you with an everlasting salvation, but ye would not?" How long will you scorn the service of love, the advice proffered you by mine anointed? Will you not realize that every knee shall bow and every tongue confess? Woe unto those who heed not the commandments of a wise Creator. The servants of God will continue to cry "Repentance" until the Lord shall say enough. They will continue in the labor of love until all the honest shall be gathered into the fold, yes, they will continue to sow seeds of righteousness and strive to trample out the tares of worldly wickedness.

Tuesday, the 24th inst., President Rich returned to Chattanooga, having been absent in the West for the last few weeks. He brings with him a message of love, from the Living Oracles, to the Elders, Saints and friends of the Sunny South.

Literature, medicine, law and other occupations are cramped and hindered for want of men to do the work, not for the work to do. If you wish to test the truth of this statement, hunt up a first-class editor, reporter, business manager, foreman of a machine shop, mechanic, or an artist in any branch of industry, and try to hire him. You will find him already hired. If you need idlers, shirkers, half-instructed, comfort-seeking editors, lawyers, doctors and mechanics, apply elsewhere. They are plentiful.—Mark Twain.

Henry Ward Beecher recognized that the audience was not to blame if it got sleepy during his discourse. It is reported that when he took charge of the Plymouth Church he said to his sexton: "If you see anyone asleep in the congregation, go straight to the pulpit and wake up the minister."

Southern States Mission.

Deseret News.

Elder Ben E. Rich leaves the city this evening on his return to the Southern States mission, over which he has presided for some time with signal ability and success. During his visit here the subject of the commissary department, which has been for many years a feature of that mission, has been investigated by the general authorities of the church, and being in excellent condition and necessary to the financial welfare of the mission, it has received their approval.

From the office in Chattanooga, Tenn., the elders laboring in the southern states are able to obtain supplies in the shape of clothing of all kinds, traveling equipments, books, tracts, etc., specially adapted to the respective localities where they are called to labor, and these are furnished at the lowest possible rates with a small margin of profit which is used to sustain the mission. The funds thus obtained render it possible to conduct the affairs of the mission without encroachment upon the tithing, and a considerable amount in cash has been forwarded to headquarters recently.

There has been some misapprehension in reference to this department of that mission, and it is but fair to state that while it is essential to the financial success of the mission, no elder is compelled or required by the president to obtain anything whatever from that source. The brethren are left perfectly free in this respect, to obtain such supplies as they may need from any quarter they choose. However, it seems clear from the conditions surrounding the Southern States mission, that the elders called to labor there should obtain clothing specially suited to the peculiar climate of that part to which they may be assigned, of the very extensive country embraced in the mission. In some parts warm clothing is required, in other parts it would be a positive burden and detriment. In the summer time in the warmer districts alpaca suits are the rule, and anything heavier becomes a discomfort and a source of disease. All Elders who are called on missions to the Southern States are advised to put themselves in communication with the office at Chattanooga, before they invest in supplies for their journey.

It is gratifying to learn of the success which has attended the management of the commissary department in the Southern States mission, and also the labors of the Elders throughout that wide and varied field of operations. The work is prospering there, and Elder Rich returns with the blessing of the presiding authorities, and with prospects of still further advancing the cause of truth among the people in the various conferences under his supervision. The missionaries there have performed a noble work, and the power of God has been abundantly manifested in their preservation, and in the outpouring of His spirit as a consequence of their efforts to spread the gospel. May they continue to enjoy their work and have the pleasure of seeing the fruits of their labors!

The Girl With a Face Like Her Mother's.

I saw them in the car not so very long ago—this girl and her mother.

There could be no mistake in the relationship, the likeness was too great. Seated opposite, I made mental notes of the resemblance, and yet marveled at the difference; not in complexion, but expression.

The girl's hair was light, with gleams of gold in it; in the mother's hair the gold had given place to gray.

Both had low foreheads, from which the parted, uncurled hair rolled simply back; suiting as well the pure outlines of the oval girlish face as it did the quiet look of self-forgetfulness that marked the mother's.

The girl's eyes were blue—blue like the sky; and shaded by long, dark lashes that added to their beauty; they looked out at you with keen and searching power; the mother's eyes had lost their vivid blue, their sharp directness, but from their placid depths beamed forth a ray of love for all.

The girl's eyes asked the questions of life; did you but look into the mother's, you would find the answer written there.

Such they were when I saw them in the car—mother and daughter—like and yet so unlike.

Through all the girl's being runs the joy of living; in her mind dwells the thought of her faith in herself, and her power to dare and to do; while deep in her heart, unnoticed as yet, sleeps her faith in God.

The mother's joy consists in having lived and learned life's lesson.

"Thou shalt trust the Lord thy God." Therein lay the secret of the difference in expression.

As I looked at the girl I felt so happy for her. Shall I tell you why? Life gave such promise for her; she did not realize what it all meant, but she felt no fear. Far in the future, I saw the means by which God would change that strength of purpose she started with, into knowledge of Him; others coming into her life, would take away its selfish motive; trials, through those whom she loved, would cause her to turn from herself to God for aid.

Did I question the outcome? Not one bit. For I knew by the way her mother looked at her that out of the mother's heart rose this daily prayer: "God grant that she may do Thy will, in Jesus' name."

And ever as she toils along from day to day and year to year, she'll see again that look of love, she'll hear again her mother's prayer, "God grant that she may do Thy will in Jesus' name."

And doing His will, she will truly be the girl with a face like her mother's.

ELEN W.

Abstracts from Correspondence.

Gig, Va.

Dear Brother.

I would like to have a few lines in the Star to express my feelings in regard to the Gospel. I have been a reader of the Star over twelve months. I am thankful to my Heavenly Father that I live in this day and age, and have the true plan of salvation. Since I have been a Latter-day Saint I have enjoyed the Spirit of God to guide me in the proper way. I know and testify to the world that Joseph Smith was a true Prophet of God. I remain your sister in the Gospel,

S. A. DANIEL.

The Southern Star.

To the honest in heart it is very plain that the Elders who travel in the world, representing the Latter-day Saints, are messengers of light, love and peace. To me it is very plain that the Gospel they preach is true. I enjoy reading God's word, penned by inspiration, by those who are pleasing to our Heavenly Father. May the work ever grow and prosper. For the benefit of my sister, who is ill, I crave an interest in the faith and prayers of the Saints.

J. H. GOLDICE.

When a man has no good reason for doing a thing, he has one good reason for letting it alone.—Walter Scott.

People seldom improve when they have no other model than themselves to copy after.—Goldsmith.

Hell is more bearable than nothingness.—Bailey.

Unbelief in the Promises of the Lord.

WESTERN STANDARD, FEBRUARY 7 1857.

One of the most cheering promises given eby the Lord to His people, is, that whatsoever they ask in the name of Jesus, nothing doubting, shall be granted unto them. This promise, given by a Being of perfect truth and illimitable power, who has the will and ability to grant whatsoever is asked of Him aright, ought to fill the hearts of His people, to whom it is given, with joy unspeakable, and cheer them in the midst of all their trials and sufferings. It has this effect with those who have kept His commandments, as they soon obtain the knowledge, which John said the ancient Saints received,—that whatsoever they asked, they received of Him, because they kept His commandments. If they asked anything according to His will, He listened to and granted it. Everything connected with the history of God's dealings with man proves that the Lord always was a Being who heard and answered prayer, and granted unto His people every desire of their heart in righteousness. And, if He is an unchangeable being, the same yesterday, today and forever, we can rest assured that He will as willingly listen to the cries of those who seek Him today as He ever did. This is one of the greatest points of difference between the Latter-Day Saints and the so-called Christian world. The Latter-Day Saints believe that the Almighty's power is unrestricted, that He can and will bestow every blessing upon those that diligently seek Him today as much as He would eighteen, twenty or forty centuries ago,—that His arm is not shortened that He cannot save, neither His ear heavy that He cannot hear; but that He presideth over the affairs of the children of men and dispenseth His gifts and blessings unto them according to their faithfulness in seeking Him, as much as He ever did.

Believing that Jesus meant what He said when He told His disciples that whatsoever they should ask the Father in His name it should be granted unto them, and that He did not mean it to be confined to them alone, but intended it as a reliable promise to His disciples in every age, the Latter-Day Saints have all confidence in asking the Lord to bestow upon them the wisdom and knowledge, the gifts and power which were enjoyed by the people of the Lord in ancient days. Because they do this they are ridiculed and condemned by the Christian world.

Christendom practically assert, by their teachings and course, that they look upon the Lord as a changeable being—a being who is a respector of persons. For they assert that the gifts, power, wisdom and knowledge that were attainable to the people of the first century, and readily bestowed by the Almighty upon them, must not be sought for by the present generation, as they are not for them, and, therefore, cannot be obtained. If they did not affect to be the people of God, and made no pretensions to keep His commandments, such assertions and ideas as they at present advance would be perfectly proper; but while pretending to keep the commandments of God and to be His accepted people, they are monstrous and anti-Christian, and clearly show that Christendom does not view God as a Being the same yesterday, today and forever, and who will bestow upon His people in every age the gifts and blessings of His gospel without partiality. Instead of their teaching mankind that the Lord will bestow upon them whatsoever they ask in righteousness, they teach them that there are but few things that they can obtain—that the Lord is not so favorably inclined to this generation as He was to former ones. The consequences are, doubt, gross darkness and unbelief have increased from generation to generation, until men have arrived at the conclusion that the Lord does not concern himself about sublunary affairs, and they can do almost as they please without any fear of interference from Him. These doctrines have filled the world with apostacy, have divided mankind into numberless sects and parties, and made the earth a pandemonium. Apostate Christendom, through the press and from the pulpit, has unhesitatingly and unblushingly proclaimed that God will not reveal Himself or His will unto man in this generation. This assertion, ministers, professedly Christian, will not scruple to support with the most sophistical arguments, and they will do it, too, with the Bible in their hands, the Book which gives the lie direct to such teachings, being replete with promises and covenants, made by the Lord Himself, that He will reveal Himself and His will to those who diligently seek Him.

That we do not misrepresent the teachings of the popular ministers of the present day, when we state that these are their doctrines, every individual who is in the least acquainted with their creeds and systems must know. Should it be a cause of wonder, then, that darkness abounds, and that faith in the promises of God and His ability to fulfill them, is stifled? Let a man go to a modern Christian minister and inform him that, being in doubt in relation to the commandments he ought to obey and the church he ought to join, he had gone to the Lord believing the promises He had given in His word, and had asked Him to reveal His will unto him and the Lord had done so by a dream, by vision, by open manifestation or by any of the ways which He has of revealing Himself unto man ,in what manner, we ask, would his statement be received by such a minister? He would be horrified at the idea, and would speedily caution the seeker after truth to beware of delusion, as such manifestations were not given to man now-a-days. What! the Lord inform a man what church he must join, give him any light as to what commandments he must obey, and who possesses the authority to administer them? Impossible! The idea is outrageous! If we let this doctrine gain ground our craft is ended, for men who will take this course will all join one church and obey the ordinances taught by it, and then our numberless systems and sects will fall to the ground! Acting upon these feelings, he spares no pains to convince the inquirer that he must not look for such things at the present day; these blessings were only conferred upon the people of by-gone generations. Vaunting about the truth of the Bible, and at the same time endeavoring to persuade the people that the plain and unmistakable promises contained therein, were not given with the intention of being fulfilled to men of the present day!

To us it appears strange that men will so obstinately close their eyes to these gross inconsistencies in the teachings and practice of the ministers of modern Christianity. For what were these promises given, if they were not to be fulfilled unto men when they complied with the conditions required of them? If man cannot rely upon them, how can it be expected that he can trust to the promises of salvation if he should be obedient? The moment that the attempt is made to weaken the faith of mankind in any particular promise, if successful, it weakens their faith in all the remaining promises, and such individuals are on the high road to infidelity. When Jesus made the promise, that whatsoever His disciples asked in His name it should be given them; He intended that they should avail themselves of it. When He said that He would manifest Himself unto them that loved Him, He did not intend to deceive, or to say one thing and mean another; but He uttered the truth, upon the fulfillment of which mankind might, if necessary, rely unto death. So, also, when the Lord said through James, that if any lacked wisdom they had but to ask Him, who giveth to all men liberally without upbraiding, and it should be given him,—He designed that it should be an incentive to them to seek for wisdom from Him, with the full assurance that they would obtain it. Were men to believe in these promises, and seek with all their hearts to obtain them, there would not be the confusion there is at present in matters of religion; but mankind would know what the Lord approved and what He condemned, and be prepared to adopt or reject, as truth or error might be presented to them. This is the great characteristic of the gospel of Jesus, or as it is now called "Mormonism;" it points man to these promises, and it assures him of their full and complete fulfillment if he will take the proper course. The Latter-Day Saints have experienced their truth. They know that God heareth and answereth prayer; that He revealeth Himself and maketh known His will to those who seek Him, and that He bestows all the gifts and blessings upon His people in these days, that were enjoyed by those of former generations. Of this they boldly and publicly bear testimony. Is it not reasonable and Scriptural? Who that believes the Scriptures, can examine the position taken by the Latter-Day Saints on these points, and not be convinced that it is the only consistent and tenable position that can be assumed? Or, on the other hand, who that is not blinded by prejudice, can scrutinize the belief of Christendom on these doctrines and escape the conviction that they are directly antagonistic to the word of the Lord?

Creed Revision.

The storm raised by the withdrawal of Prof. McGiffert and Dr. Hillis from the Presbyterian denomination threatens to become a cyclone. And now the demand is heard from all quarters for a revision of the creed. Among those in favor of something new is Rev. David Gregg, of Brooklyn, who says: "The Presbyterian church needs a new and simple creed. Though I am a conservative Presbyterian, I say that some of the items of the Confession of Faith, on which the Presbyterian church stands, are dead." Another pastor says he "abhors some statements in the Confession," and believes "there are men in the church today as competent as were the men of two hundred and fifty years ago." Of course there is some opposition, and the question is raised whether truth can be revised, or whether the Presbyterian creed is not the truth? And if the creed can be revised, why cannot the Bible, too, be revised, so as to eliminate from it what some consider objectionable? At any rate the Presbyterians now have enough questions on hand to require them to leave other denominations alone.—Deseret News.

What Shall the Harvest Be?

Extracts from an article prepared for the Chattanooga Times by Rev. Marion F. Ham:

"Do men gather grapes of thorns, or figs of thistles?"—Matt. vii:17.

"Behold, a sower went forth to sow." Think of this: every soul that cometh into life is directly concerned with this matter of sowing and reaping. The whole of human life is contained in a succession of seedtimes and harvests, and the whole trouble with the human family seems to be its disinclination to look this fact squarely in the face. We are continually dodging the logic of this truth and striving to reap in the harvest what we did not sow in the seedtime. The human race is constantly contriving and inventing ways to reap rich harvests without sowing good seed. In fact the theology of many people seems to be constructed with this particular end in view. We wish to construct some vicarious atonement scheme which shall relieve us from the necessity of reaping the fruits of our sowing in kind. I am persuaded that all such theories, however nicely adjusted to the sinner's view, will prove inadequate and disappointing in the end.

No man can pluck the blossom of lust without receiving the wound of the thorn. "The soul that sinneth, it shall die." Why? Because sin is a poison and death is the consequence.

* * * *

In nature there is never the slightest deviation from this law of exact reproduction in kind. Husbandmen know when they plant seed just what kind of a harvest to expect. Man is as yet ignorant of the cause of life. He cannot create the life germ. But he knows that a fixed law governs the process of this life principle.

The rosebush always bears roses and the bramble bush always bears thorns. The sower is absolutely certain when he plants the vine and sows the wheat, that grapes will not grow on the wheat stalk nor wheat on the grape-vine. Thus he is able to predict and make ready for the harvest.

Obeying this fixed law, seedmen are able to cause plants and grains to reproduce on higher planes. By careful attention to reproduction the plant is induced to bring forth a higher order of flower and seed. This result is simply the effect of choosing the best seed from each harvest. We call it cultivation.

* * * *

Now this law of exact reproduction in kind is not confined to the physical world. It applies with equal force to the spiritual life. Every soul in its daily life is a sower going forth to sow. And with as much certainty as the husbandman, every soul can predict and make ready for the harvest.

This parable of man's moral growth was continually upon the lips of Jesus. "By their fruits ye shall know them." It was his favorite illustration of the great law of spiritual development. "Behold, a sower went forth to sow."

The man who sows bad seed will reap a bitter harvest. "Do men gather grapes of thorns—or figs of thistles?"

This is only another way of saying that like produces like. Nothing can prevent us from receiving in kind what we sow. If we sow thistles—we shall not reap figs. The law of exact reproduction in kind will give us in the end, only thistles.

Is not this a wise provision of Providence? Suppose, for instance, that when we sowed wheat, barley or oats should spring up. If we planted and nurtured a rosebush and should find the blossoms only sunflowers—how could we ever be certain of any result in our labor?

Thus in the general operation of this law we see that it is designed for man's good. When, in the toil of life and the sweat of our brows we strive to wring from the stubborn earth the sustenance that is justly ours, how blessed a thing it is that nature is true to this law. How disastrous to life and happiness would be any break in this method. Who could picture the misery and want and woe if our fields, planted and cultivated with so much care and labor, should, for only one season, blossom and bring forth only tares and worthless grains in the harvest. Some unwelcome seed which we had not sown in the seedtime.

And so the wisdom which ordained that there shall be seedtime and harvest through all time also decreed that the souls of men shall sow and reap in obedience to the same law.

"Sow a thought, reap an action. Sow an action, reap a habit. Sow a habit, reap a destiny." There is the seedtime and harvest of life contained in a single thought.

* * * *

Now most of us doubt this fact in our youth. But when we grow older and sadly wiser we discover that character is formed in just this way. Some wit defines experience as "something that is acquired after it is too late to make use of it."

We all find in the later autumn of life that there was a seedtime in the early spring of youth and we were the interested parties who did the sowing.

And somehow a great many tares seem to have been mixed with the seed wheat. Some of us attempt to lay the blame on the cloven-footed gentleman who is reported to have ruined so many fine fields of wheat—but the majority of us are ready to shoulder the responsibility for our bad harvests. We can't accuse others of slipping in while the sower slept and sowing tares in our field. Everybody is too busy sowing his own tares to bother with our seedtime.

No, friends; these bitter tares which we recognize in the sheaf are the same old "wild oats" which we flung far out with a lavish hand. The first thought was a seed and the harvest is a destiny to be reaped in some future field of action. It may be on this side of the door we call death or it may lie on the other side. But remember this—according to the kind of seed we sow in this present seedtime, so shall be the harvest in autumn; and all the prayers that human lips can utter cannot change the character of the harvest.

* * * *

Young man! What are you sowing? In the fierce passion of impetuous youth; flushed with the ecstacy of novel pleasures; buoyant with the sun of life's golden morning beaming full upon your face—I know that you do not know.

No thought of the kind of seed in your hand disturbs your dream of triumph. The wide prairies of life, with their countless blossoms and endless vistas of hope and expectation and untried fortunes stretch out before you. Fallow fields of unrealized ideals, wherein you shall walk and sow—what? I know that you do not know.

Here in the beckoning furrows of time you stand to face the sunrise of life, with hot head and surging pulse, and feet eagerly set toward the far noon; with heart beating a rhythmic measure to the strange, new song of first love; with eyes bent upon the unfamiliar faces of unselected companions; with hands outstretched to clasp the false and the true alike in one thrilling, visionary fellowship—oh, boy, what are you sowing?

Father, trembling upon the brink of the grave, and mother, crowned with a chaplet of silver, you know the meaning of this. You realize the gravity of the situation. I see you with tearful, anxious eyes and loving hands, striving to help this boy select the good seed for his sowing, and may God pity the hand that brings the tares to this seedtime.

* * * *

Seedtime and harvest there shall be always; but if I could only tell this boy that the seed he is sowing shall not fail. That there is no possibility in the spiritual life that any sowing shall come to naught.

"Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap."

Sow the wind, boy, and reap the whirlwind. But just as sure as you cast your seed upon the fields of life, just that sure will it spring up and bear fruit after its kind.

Whatever kind of seed you sow, God's soil and rain and sunshine are faithful to bring that seed to its just and legitimate harvest.

* * * *

God could not make us to gather grapes from thorns without breaking a most beneficent law.

Suppose that when you and I sowed figs, we should find thistles growing upon our fig tree? Would not that be ground for just complaint?

To sow righteousness and temperance and charity and reap infamous character, devilish habits, deformed moral nature—we see how terrible would be such a break in the law of reproduction. And so I thank God that His fields of spiritual life are faithful to bring forth after its kind all that we sow therein. I thank God that His providence decreed that like should produce like. That grapes should always produce grapes and thorns bear thorns, and virtue bear virtue, and sin bear sin.

With this firm ground beneath our feet we can defy evil to overwhelm us. We can build with assurance that our labor shall not be lost. We can sow with the knowledge that our harvest shall not disappoint us.

* * * *

I will cultivate my spiritual soil and plant my pleasant borders of roses and lilies of moral acts in the absolute certainty that God's justice will return unto me the blossoms and the perfume of noble and exalted character.

To the man who sows figs there is no power that can give him thistles. To the man who sows righteousness there is no condemnation nor death. "He that soweth to the flesh shall of the flesh reap corruption: but he that soweth to the spirit shall of the spirit reap life everlasting."

It has been said that God cannot afford to damn a good man; but the evidence shows that a good man cannot be damned. There is in his very goodness that which is the element of salvation. There is only one tree in all God's universe that bears death, and that is the tree of sin. The fruit of righteousness is life. It is our business to sow the kind of seed that produces life. We need not worry about the result. The God of nature and the God of the Bible are alike pledged to bring every act unto judgment and every seed to its rightful fruitage.

Too Much Intellect.

The dangers of the higher education are not often exposed so nakedly as in the following letter from a New England mother to the teacher of her precious boy, which has lately found its way into Harper's Bazaar:

Dear Miss: Please do not push Johnnie too hard, for so much of his branes is intelleck that he ought to be held back a good deal, or he will run to intelleck entirely, an' I do not dezire it. So please hold him back so as to keep his intelleck from getting bigger than his boddy, an' injooring him for life.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING APRIL 7, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	312	84	42	24		60	34	5		2	16	187	1		Chattanooga	Tennessee
Heber S. Olson	Virginia	40	1178	236	159	229	42	821	496	133	2	23	59	575		3	Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	662	41	67	152	70	417	265	19	2	18	45	414			Centre	Kentucky
E. L. Pomeroy	East Tennessee	31	884	67	82	292	81	816	455	58	2	35	48	490			Winston-Salem	N. Carolina
W. D. Rencher	Georgia	36	1089	63	99	212	35	354	202	61	2	48	75	671	3	7	Columbus	Georgia
T. H. Humphreys	North Alabama	36	1148	144	342	161	39	988	939	121	1	19	74	787	2		Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	41	1001	951	49	173	9	742	567	46	2	17	68	428	2	8	Palatka, Box 173	Florida
J. Urban Allred	Mid. Tennessee	37	1020	63	130	186	20	730	263	26	7	27	55	444		2	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	996	64	302	430	21	458	289	54		37	101	771			Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	1046	183	31	283	6	216	177	22	1	17	67	578	1		Charleston	S. Carolina
G. M. Porter	Mississippi	...															Lumberton	Mississippi
W. W. MacKay	East Kentucky	28	660	58	290	153	6	471	320	18	2	10	55	400			Barboursville	Kentucky
J. N. Miller	Louisiana	7	144	42	3	29	2	37	21	16	3	14	18	109	1		Hughes Spur	Louisiana
W. H. Boyle	South Alabama	14	506	28	72	408	26	416	212	22		5	26	224			Bridge Creek	Florida
Don C. Benson	North Kentucky	22	574	29	33	113	38	219	142	15	1	4	29	341		2	Bagdad	Kentucky
Geo. E. Maycock	Ohio	26	568	284	655	97	70	1220	325	22	4	15	30	448			539 Betts St., Cincinnati	Ohio

EXPEDITION STARTS FOR SOUTH AMERICA.

Deseret News.

Provo, April 17.—Amid resounding cheers from students and citizens of Provo and other parts of the state, the Brigham Young Academy South American exploring expedition started on its memorable march at 2 o'clock this afternoon.

A large crowd had gathered to witness the beginning of what it is believed will prove to be one of the most important exploring expeditions of latter times. Those who saw it could not but feel a thrill of pride when the sturdy young Utahns gathered about preparatory to taking their departure. There were many a warm handshake and embrace and many a God speed benediction pronounced upon them, while tears swelled in the eyes and trickled down the cheeks of fathers, mothers, sisters and brothers and sweethearts. All seemed to realize that the undertaking was a momentous one, and that a long time must necessarily ensue before they could meet again. How long is not known, but it is thought that the expedition will cover a period of from a year and a half to two years.

At the Academy.

All of the men have been carefully chosen with reference to the their moral and physical lives and all now seem to be in the very best of health and strength as well as spirits. When they entered the academy hall this afternoon in their brown canvas uniforms they presented a very natty appearance and were given a round of applause that almost shook the historic building, the institution in whose name and under whose auspices the researches will be made.

The exercises at the academy were very impressive in their character. They were presided over by Prof. Brimhall, who made a few brief opening remarks referring eloquently to the purposes of the great undertaking. The academy choir sang several beautiful selections under the direction of Prof. Lund. The opening prayer was offered by Bishop Johnson, of one of the Mexican colonies, after which President Partridge spoke feelingly to all present. He said that the expedition was one of the most important ever sent out by the church, and he exhorted the members thereof to lead the lives of Latter-day Saints in order that they might receive the blessings that they were entitled to.

Elder David John of the Stake presidency said that the spirit of youth came over him again in looking at the young men who were about to undertake this journey, and it made him feel as though he would like to take it with them, that he, too, might be able to follow in the footprints of the great men of God who lived anciently in South America as told by the Book of Mormon.

Elder Stephen L. Chipman endorsed what had been said by the other speakers and added he was certain that the expedition would perform a splendid mission for mankind. Miss Ida Peterson then sweetly sang a solo and Col. John Q. Cannon gave some practical advice to the members of the expedition, telling them that they should obey their leaders in all things. If they did this, he was certain they would succeed in the purposes for which they were about to set out. Furthermore he was proud to know that he had a son worthy of undertaking the trip with them.

President Wooley of the Kanab Stake also offered a few words of encouragement, but said that he would meet the boys later, when they were about to cross the line into Arizona. President Woolley was followed by Hon. Geo. M. Cannon, who felt certain that the blessings of the word would attend the expedition.

Apostle Reed Smoot was the last speaker. He admonished the members of the expedition to lead pure lives and to walk in fear before the Lord and to pray unto Him for aid. If they did this he was certain that the blessings of God would accompany them. The benediction was pronounced by W. H. Dusenberry.

Flag Presentation.

A beautiful American flag, the handiwork of the Brigham Young Academy training school, was presented to the expedition and was accepted by President Cluff, who said he deeply sensed the responsibility that rested upon him and appreciated the gift and the patriotic sentiments that were back of it. The flag, he said, would be triumphantly borne wherever the party went, and that it would be successful in all of its efforts. He asked for the faith and prayers of the Latter-day Saints.

The Banquet.

A banquet then followed, during which the members of the party partook of as sumptuous a meal as trained minds and hands could provide for them. Tonight they will be given a similar reception and banquet by the good citizens of Spanish Fork.

Party's Personnel.

The entire personnel of the party is as follows: President B. Cluff, Provo; Prof. W. M. Woolfe, Provo; Gordon S. Beckstead, South Jordan; Prof. J. B. Fairbanks, Ogden; W. S. Tolton, Waren Shepherd, Beaver; H. E. Giles, Jr., Geo. Q. Cannon (son of Col. John Q. Cannon), Salt Lake; Eugene Roberts, Provo; Masher Pack, Kamas; W. M. Hughes, Spanish Fork; A. C. Kienke, Nephi; Lafayette Rees, Wales; Christian Olsen, Ephraim; Heber Magleby, Parley Nelson, Monroe; Royal Woolley, Knab; William R. Adams, Joseph Adams, Parowan; B. F. Higgs, Jr., Chester Van Buren, Orangeville; Soren Hansen, Castle Dale.

Expedition Starts for South America.

Salt Lake Herald.

George M. Cannon, a member of the expedition's executive committee, told of the interest taken throughout the state in this enterprise. "We can hardly realize its importance. Hundreds of students in Utah are wishing they were members of this party. Where Cortez went with the sword this party of Saints will go on a mission of peace with the olive branch."

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Apostle Smoot spoke with great feeling and earnestness of this movement, saying that the work contemplated could be accomplished only through the Spirit of God. He admonished the boys to obey the word of wisdom strictly, and promised them rich blessings if they should do so. He charged the company that they are not only representatives of the academy, but of the church, and many great things would be expected of them. The Apostle closed by assuring the explorers that they would have the prayers of the people, and that if the party does its duty well the 17th of April will be one of the greatest days of the academy's history.

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President Cluff, in accepting the flag, said: "It will be held in fond remembrances, and our little band will be true to the stars and stripes and the covenants we have made in the house of the Lord. It is fitting that the United States flag, the emblem of freedom, should be carried for the first time through the old land by a band of Mormons. I trust the 17th of April will prove a great day, and I hope the academy will not regret our mission."

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President Partridge, in his talk, considered the expedition the most important the church has ever before sent out. One of its objects is to bring to light evidences of the divine authenticity of the Book of Mormon. "This party," he said, "go not to expand the Gospel particularly, but as explorers, pioneers, and will doubtless preach the Gospel to the people if an opportunity presents itself."

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Flowers were presented to President Cluff by a little child, and the touching incident moved many to tears.

Bad Spelling a Disease.

A medical authority claims that bad spelling is caused by a disease. In certain conditions of brain and nerves the patient frequently writes "ot" instead of "to." In another slightly varying form, instead of "the," the first letter is omitted, and so on in many other short words. The malady usually affects the brain only in connection with words of one syllable, but cases have occurred where longer words have been so distorted that it was difficult to get their sense. It is a question whether one would be comforted by being told that bad spelling was caused by mental disease, or whether one would prefer to have this lack of accuracy set down to ignorance or carelessness. That it is not always a proof of defective education is quite certain.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MAY 5, 1900. No. 28.

MILESTONES TO SUCCESS.

Education, the capital of mind;
Success, without it, will be hard to find.

'Tis well to let this thought the mind impress,
That Enterprise leads always toward success.

When with Enthusiasm we begin life's busy race we never fail to win.
Economy—it is a magic door,
That leads to wealth's accumulated store.

To win the good and overcome the ill,
Requires but purpose, reinforced by Will.

'Tis sad, but none the less it is a fact,
That half life's failures comes from want of Tact.

He who by Faith is led, no danger knows;
He dreads not unknown ills nor unseen foes.

'Tis Push that puts one's business in the lead,
And makes success an easy prey indeed.

Most anyone the warrior's garb may don,
But in the fight, 'tis Grit that leads one on.

Than Purity, there is no brighter gem
Set in man's heavenly diadem.

'Tis Perseverance wins the victor's crown.
And carries one to honor and renown.

Let Patience be thy guide along life's busy way,
And ever be thy helper, night and day.

Let Prudence shape thy every word and deed,
And to her admonitions aye give heed.

Promptness is always much to be desired.
The prompt man honored is, and much admired.

The man who Courtesy always extends,
Is never lacking of respectful friends.

'Tis Cheerfulness that lights the world's dark ways,
And drives away the shadows with its rays.

Contentment is a jewel of the mind,
Which brings all good things unto those who find.

By Concentration of the thoughts and powers,
The objects that we seek may be made ours.

'Tis Courage, more than strength, that wins the day,
And leads the hosts to victory in the fray.

Good Character a sure foundation is;
Let man but build on that, success is his.

A rare possession, purchased not with wealth,
Priceless beyond compare, is perfect Health.

'Tis Aspiration burns the midnight oil,
And leads one on to unremitting toil.

Decision, prompt and firm, one should possess;
Without it you will scarcely win success.

Self-culture is the trellis of the mind;
As it is trained, thus is the tree inclined.
—Arthur J. Burdick in "Success."

BE NOT DISCOURAGED.

BY PRESIDENT W. W. CLUFF, OF THE SUMMIT STAKE OF ZION.

Era.

When young Elders are sent on missions and meet with opposition, prejudice and indifference, so general in the world, they often feel more or less discouraged. They often travel days and weeks without apparently having made a single convert; are refused a night's lodging, or even a meal of victuals, and are possibly reviled and threatened with violence. Under these circumstances, they are sometimes inclined to feel that their labors are in vain. They should remember, however, that Christ met with similar difficulties and discouragements, yet he said to His disciples: "I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth;" and his apostle, James, admonishes the Saints: "Let him know, that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins."

The labors of an Elder who diligently bears a faithful testimony, warning the people to repent, will in time yield fruit. "Cast thy bread upon the waters: for thou shalt find it after many days." I call to mind an instance which proves the truth of the above saying, and which came under my own observation while laboring in the Scandinavian Mission, thirty-eight years ago.

A young Elder, weary and foot-sore, called at the humble cottage of a lowly peasant and asked for a drink of water. He met with a kind, hospitable reception from the honest man and his wife; the Elder preached the Gospel, and bore testimony to the unassuming occupants of that simple cottage; and, taking his departure, left some tracts, which he told them would more fully and clearly explain the principles of the doctrine of Christ.

Months after this, another Elder by chance called at the same peasant's home. On learning that the stranger was an Elder of the Church, the man said: "I have been praying to the Lord that He might send one of His inspired servants to our humble home, as myself and wife believe in the truth of the Gospel as set forth in some pamphlets left with us some months ago by a 'Mormon' missionary, and we wish to be baptized and become members of the Church." And so this second Elder had the pleasure of baptizing that man and his wife, both of whom proved faithful to the covenants which they then made. Thus the "bread cast upon the waters" by that foot-sore and half-discouraged, humble servant of the Lord, who first bore his testimony to those honest people, was found by his successor, and the first Elder really filled an important mission, even though he himself never baptized a single person. That he did a noble work, the following results will prove. This family, consisting of father, mother and several sons and daughters, all gathered to Zion, and have proved faithful Latter-day Saints. The father and mother enjoyed the privilege of officiating in the house of the Lord for their progenitors and relatives for several generations back; thus conferring the blessings of the Gospel upon hundreds of the children of men. At a ripe old age, this worthy father and mother died in full faith and in the hope of a glorious resurrection, surrounded by their sons and daughters and numerous grandchildren and friends, loved and respected by all.

Three of their sons and several of their grandsons have filled honorable missions to the nations of the earth, and were the means of bringing many to a knowledge of the Gospel. Thus we see that the seed sowed by that servant of the Lord who first visited and bore testimony to that family, thirty-eight years ago, in far off Denmark, has borne fruit an hundred, yea, possibly a thousand fold, in the redemption and salvation of the children of our Heavenly Father.

Another very remarkable case showing the mighty and far-reaching results of the labors of the Elders in preaching the Gospel of repentance to the nations of the earth, is the following: President George Q. Cannon, when on his first mission to the Sandwich Islands, in 1850-54, baptized as one of the first fruits of his labors on these islands, an intelligent and highly educated native Hawaiian, who was a descendant of one of the old prominent chief's families of that race of people. This prominent Hawaiian was among the few of his people ordained to the office of Elder, and he labored efficiently as a missionary, baptizing hundreds of his countrymen. He was the first of his race who came to Zion. He was here at the dedication of the Logan temple. In that holy place, Napela, this descendant of the Hawaiian chiefs, was baptized for many of his progenitors in direct line of father and son. He thus carried back the blessings of the Gospel to his kindred and people to near the time when they separated from their Nephite forefathers on the continent of South America, when they built ships and sought to sail up the

northwest coast, to seek a home in the north country, and by the trade winds were drifted to and landed on those beautiful islands in the great Pacific Ocean.

Now, with the knowledge the Latter-day Saints have of the redemption and salvation for the living and the dead, it will easily be seen, in this case, that the baptizing of Napela, by President George Q. Cannon, resulted in far-reaching benefits to a large number of Hawaiian families who will secure redemption through this act and the labors of Napela. The number thus benefited is almost beyond calculation, yet all a direct result of the conversion and baptism of Napela by President Cannon.

With this understanding of the effect and vast results from the preaching of the Gospel by our Elders, what should discourage them or lead any to feel that the time and labor they spend on missions is so much of their lives spent for naught? The grand and glorious results accruing should convince our young Elders that their labors are full of encouragement. They have no cause ever to be discouraged.

GLEANINGS.

The Elders laboring in Jackson, Tenn., were again, a few nights ago, targets of an unruly gang, who threw eggs at them. The eggs fell short of their mark and did no damage whatever. The Chief of Police has offered a reward for the conviction of the guilty parties.

The State Universities of Utah and Nevada will hold an intercollegiate debate in Salt Lake City on May 25th. The home institution will be pitted against its neighbor on the affirmative side of the question, "Resolved, That territorial expansion would be a benefit to the United States."

The many Elders who have received welcome greetings, hearty handshakes, and hospitable treatment at the hands of the kind people of Oak Hill, Rhea county, Tennessee, will rejoice to know that the good people there have a thriving Sunday School, and an organized branch of the Church of Jesus Christ of Latter-day Saints.

Brothers C. B. Madaris and N. L. Brown are the Priests in charge, the latter also being Superintendent of the Sunday School. The branch was organized by President David H. Elton and Elder C. R. Humphreys, and is known as the Oak Hill Branch of the Church of Jesus Christ of Latter-day Saints. May the good work grow, the Gospel spread, and the honest in heart be gathered out from the babel of sectarian confusion.

Releases and Appointments.

Releases.

Middle Tennessee Conference—George M. Foyer.

North Alabama Conference—W. P. F. Madsen, T. H. Humphreys and Peter Kingsford.

Mississippi Conference—O. Stapley and William Isom.

Georgia Conference—Thomas Nielson.

Appointments.

Virginia Conference—Lorin F. Rich.

Transfers.

A. C. Clayton, from Chattanooga (office) to Virginia Conference.

He that makes his soul his surety,
I think does give the best security.
—Butler.

Let them obey who know not how to rule.—Shakespeare.

THE DARK AGES.

BY A. ARROWSMITH.

(Concluded from page 171.)

Having shown how the Gospel of Jesus Christ was introduced in this age, we will now follow up its establishment, with a few of the marvellous happenings that have come to light from a scientific standpoint. Many mighty wonders have been wrought by the power of God, since Joseph Smith declared that God had again spoken from the heavens, but before discussing these, let us take a retrospective view of the past articles written on the "Dark Ages." I have endeavored to trace the death and burial of the plain and simple doctrines of Jesus Christ, which were submerged in Paganism, and hid from humanity in the year 570 A. D. It has been shown that these happenings were in fulfillment of the prophecies contained in the Bible, as alluded to in the first article. I have also tried to depict the terrible and deplorable age of ignorance and superstition that ensued under the dominion of Papal power. The condition of the civilized world since the reformation, up to the year 1830, when the church of Jesus Christ was organized, has been shown. Also that this church was instituted by God, after the pattern of the organization in Judaea, with similar officers, laws, rites, and ordinances, with similar graces and blessings following the believers. Strange to say, this is in fulfillment and confirmatory of the prophecies of those who wrote and spoke as they were moved upon by the Holy Ghost.

The Holy Bible bears me out and testifies to the truth of the system called "Mormonism." Since God has shed this radiating light among the children of men, marvellous transformations have occurred. When the primitive saints and apostles were all killed, and the priesthood was taken away, gross darkness covered the earth and the thoughts of the people were continually of a wicked and evil nature. Finally a glimmering of light came; a star shone, shed its rays and died; timorously a second and a third came, looked upon the dark world, and also died. At last a cluster came; they were the Reformers, and their radiance shone like the glimmering of the candle; the world was attracted by this light, it looked so beautiful amidst the darkness. The inhabitants of the earth, however, mistook the source of the light and each followed a particular glimmer. Several hundreds of these stars shone in the darkness, and enough radiance was given for men to become civilized. The arts and sciences advanced, and much thought was disseminated through the illuminating rays shed by this candle power. But behold! in the far west, in a land advanced and prepared for freemen, where liberty and truth is inscribed upon her charter, the land of the free, America, a glorious light shining. The brighter stars in the east, cross the ocean, and the world gazes with awe upon this light, which is typical of the moon, whose luminous irradiation spreads in every nook and corner of this fair land. The scientific intellectuality surpasses any former age, and humanity looks with wonder and surprise upon this God-given light.

Conditions and circumstances being propitious, God, who is light, desired to shed the illuminating influence that radiates from His person, among His children on the earth. Accordingly He sent a representative, a mouthpiece, a prophet, a seer; with all the intelligence of former ages, when behold! a new orb, shining like the sun, whose influence was felt in the east, whose radiating power has been felt throughout all Europe. At present its luster is shed forth from the confines of the everlasting hills, the Rocky mountains of the land of Joseph, and its illuminating rays will eventually cover the whole earth. These rays impart knowledge and intelligence in all their ramifications, and declare the glory of God to be intelligence; they speak of a time when knowledge shall cover the earth as the waters cover the mighty deep; when the lamb and the lion shall lie down together; when a day of rest and peace called the Millennium shall come and when swords shall be beaten into plow-shares and spears into pruning hooks.

God has restored the sunlight of His everlasting Gospel, with every key, rite and ordinance necessary for the full establishment of His government on the earth. What mighty changes have occurred since Joseph Smith, that illiterate, God-fearing youth, went in the humility of his soul before his maker, desiring light from the heavens, which had been as brass for hundreds of years. How little this light has been comprehended and appreciated. The majority of the world is still in darkness and idolatry. Many in the civilized parts of the world prefer the candle to the gas, and others again there are who reject the resplendent rays of electricity, whose brilliancy they cannot fathom, preferring to accept the lesser lights. He who dares to investigate, with honest intent, the brilliant splendor of the theological orb which Joseph Smith was the instrument of rolling into space, will never again desire to grovel in the twilight of sectarianism. This system, called "Mormonism," embraces all truth, from whatever source, believing that all truth comes from God.

"Yes, say what is truth? 'Tis the brightest prize
To which mortals or Gods can aspire.
Go search in the depths where it glitters lies,
Or ascend in pursuit to the loftiest skies,
'Tis an aim for the noblest desire."

Like light dispelling darkness, pleasure overcoming pain, health destroying sickness, life replacing death, so truth will shine and mount, higher and higher, overcoming and surmounting every obstacle, until it reaches the pinnacle of perfection and is crowned in the Holy of Holies, as God's eternal gem. Error, on the other hand, will sink lower and lower into the depths of hades, into the darkness of oblivion and forgetfulness.

Let individuals and nations choose whom they will serve; there are but two churches—one of God and the other of the devil; one good and one bad; one right and one wrong; but one Lord, one faith, one baptism; there are but two ways, the broad way and the narrow way. Amid the din, discord and confusion of sectarianism, with its disunion and strife, we can see the devil grinning with glee. He, the father of deceit and lies, delights in war and contention, and for this spirit of rebellion was, with one-third of the hosts of heaven, who were his followers, cast out into darkness. The spirit of this mighty and discordant Lucifer is in the earth today, and before every knee bows and every tongue confesses that Jesus is the Christ, great changes must transpire; evil must be suppressed and wickedness eliminated.

In order to prepare for the reign of peace and righteousness, God has sent His Gospel, with its redeeming features; and has also introduced other powers, for the enlightenment and advancement of the children of men.

In the year 1832 Samuel F. B. Morse conceived the idea of the electric telegraph, and in 1837 the congress of the United States granted him $30,000 to aid his great enterprise. In the year 1844 Morse sent his first message and acknowledged the hand of God in this wonderful invention, his first message containing the words: "What hath God wrought." One would think that the great climax of invention was reached, when men could transmit their thoughts over the electric wire thousands of miles instantaneously, but not so. The powers of electricity were in their infancy. Standing on the threshold of a new century, who dares to foretell the powers of this mighty force, coming from the heavens, and generated through the dynamo.

The same power of enlightenment is at work in all the arts and sciences: philosophy has worked wonders; thinkers, inventors and discoverers have been busy: the astronomer throws light on the heavens; the geologist reads the earth; an

thropology, sociology and philology are born; education becomes general; archaeology unseals the mysteries of the past; the telegraph, cable, railway, telephone, phonograph, kinetoscope, X-ray and the powers of steam, with the possibilities of liquified air, revolutionize the whole earth.

Not many years ago, wooden plows prepared the soil, and sickles gathered the narvest. Now the steam engines cross our fields of grain, cutting, threshing, measuring and filling bags, covering hundreds of acres in a day. Who would have thought it possible to cross the Atlantic in six days, or print 90,000 four-page papers in an hour; or to convert boiling water into ice in midsummer; or to transmit words from New York to London in half a minute. Any man guilty of even surmising the above, 100 years ago, would likely have been burned for witchcraft. Now, we harness the waters of Niagara; revolutionize war methods; use horseless vehicles; administer anesthetics to alleviate pain; talk to and recognize each others' voices, hundreds of miles away. Jules Verne or Bellamy apparently did not overdraw their fiction when they spoke of these possibilities. The practical utilities of the lightning are still as distant in their possibilities, as was Franklin's kite in his puny hand.

"The pen is mightier than the sword." Today more steel is used in the manufacture of pens than in guns and swords. Now who will dare say that swords and implements of war will not be done away with as civilization advances and methods of peace inaugurated? Who will dare to say that God is asleep, and that we are not approaching the Millennial dawn? And who will not admit that the powers of the sects, which make up Christianity are inadequate to cope with this advanced thought? Can we not see infidelity growing and stalking through our fair land? As men reason and think upon the inconsistences offered by theologians, they cannot help but fall into the mire of skepticism. We want an up-to-date religion, and "Mormonism" fills the bill. Its leaven has been set to work; the ideas and principles it teaches conflict not with true science; its arc light will shine when all lesser lights have burned away. Today many systems of religion are adopting principles of "Mormonism;" they recognize their own weaknesses and fallacies and, like the chameleon, change their coat to suit conditions. Potter, Parkhurst and many others are changing their views. Higher criticism is doing its work, and those who expect to retain the light of their little candle dip must continue to adopt changes, or be relegated to the past.

The Church of Jesus Christ of Latter-day Saints is true, and as truth it will prevail; its principles eventually covering the whole earth. From the light of the past, present and future, cannot we detect the way? It is clear, and "the man, though a fool, need not err therein." It is lighted by the visions of heaven and made plain by the revelations of inspired men. Prophets and apostles who are gifted as seers, are sure guides, and the message to the nations is now, as anciently: "Repent and be baptized, every one of you, in the name of Jesus Christ for the remisison of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Acts 2: 38 and 39.

THE END.

Longevity in Mental Workers.

Prof. Manterola contributes to a Mexican scientific society a paper on longevity in connection with mental work. The author divides professions into three groups, according to their influence on longevity. In mental workers he states that the general average of life is above sixty-eight years, and the average of men of science, lawyers and historians is more than seventy.

WITHOUT EXCUSE.

BY ELDER E. M. LEE.

We are drawing near to the great day of the Lord. That day is not an uncertain object in the dim and distant future, but to him who reads aright the page of prophecy and history, a vivid reality, even now throwing the beams of its approaching glory, and the light of its consuming fires upon a slumbering world. It comes not without the message of heralds, yet it will come to many suddenly and unexpected. With real and unfeigned surprise, multitudes will awake from their condition, as the terrible realities of this coming day bursts upon them. So different from expectations, so contrary to all their plans, so fatal to things hoped for and believed. What astonishment, what amazement, yea, what terror will seize them. At once they will find themselves in the unrelaxing grasp of eternity, its irrevocable decisions upon them, and they among the last, how many in the agony of their despair will put the question to their own souls: Why should I be found in this condition? What would be their reply to such a question, should the judge of all meet them with the solemn inquiry: "Why have you not made preparation for this day?" What answer would they give; what excuse could they render? Would they say "Lord this day of all days, this concluding day of human history, this decisive day for all the human race, should have been set forth in the holy word." Forcible would the answer ring: "It was set forth." Did not my ancient prophets speak and write the word? Have you not read your Bible? Do you not know that apostles and prophets lived in your age? What fear and trembling to the wicked, but what joy to the righteous. Would not they who had done evil stand speechless and condemned? O, Lord! Why were we not warned in regard to the moral state of the world? "You were, for it was declared in the word of God that iniquity would abound, that evil men,and seducers would wax worse." "Nations would become enemies, and wars and rumors of wars would cause much distress to mankind." "In your own day did not every paper groan with records of these things, and all the land was startled at the fearful spectacle which the world presented."

Did you not see and wonder? And why did you not read aright? Paul warned you in his writings to not heap to yourselves teachers, having itching ears, that would turn away your ears from the truth and would turn them unto fables. And, again in II Peter chapter 2, did you not read that these false teachers would bring in damnable heresies among you? And, through covetousness they, with feigned words, make merchandise of you? Also I Timothy, 4:13, "that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron; forbidding to marry, and commanding to abstain from meats, which God created to be received with thanksgiving of them which believe and know the truth. Then, again, the Prophet Isaiah, wrote in his 24th chapter, 5th verse that the earth was also defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances: and broken the everlasting covenant. And say further, that messengers divinely appointed and sent, should have given warning of the approach of the great and dreadful day, that the proclamation should have been made through all the land when that day was near. The answer would be, did you not read in Daniel 2:44 that in the latter days of the kingdoms of the earth that the God of heaven would set up a kingdom, which should never be destroyed, but it should break in pieces all other kingdoms, that it should stand forever? And the voice of John, the Revelator, would be heard saying, did you not read in the 14:6-7 of my Revelations that I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred and tongue, and people, saying with a loud voice, fear God and give glory to Him; for the hour of his judgment is come." And, also, Jesus saying as recorded in Matthew 24:14 and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come. Surely you read in Micah 4:1, where he says: "In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills; and people shall flow unto it." And, no doubt Jeremiah would be heard saying: "Did I not tell you in the sixteenth chapter and sixteenth verse of my book that the Lord would send for many fishes and they should fish them, and after he would send for many hunters and they should hunt them from every mountain, and from every hill, and out of the holes of the rocks? The answer to these questions would be something like this: "No, I have not read of these sayings you mention. I depended upon my priest or minister to tell me what I should do to escape the calamities, and he told us that if we only believed on the Lord Jesus Christ, we would be saved, that we could no nothing of ourselves, but it would all be given unto us through grace." That such things as apostles and prophets were done away. There was no more visiting of angels, that inspiration had ceased and that these Mormon Elders that came among the people professing to be called and sent by inspired men were imposters and wolves in sheeps' clothing; and the false prophets spoken of in the Bible. That we were not to go to hear them preach nor read any of their books, nor entertain them, that they had no business in this country pretending to preach the gospel that they were a depraved and ignorant people and not fit to associate with the enlightened people of the world. But we have awakened to the awful realization of our condition and find that "surely our fathers have inherited lies, vanity and things wherein there is no profit." We find that darkness covers the earth and gross darkness the people. That we have been following the blind leaders of the blind, and that we all follow into the ditch of condemnation together.

"Without excuse! Without excuse!
Why was I blindly led!
The summer past, the harvest gone,
My sins upon my head!"

WORDS OF WISDOM.

It is easier to blame others than to do better ourselves.

"Keep your eye on the individual who does you an unexpected favor."

Hate furroweth the brow, and a man may frown till he hateth.—Tupper.

By the street of by and by, one arrives at the house of never.—Cervantes.

Of all on earth to be loved and kindly cared for, the aged are first deserving.

"The man who tells all he knows never gets credit for possessing much wisdom."

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SATURDAY, MAY 5, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Men will wrangle for religion, fight for it, die for it, do everything except live for it.—Colton.

We are pleased to welcome into the journalistic arena a bright little magazine, full of good thought for those of tender years, entitled "Zion's Young People." This magazine is published at Salt Lake City under the direction of W. A. Morton, who also has the honor of being its first editor. It is a monthly educator for the young, subscription price fifty cents per annum. We wish it God speed, on its journey of instruction and enlightenment, and pray that the object of its publication may be attained, viz.: that the youth of Zion may know and understand the truthfulness of the Gospel and the goodness of God; together with a better realization of the beauty, reasonableness and divinity of what the world erroneously calls "Mormonism."

LOYAL TO THE FLAG.

Within the breast of ever true American is born a spark of deepest love for the Red, White and Blue, which is fanned to a blaze by the lilly hand of the Goddess of Liberty. The Mormon people are no exception to the rule, as their actions of loyalty and patriotism invincibly prove.

Between the years of 1830 and 1846, the Latter-day Saints, in their own homes in Illinois, Missouri and Ohio, were subject to the most barbarous and savage treatment recorded in history since the days of Nero and Diocletian; and ultimately, for their religion, they were forced to flee for their lives into the Rocky Mountains. Notwithstanding the fact that their redresses to the government had been ignored, they proudly bore the Stars and Stripes across the plains, and from a lofty peak in their asylum of peace they swung "Old Glory" to the breeze as a token of their patriotism for their mother country.

It is not our purpose to elaborate upon how this spirit of love for their country's flag has been kept aglow among this people in all of their celebrations, etc., but we desire only to refer to the following patriotic incident, which occurred in a "Mormon" academy established by the Prophet Brigham Young and directed today by the Latter-day Saints.

At the farewell party to the "Mormon" exploring expedition to South America:

A beautiful American flag, the handiwork of the Brigham Young Academy training school, was presented to the expedition and was accepted by President Cluff, who, in accepting the flag, said: "It will be held in fond remembrances, and our little band will be true to the stars and stripes and the covenants we have made in the house of the Lord. It is fitting that the United States flag, the emblem of freedom, should be carried for the first time through the old land by a band of Mormons. I trust the 17th of April will prove a great day, and I hope the academy will not regret our mission."

In a letter to the acting President of the Academy—Prof. George H. Brimhall—Prof. Cluff writes:

"As we left Wales these twelve young ladies, bearing the United States flag, marched in front on foot to the edge of town and then separating, six on one side and six on the other, they bid us God speed on our journey. It was a touching sight, and I could not repress my feelings.

After reading the above accounts of the patriotic demonstration of the "Mormon" people one is forced to the conclusion that their religion has preserved their love for their country and that their loyalty to the Stars and Stripes is unexcelled in the Union, notwithstanding the false charges of their enemies to the contrary.

RELIGIOUS SERVICES FOR SCHOOLS.

Lyman Abbott now favors daily religious services in the schools. While the world is in such a state of religious confusion, how can this be accomplished? The pupils represent different sects, and reason teaches us (judging from signs of the times) that a parent of one belief would not favor having contrary teachings instilled within their offspring. Perhaps separate services could be held for each sect, but if such be the case time allotted for studies would be monopolized. Then again if one school had a representation of, say, thirty sects, and there be but five teachers, would they not favor their own belief as the purest and best for those under their care? But considering the fact that many preachers who have been called (?), (but for some unknown reason are minus a position), could be employed, why could not they each day fill these appointments? If this rule be adopted many a minister will crane his neck to be sure, and hear the call to go and preach the Gospel to the children.

The latest work which President Geo. Q. Cannon has furnished, and presented to the public, is a neat bound volume of 216 pages, entitled "The Latter-day Prophet." We have carefully perused its pages and unhesitatingly recommend it to both old and young; especially do we recommend it to the Elders of Israel who are engaged in active ministerial labors. The language is beautiful and simple, its style interesting, the facts it contains instructive, and the whole compilation is of such a nature that every Latter-day Saint should understand its contents. We have the book for sale here, and its merit, worth and value can best be known by a study of the subjects it contains.

Price 50 cents, postpaid.

"A STRANGER, AND YE TOOK ME IN."

How dear to the heart and soul of every true Christian must ever be the words of the glorified Son of God—the perfect, holy Captain of our salvation. Behold Him! Patient in tribulation; lowly in walk and conversation; wise in counsel and admonition, and faithful in the midst of bitter persecution which He was called upon to endure, and fierce onslaughts waged against him by a hard-hearted, stiff-necked and altogether untoward generation. Go where you may today; journey whithersoever you will o'er the vast expanse of our fair republic, or continental Europe, and you will hear the sons of Adam's race singing praises to the Lord—even to that same Jesus of Nazareth, once a despised, rejected man of sorrows and acquainted with grief. 'Tis sweet to sing of His matchless love, but far better to walk in His righteous path, and keep His holy, sacred word. While He was yet on the earth performing His divine mission of love, He was everywhere spoken evilly of, and, although the Son of God, He had not where to lay His head. The foxes of the earth had their holes as a refuge from the storms; the birds of the air had their nests to which they could fly for rest; but the Messiah and Wonderful Counsellor had no safe abiding while He journeyed among the children of men, engaged in doing His Father's will.

Just previous to His betrayal and crucifixion He explained to His disciples the process of the judgment day. He told them how the Son of Man should come in His glory, accompanied by His holy angels, and that before Him should be gathered all nations. Then He, as a shepherd divideth his sheep from his goats, parting his goats on his left hand, and the sheep on his right; saying unto them on His right hand, "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was an hungered and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger and ye took me in; naked, and ye clothed me; I was sick and ye visited me; I was in prison, and ye came unto me." (Matt. 25: 34-36.) The righteous do not understand when they saw their Savior hungry and gave Him meat; thirsty and gave Him drink; a stranger and ministered to His wants; naked and clothed Him; sick or in prison and came unto Him. To which inquiries the King replies: "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (40th

verse.) To those parted on the left hand the good Lord shall say, "Depart from me, ye cursed. * * * For I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in." (41-43 verses.) The same answer, "Inasmuch as ye did it not to one of the least of these, ye did it not unto me," will be given when the wicked inquire, "Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee?" (44-45.)

This explanation of the judgment coming from the lips of Him to whom the Lord hath given all power in heaven and in earth, gives us to understand that His servants shall be "strangers" to the people among whom they labor. Yes! *A stranger, and ye took me in.* Think of this, ye Elders of Israel, and be encouraged thereby. You are strangers to the people of this southern clime, and your mission, like that of our glorified Head, Jesus Christ, is one of peace, love, and good-will. Let the words of Jesus ring in your ears, Christians of the nineteenth century; let them sink deep into your hearts, and the practical, God-like application of them be manifest in your daily lives. We shall all be gathered before the Good Shepherd, and it depends upon our actions here on earth as to whether we will be numbered with the sheep on His right hand, or the goats on His left. Remember the words of the Apostle Paul: "Be careful to entertain strangers," and forget not the words of Jesus, "*I was a stranger, and ye took me in.*"

President Diaz Favorable.

A recent communication from the secretary of the interior of Mexico brings the happy information that President Diaz favors the Academy South American Expedition and grants exemption from importation duties on all their wagons, animals, scientific apparatus, etc., requesting them to pay the usual entrance charges only on their provisions, medicines, and on quantities of paper, should they have any. These are dutiable, presumably, because the country can furnish them as cheaply as the United States. These marks of good will speak well for those who have the matter in charge, showing they have presented the motives of the expedition clearly and with force to the Mexican officials; for heretofore the Mexican government has proved itself somewhat close and unyielding in matters of revenue. Now they give free passage through their territory for a period of one year, in which term the party will have passed into Central America

* * *

After passing the Mexico line, the expedition will go through Colonia Diaz, and from there into Cave Valley on the southwest. They then will follow the Sierra Madre mountains, where game and forage is plentiful, until they reach the city of Chihuahua. Leaving there, their route will lead them to the city of Mexico and on into Yucatan and Chiapas, the site of the many ancient ruins. Traversing the isthmus, the Magdalena river will be the next objective point, though some travelers question the possibility of taking horses through the jungles and swamps that will be encountered before reaching it. Thence the Andes will be climbed and its valleys explored as far south as Lake Titicaca. The return will be made by water from one of the western ports.—White and Blue, B. Y. Academy.

A tart temper never mellows with age, and a sharp tongue is the only edged tool that grows keener with constant use.—Washington Irving.

History of the Southern States Mission.

(Continued from page 170.)

December, 1896.

Elder West was released from his labors and Elder Frank Cutler was appointed to preside over the Florida Conference in his stead. While Florida groaned under the weight of outlawry, the same spirit found birth in the heart of Louisiana. It seems while Elder S. L. Swensen, President of the Louisiana Conference, with his companion, A. Dall, were preparing to hold a series of meetings in Livingston Parish, La., they were met by a mob of men, who commanded them to leave the county. The mob was led by a Methodist minister, claiming to represent the people, warning the Elders to "get out."

Not leaving immediately, again were they threatened by a mob, who made preparations to make an attack. To evade the mobbers the Elders slept in the woods all night, leaving the locality early the next morning.

Elders A. Nelson and A. F. Bracken, laboring in Plaquemine, Iberville Parish, Louisiana, reported having been forced to sleep out in the woods three nights in one week, and had fourteen meals in seventeen days. Instead of being discouraged at such treatment, it seemed to stimulate them, making them more determined to push the work onward. The Mission work was prospering, the Elders being faithful and determined.

The city of Richmond, Va., was closed by Elders T. C. Romney and W. W. Huffaker. They were in the city nearly two months and traveled without purse or scrip; held a number of well attended meetings upon the streets, making many warm friends.

Austin, the capital of Texas, was closed by Elders M. A. Miner and John Wood. They also made many friends and traveled as Christ sent forth His Apostles, without money, trusting in God to raise up friends unto them.

President Kimball returned from Utah, having come by way of California, Arizona and New Mexico. While in California President Kimball visited the President and some of the Elders of that Mission; since then the policy of traveling without purse or scrip has been adopted as a result of his visit there, he having been inspired by the Lord to accomplish that end. It was during this month that it was decided that Texas, after Jan. 1st, 1897, be transferred from this and made a part of the Indian Territory Mission.

The spirit of mobocracy still prevailed in Suwanee county, Florida. Threats continued to grow intensely bitter. Perceiving the danger Elder West and companions were in, Elder Musser left Chattanooga for Florida and assisted in moving Elder West. About 2 o'clock the following day, presuming not to have learned of Elder Wests' departure, a mob of some 200 outlaws gathered at the "old Wilson mill" as per previous appointment; then began a rampageous scour of the country in quest of them —— "Mormons." Finding Elder Fisher at the home of Brother Redding, a committee of six was appointed to escort him to town, where a public gathering was held, in which the speaker denounced Mormonism, and threatened with death the next Elder coming into that county, together with those of the Saints who persisted in sustaining the doctrine. The harangue was listened to by 500 people.

(To be continued.)

"'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities."

Justice, Where Art Thou?

Thursday, the 26th ult., Elders J. A. Robison and W. G. Atkin began canvassing the small city of Pineville, N. C. They were getting along very well, until the next morning Satan thought it time to step in. While the Elders were in the postoffice, attending to their own business, a Presbyterian minister came in, and learning that they were "Mormons," followed them up the street, forbidding them to enter his premises. Filled with the spirit of the devil, he rushed up to the next house, warning the people against them. Not yet satisfied with his low work, he circulated lies throughout the business part, filling the minds of the merchants with falsehood, an art many ministers are masters of.

It was only a matter of a few moments before the Elders were invited by two of the leading men to leave town by 12 o'clock. It was then 11 a.m. and the officers were sought, but in vain, and the Elders were informed they were out of town. Whether this be true we know not, yet it does seem (judging from past experience) that officers of the law are very scarce when the Elders need deserving protection. The cowardly Mayor, one of the leading business men of the place, vanished through the back door of his establishment, upon the approach of the Elders. By this time twelve of the leading men, most of them merchants, assembled together and escorted the Elders to the city limits.

Woe unto the pious hypocrites of Pineville, who garnish the outside and say: "If we had lived in the days of the Prophets, we would not have been partakers with the Scribes and Pharisees in their deeds of death and banishment." The day will come when those bigots who drove from them messengers of salvation will pray for the rocks to hide them, for they will fear and tremble to know they had cast out from their midst God's true servants.

Elijah's Baptism.

But a short time ago one Elijah Sanders desired to be baptized and become a member of a Baptist church in Oconee county, S. C. The minister refused to baptize him for some reason unknown to us, yet he did not intend to let a small thing like that discourage him. The regular day for baptisms came, and again did Elijah (with a change of clothes under his arm) apply for baptism. Being refused, he walked a few yards up the river front, having on his mind the saying of the Savior: "Verily, verily, I say unto you, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God." Feeling that the ceremony should be performed, if he did it himself, he walked to the river, said a few words and fell backwards into the water, baptizing himself. Poor man, he came forth thinking the Master's commands had been obeyed. This man is just as near heaven (if he did immerse himself) as he would be had the self-appointed minister baptized him. Although Elijah deceived himself only, the minister he applied to perchance is deceiving many by claiming to have authority from God to officiate in the ordinances of salvation. We would refer our Reverend Brethren to Paul's teachings contained in Heb. 5:4: "And no man taketh this honor unto himself, but he that is called of God, as was Aaron."

Ye who would in aught excel,
Ponder this simple maxim well:
A wise man's censure may appall,
But a fool's praise is worst of all.
—Bohn.

OBEDIENCE.

BY ELDER R. W. SMITH.

"And being made perfect He became the author of eternal salvation unto all them that obey Him."—Heb. 5:9.

A promise of eternal salvation is made by our Lord and Savior to the entire race of man on earth. This promise however, is based upon conditions, the sum of which may be expressed in one word—Obedience. Obedience to the requirements of the Lord Jesus.

Our beloved Savior having come to earth for that express purpose gave His life as a propitiation for the sins of the world, by which act He purchased the human family as an inheritance. Hence His right to prescribe the condition of salvation.

By reason of this great sacrifice of our Master, mankind have been redeemed from the effects of the fall and made sure of a resurrection from the grave. Thus far salvation is free and unconditional, extending alike to the entire human family. But to gain an exaltation in the kingdom of God, mankind, without an exception, must comply with all laws and requirements of the Master, which He has instituted for the government of His children.

The scriptures are replete with passages which, when understood, prove conclusively to the reasonable mind that this is a fact.

I cite the following as among the most pointed:

"Though He (Christ) were a son, yet learned He obedience by the things which He suffered; and being made perfect, He became the author of enternal salvation unto all them that obey Him."—Heb. 5:8-9.

"Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father, which is in heaven. —Matt. 7:21.

"Be ye doers of the word, and not hearers only, deceiving your own selves." —Jas. 1.22. "For not the hearers of the law shall be just before God, but the doers of the law shall be justified."—Heb. 2:13. "And this is life eternal that they might know the only true God, and Jesus Christ, whom thou hast sent."—John 17:3. "And hereby we do know Him, if we keep His commandments. He that saith I know Him, and keepeth not His commandments, is a liar and the truth is not in him. But whosoever keepeth His words, in him verily is the love of God perfected; hereby know we that we are in Him."—I John 2:3-6. "If we say that we have fellowship with Him and walk in darkness, we lie, and do not speak the truth. But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son, cleanseth us from all sins."—I John 1.6:7.

"If ye love me, keep my commandments. * * * He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him."—John 14.15-21. "He that believeth and is baptised shall be saved, but he that believeth not shall be damned." —Mark 16:16.

Numerous other passages of equal importance might be cited, if space would permit; however, I deem this entirely sufficient to firmly establish my point.

Salvation, then, as well as the blessings of God in this life, are secured by obedience to the gospel laws, and in no other way.

For one to have a knowledge or understanding of these laws, and then to disregard them is in itself condemnation. For "he that knoweth to do good and doeth it not to him it is sin."—Jas. 4:17.

We are told that without faith it is impossible to please God; and I think you will find that it is impossible to please Him without obedience. "Faith without works is dead."

It is not necessary to attend a theological seminary to learn how to obey God. If we live by the gospel precepts we shall live on gospel promises.

There is something very strange in the fact that everything but man will obey God literally and at once. In the beginning God said: "let there be light," and there was light. "Let the dry land appear," and it was so. The elements responded immediately to His commands. Notice the difference when He speaks to man. He commanded Adam not to eat of the fruit of a particular tree under penalty of death. But unlike the waters and the firmament he disobeyed the command and thus brought death into the world.

All nature rendered obedience to the Son of Man, when He was upon the earth. At one time He spoke to the sea and it recognized and obeyed Him. He spoke to the fig tree, and it instantly withered and died. He rebuked the winds, and they were instantly calmed. He spoke to the grave, and the grave obeyed Him, and gave back its dead. But when He speaks to man, he is either very reluctant, or entirely refuses to obey. He wants to argue the point; and avoid, if possible, doing anything, however directly commanded, that would humiliate him in the eyes of the world, or discommode him in the least.

And some there are more learned, (?) who want to twist and turn the word of God, and try to persuade themselves, and all others that will listen, that God never means what He says in a literal sense. And this point once established, they proceed to place their own private interpretations on the scriptures, which sounds much better, in their ears, and makes the law much easier to comply with than before. How fortunate the world is in having men who are able to improve upon the long-established law of God, and make salvation comparatively easy, or wholly unconditional.

The people hail this sort of man-made religion with delight, and pay large sums of money to a hireling ministry "who teach for doctrine the commandments of men" to have their ears tickled from Sabbath to Sabbath with "poor sinner you can do nothing for yourself, Jesus has done it all. You do not need to search the scriptures, the ministry will keep you well posted if you keep them well paid."

This class of easy-road-to-heaven seekers will utterly ignore or trample in the mire anything professing to be inspired, and hiss and jeer any people who teach that God requires literal obedience to His commands.

But as sure as there is a just God in heaven, the time will come when such foul systems of mockery and deception will be snatched from their proud heights and utterly consumed by the righteous wrath of a just Creator.

Learn an example of obedience from the lives of two Sauls. They lived about 1,000 years apart. The one started out poorly and ended well; the other started out well and ended poorly. The first Saul had a kingdom and a crown. He also had the friendship of Samuel, the greatest prophet of his day; and yet he lost the friendship of Samuel, lost his crown, his kingdom and his life, all through an act of disobedience. All his kingly dignity and power could not excuse him.

Now take the Saul of the New Testament. When God called him he was not disobedient to the heavenly vision and he was given a heavenly kingdom. He fought the good fight; he kept the faith; and in writing to Timothy he said: "henceforth there is laid up for me a crown of righteousness."

One act of obedience; one act of disobedience. The act of obedience gained all, the act of disobedience lost everything. "To obey is better than sacrifice and to hearken than the fat of rams."

It is said above fifty times, of Moses that he did according to all the Lord had commanded him. No wonder Moses was so well favored. The promises made to the children of Israel were always made upon the condition of obedience, and the calamities which befell them was the result of disobedience in every instance.

When Jesus Christ shall come in His glory He will render to every man according to his deeds. "To them who by patient continuance in well-doing, seek for glory and honor and immortality, eternal life. But unto them that are contentious and do not obey the truth, but obey unrighteousness, indignation and wrath."—Rom. 2:7-8.

"Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev. 22:14.

And to you who are troubled rest with us when the Lord Jesus shall be revealed from heaven with His mighty angels in flaming fire taking vengeance on them that know not God and that obey not the gosnel of our Lord Jesus Christ."—II Thess. 1:7-8.

Thirteen Months in a Year.

At the Paris Expsoition an attempt will be made to have the entire world adopt the new calendar of thirteen months, devised and copyrighted by C. H. Bundy, editor of the Marion (Ind.) Morning News. It is to be urged before the commission already appointed to consider this ingenious new system, that is the only practical method of measuring the flight of the years. No calendar in present use is satisfactory. The one by Russia is twelve days out. That in use in China was four days wrong, but has just been corrected by an imperial edict. Our own is forced to drop a leap year in 1900 to be with the sun. Bundy's solution of the vexed problem is the introduction of a new month, Century, in commemoration of its adoption between two centuries. The name is urged as being well chosen, in that it is not local to America, but would be acceptable to every country. Every month will then have just twenty-eight days. Every month and every year will begin upon Monday.—Ex.

Times Had Changed.

Stories of midshipmen in the English navy are almost as numerous as the sands of the sea, yet new ones are continually being told, and many of them are quite as good as the old ones. Cornhill recently printed one of an amusing nature.

It was in the harbor of Malta one day that a midshipman, of about four feet eight inches, addressed himself to the six-feet-two captain of his first sea-going ship. The captain looked down upon the boy, smiling, and good-naturedly said:

"Well, youngster, so you have come to join, eh?"

"Yes, if you please," meekly responded the youthful officer.

"Is it the same old story, 'sent the fool of the family to sea?'"

"No, sir," quickly responded the lad. "Oh, no: things have changed since your time."

"Go away," roared the captain, and the middy flew below as fast as his little legs would carry him.—Youth's Companion.

"WE'LL TAKE THE ANCIENTS BY THE HAND."

BY DAY-VID.

"O glorious day! O blessed hope!
My soul leaps forward at the thought;
When in that happy, happy land,
We'll take the Ancients by the hand;
In love and union hail our friends;
And death and sorrow have an end."

What rapturous joy thrills the soul, and fills the heart with gladness, when we clasp the hands of dear friends, and look into the sweet faces of those we love. Who is there, having been separate from companions and associates, who has not, upon being returned to their presence, felt the joyful emotions of the heart, while the whole being was filled with inexpressible happiness? It was to such an one a time of great rejoicing, an hour of much pleasure, a season of exquisite joy, to meet with those from whom he, or she, had been absent.

The beautiful little verse above given, being composed by the illustrious Apostle, Parley P. Pratt, speaks of a glorious time "when in that happy, happy land, we'll take the Ancients by the hand; in love and union hail our friends; and death and sorrow have an end." This thrice welcome, happy day, will bring the crowning glory for the faithful ones of God, when they shall shine with resplendent brilliancy in the divine brightness of the Father's everlasting light. Reader, can you contemplate the grandeur of this beautiful day of rest and peace when,

We meet with those who've gone before,
Those faithful, righteous ones of yore,
And take them by the hand;
And hear the blessed Savior say
"Come ye who've walked the narrow way,
And join the heavenly band."

As we ponder upon these future events, there comes the query, Who shall stand in that day, and who shall be able to join that blessed congregation of the righteous to grasp in everlasting friendship the hands of those faithful ones? And the answer comes, They who have pursued the same course, they who have walked the same narrow way; and embraced the same, one, unchangeable, eternal, everlasting Gospel. In the light of the Holy Scriptures, let us take a view of this blessed day of promise, and, permitting our imaginary faculties to expand in supposition, behold some events which are more than likely to transpire in that day.

We behold that great Apostle to the Gentiles—Paul—sanctified, crowned with a crown of righteousness, and glorified with the redeemed standing in the reception chambers of heaven's holy domains, ready to greet the ransomed of our Lord. Let us suppose that the first one to approach the great Apostle is a reverend Christian divine—one, who, while on the earth, was a very popular preacher, living in luxury and splendor, receiving a large salary for his ministerial services, feasting on the fat of the earth, and treading on rich carpeting. Something like the following conversation would naturally enough take place: The Apostle Paul: "Well, my friend, how did you get along while down on the earth?" Christian preacher: "Oh, first rate, no trouble whatever, all things glided along smoothly with me." "I can't say that," Brother Paul would remark, "for I was persecuted on every hand, and when I stood up to declare the truth all men forsook me (Tim. 4:16), therefore I can't shake hands with you on that, and by the way, how did you travel in your day?" "We went in carriages to our church, preparing our sermons beforehand, received a good wage for our labors, and pleased the people by our preaching." "That does not agree with our mode of locomotion; our sermons were delivered as the Spirit gave us utterance, we preached the good word of salvation free, coveted no man's silver or gold (Acts 20:33, 34), and sought to please God rather than man (Gal. 1:10), so we can't shake hands on that, my friend. And what kind of an organization did you have?" Brother Paul would ask. "Oh," the reverend would reply, "we had a pastor, a deacon, and perhaps an Elder; telling the people that all other officers, such as Apostles, Prophets, etc., were done away with, as no longer needed."

Again the Apostle would exclaim, "Why, God placed Apostles and Prophets in the church (I Cor. 12:28) as it hath pleased Him (18th verse), and we (the living oracles) were given to understand that these should remain until all should come to a unity of the faith, so taught I the people (Ephes. 4:13), thus you see our experiences are unlike in every respect; you were accepted, while I was rejected; you were welcomed and I was cast out; you received the smiles of men, counted a popular preacher; I received the stripes of men, counted a vain impostor; you was given your reward on earth, receiving your salary there, while I was martyred on the earth, to receive my salary here."

Should we continue the conversation, we would find that this Christian and his adventures were totally unlike those of the bold and fearless Apostle Paul, and therefore he would be prohibited the honor of grasping the hand of this valiant servant, and the glory of spending an eternity in his association. Jesus said, speaking to those who work iniquity, "When ye shall see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and sit down in the Kingdom of God." (Luke 13:28-29.)

To reverse the lever of thought and circumstance, let us introduce another person into the presence of this Apostle, and observe how goes the conversation. It is the Apostle Paul and a poor despised Mormon Elder, engaged in conversing with each other. Brother Paul: "Well, my friend, how did you get along while one the earth?" "Well, Brother Paul, I had many trials to encounter, much persecution to endure, and bitter opposition to meet." "I can shake hands with you on that," the Apostle would reply, "for I was smitten with stripes; beaten with rods; mocked and reviled, stoned and imprisoned; and finally put to death for the testimony I bore. And, by the way, how did you travel?" the Apostle would ask. "We went two by two, using the means of locomotion and perambulation which God had given us—afoot—preached the Gospel free of charge, receiving no salary, never seeking to please the children of men, but fearlessly preaching the truth as it is in Christ Jesus," the Mormon Elder would reply. Again there would be a striking of hands, a warm clasp, and a glad smile, while Brother Paul would say, "What kind of an organization did you have in your day?" The Mormon Elder would respond, "Our church organization consisted of Apostles, Prophets, Pastors, Teachers, Evangelists, etc." "An exact pattern of the church in my day and time," the great Apostle would exclaim, and they would grasp each other's hands in joyous mirth. Paul could say to this Mormon Elder, "You were persecuted, so was I (I Cor, 11:24-28). You were reviled and called an impostor, I was cast out and denounced a babbler (Acts 17:18). Your doctrines were everywhere derided, and the Jews said of mine, 'Everywhere it is spoken against.' (Acts 28:22.) Our adventures are similar; our experiences alike; and our salvation shall be the same. See, here is the beloved Apostle John, a brother and companion in tribulation," (Rev. 1:9.)

"THE JUDGMENT OF GOD."

BY A. B. COSBY.

I would not have anyone think that I gloat over the misfortunes of my fellowmen; such is not the case, and is not the object of this short article. I would rather that God pity and help them. But it seems that in the many workings of the world that each incident has a lesson that is profitable to mankind. So in this instance I believe there is an object lesson.

In Caroline county, Virginia, in one corner, we have a very prosperous little branch of Saints, consisting of about forty souls. All who come in contact with them know that they are zealous for the Master. One of the leading members was at one time quite prominent, locally, in the Baptist church. Since he has seen fit to cast his lot elsewhere the ministers, especially two, of the church he had left, seemed to have taken special delight in heaping abuse upon him. One of them, speaking from the church pulpit at Bowling Green, the county seat, uttered falsehood and calumny that would do grace to one of our modern New York "yellow journals," and certainly too vulgar for decent men and women to hear, in regard to our Saints, even going so far in his dirty talk as to call some of their names.

Two Elders had been working in the county for some time, and as they had finished the rest of it they thought it would be well to canvass Bowling Green, which consisted of about one hundred families. All kinds of rumors had been set afloat as to how they would be treated if they attempted to canvass the village. However, they were not daunted. Putting on the armor of faith and trusting in the strength of the God of Abraham, Isaac and Jacob, they went into the place. One of the first men met was the reverend gentleman (?) who had used such vile language in his pulpit a few Sundays before. He treated them very rudely and heaped every kind of abuse at his command upon them, even going so far as to threaten to have them whipped.

After finishing the tracting the Elders found that about three persons out of every four had refused to take tracts, or have anything to do with them.

After the testimony of the Elders we are told that the people shall have the testimony of earthquakes, famines and scourges. The prophecies must be fulfilled. This is one fulfillment. Sometimes these testimonies, these judgments, do not immediately follow; but in this case it was different. It was canvassed on April 2nd, and on the 10th the larger portion was reduced to ashes. To show how terrible was the judgment, I take

REPORT OF MISSION CONFERENCES FOR WEEK ENDING APRIL 14, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	285	53	30	87	6	101	77	4	1	13	18	216	1		Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1042	631	209	192	31	562	149	100	1	27	68	606	3	1	Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	795	77	33	137	30	222	130	40	5	36	52	385	2		Centre	Kentucky
E. L. Pomeroy	East Tennessee	31	894	38	75	255	92	708	500	46		28	43	452		1	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	34	1338	27	89	157	89	317	247	12		11	48	517	1		Columbus	Georgia
T. H. Humphreys	North Alabama	36	939	223	250	138	62	713	675	8	4	15	76	712	4		Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	40	1037	102	44	165	40	1081	925	79	2	37	89	424	9	6	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	37	1052	15	117	198	26	656	102	13		18	61	382			Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	917	104	182	345	3	34	237	53	4	42	108	820	1	6	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	878		38	280	3	241	182	33		11	51	572			Charleston	S. Carolina
G. M. Porter	Mississippi	14	344	132	69	95	8	95	...	20	3	8	14	203	2		Lumberton	Mississippi
W. W. MacKay	East Kentucky	28	575	97	250	185	9	420	305	22	2	18	49	409			Barboursville	Kentucky
J. N. Miller	Louisiana	7	200	15	7	27	8	60	15	7		7	8	118		2	Hughes Spur	Louisiana
W. H. Boyle	South Alabama	14	586	3	27	326	10	359	155	37	1	3	27	183			Bridge Creek	Florida
Don C. Benson	North Kentucky	22	564	10	47	117	21	364	247	13		6	34	414			Bagdad	Kentucky
Geo. E. Maycock	Ohio	26	565	42	221	61	36	913	356	16	1	12	24	411			539 Betts St., Cincinnati	Ohio

the following from last evening's Richmond paper:

Appeal for Help.

The Mayor of Bowling Green has issued the following appeal for aid:

Bowling Green, Va., April 13, 1900.

"To the Public:

"The Board of Trustees passed the following resolutions:

"Whereas, A conflagration occurred on the night of the 10th instant, whereby over forty buildings were burned, and all of the business portion of the town, except two stores, destroyed, and many people rendered homeless and destitute, with no insurance; and,

"Whereas, Such are objects of charity which this village of six hundred people is unable to relieve; therefore,

"Resolved, That this fact be stated in the press of Richmond and Fredericksburg, with the request to those people of means who may feel inclined to contribute to do so.

"Any aid you may feel willing and able to render will be gratefully received.

"A. B. CHANDLER, Mayor."

Perhaps it is not necessary that I should add more than that—

"God moves in a mysterious way,
His wonders to perform."

A True American.

A short time ago Elders Nielson and Johnson were laboring in Russell county, Kentucky. They were holding meetings in the Point Pleasant school house, enjoying their labors very much. There were in this neighborhood people who professed to be Christians, yet they were very jealous of the progress made by the Elders. Many made threats of what they would do if the "Mormons" did not get away from their neighborhood. These threats reached the ears of Mr. U. G. Anderson, who had manhood enough to stand for his convictions. He asked permission to say a few words, which privilege was granted him. His words had the true liberty-loving ring to them and were in harmony with the views of all the broad-minded peopel of the district.

Mr. Anderson said:

Ladies, gentlemen, neighbors: I regret very much to say, that I have heard that some people of this neighborhood have been talking of closing the doors of this school house against Elders Johnson and Nielson. I sincerely wish that these rumors of disorder were not true, but I am pained to say they are. Friends, this kind of talk casts deflection upon us as citizens of the United States. Why should we not be willing to hear these men? Is it a lack of confidence in ourselves to heed the admonition of Paul, "Prove all things; hold fast that which is good," or is it on account of prejudice? I tell you we should hear all, no matter what a man's opinion is, he has the right to express that opinion, and no man has a right to deny him free speech. We live in a free country, where every man has a right to worship God according to the dictates of his conscience. These men are not here to force their doctrines upon us; they do not ask you to become Mormons against your will; all they ask is for you to simply give them a hearing. They do not ask you to believe against your will what they preach, but to weigh evidence with reason, without prejudice, and decide for yourselves. They would not for anything blot out the faintest star of hope, which sheds its radiance within the human heart; they only ask you to hear their doctrine, and compare it with the Bible. You do not have to believe them; you cannot know a thing without evidence; if you hear not these men, how are you to know their teachings? Now, friends, there are a few of us holding this meeting here; we have invited these gentlemen to preach, and we are going to hear them. If there be those here who care not to listen to these men, let them stay away. If they have no respect for the Elders, nor themselves, they should have enough respect for the neighborhood to let those who desire, hear the Gospel.

Such were the words of a man who, in the face of opposition, stood up and declared for what many have suffered, bled and died—"Liberty."

Infant Baptisms in Russia.

"I was fortunate enough," writes Trumbull White, "to visit the Church of St. David, in Tiflis, Russia, just in time to attend a baptismal ceremony. According to the rites of the Greek Church, as practiced in this ancient Georgian temple, the youngster in question, a fine boy four or five weeks old, had to be immersed three times in a baptismal font filled with water, each time to be completely covered, in addition to various blessings and anointings with holy oil and several long prayers.

"The benevolent-looking old Priest proved himself a man of kindly thoughtfulness. While the family group around the baby was getting him properly unclad, for the ceremony requires that the child shall be naked, the Priest surreptitiously dipped his finger into the font, and I saw by his face that it was too cold. Then he stepped behind a screen, where his samovar was steaming, emptied the hot water into a pitcher, and while the family still kept busy over the baby he poured enough to temper the pool that had been provided for the shorn lamb. The result was that the little fellow took his plunges without a murmur and thereby distinguished himself."—Chicago Record.

THE DEAD.

Salt Lake City, Utah, April 18, 1900.

Editor Star.

Dear Brother—Many readers of the Star will feel extremely sorry, in one sense, to hear of the death of their departed friend, James Ragsdale, of Molder, Madison county, Alabama.

He was 69 years of age and first heard the Gospel October, 1894, at a meeting held near his home by Elders Bird Murphy and Warren Beckstead. Like hundreds of others with honest hearts, and with inquiring minds, his previous researches for truth had well fitted him to hear with favor the doctrine of Christ as presented by Mormon Elders. The tract which he received at the meeting was simply a taste of that for which he had been longing. He therefore awaited with impatience the return of the Elders, who, on meeting him, were kept busy for some time answering his questions. From this time until his death, which occurred on the 1st inst., he was tireless in his study of the church works. So proficient in a knowledge of the Gospel did he become and so energetic and persistent in its promulgation was he, that it is not putting it too strongly to say that the people of his neighborhood doubtless heard more "Mormon doctrine" than the people of any other neighborhood in his state.

A number of his relatives have been baptized; he never has been, for the reason, so he affirmed, that he felt himself wholly unworthy of the Gospel privileges. His home has been at the disposal of the Elders since 1894. When they have been footsore and weary he has been ceaseless in his efforts to comfort and refresh them; and the same can be said truly of his family. So, may I be permitted to say for all the Elders who have enjoyed the blessings of our deceased friend's home, that we join in tendering our heartfelt sympathy to the bereaved family, and join in praying that the Father of Mercy may assuage the grief and administer comfort to the hearts of those who have been called to part for a time from a promoter of righteousness, as well as a devoted husband and a loving father.

ALBERT C. MATHESON.

J. W. Webb, who departed this life September 18th, 1899, was a special good friend to the humble Elders, and many of them have found his home a welcome place unto them. All who called at his home near Lowell, Ga., were treated as only a true Southerner knows how. He had read and studied the teaching of the Latter-day Saints and was convinced of its truth.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MAY 12, 1900. No. 24.

PRESS ON.

PARK BENJAMIN.

Press on! Surmount the rocky steeps,
Climb boldly o'er the torrent's arch;
He falls alone who feebly creeps!
He wins who dares the hero's march.
Be though a hero! Let thy might
Tramp on eternal snows its way,
And, through the ebon walls of night,
Hew down a passage unto day.

Press on! If once and twice thy feet
Slip back and stumble, harder try;
From him who never dreads to meet
Danger and death, they're sure to fly—
To coward ranks the bullet speeds,
While on their breast who never quail,
Gleams, guardian of chivalric deeds,
Bright courage, like a coat of mail.

Press on! If Fortune play thee false
Today, tomorrow she'll be true;
Whom now she sinks, she now exalts,
Taking old gifts and granting new.
The wisdom of the present hour
Makes up the follies past and gone;
To weakness, strength succeeds, and power
From frailty springs! Press on, press on!

Therefore, press on and reach the goal,
And gain the prize, and wear the crown;
Faint not, for to the steadfast soul
Come wealth, and honor, and renown.
To thine own self be true, and keep
Thy mind from sloth, thy heart from soil,
Press on, and thou shalt surely reap
A heavenly harvest for thy toil.

History of the Southern States Mission.

(Continued from page 181.)

After treating Elder Fisher to a good supper, he was furnished a ticket to Chattanooga and put on the Plant System train. Riding into Georgia, he sold his ticket, returning to another part of Florida, and continued his labors. The Suwanee county Saints were not discouraged, but firm and fully resolved to serve God at all hazards. In the mob, fifty-three of whose names were furnished us by Sister Ida J. Redding, were at least thirty-eight active Baptists, five Methodists, one Catholic. Their leader was J. R. Newlan, a very active Baptist member and the last tax collector of Suwanee county, assisted by W. L. Whitefield, a Methodist member, and editor of the "Live Oak Banner." Prominent among the mob were W. A. Parker, a very active Baptist member and county treasurer the year before, Chas. McClain, Methodist, and John Robinson, Baptist, both defeated candidates in the county election.

Capt. Newlan, in a statement published in the "Banner," sought to justify the action of the mobocrats, because Judge Stewart, of Jasper county, sustained their procedure.

North Carolina groaned under mobocracy. On the 8th inst. Elders J. D. Killpack and S. C. Carlston were waited upon by a mob just as they were preparing to retire.

Several shots were fired, but no violence done. They were escorted about two miles and told to leave, and not return under penalty of death.

It was 2:30 a. m. before they found a place to stop.

Elders Joseph P. Green and R. F. Cole were rotten egged on the night of the 13th inst. at Seaboard, Northampton county, after holding meeting in a hall. After the services the hall was quickly cleared, and upon stepping outside a fusilade of dust and gravel greeted the Elders.

They called upon a Reverend for entertainment and protection, but he could do nothing for them. While walking down the street towards the mayor's residence, the Elders were treated to a shower of rotten eggs, one of which hit Elder Cole. Not being able to find entertainment, they stayed all night in the woods.

While canvassing the city of Raleigh, N. C., Elders Ira Baker and C. J. Winter were arrested and placed in jail. They had been refused entertainment some thirty times and were about to ask again for lodging (9 o'clock p. m.) when a policeman placed them in jail. Next morning the Elders were released without being granted a trial; the mayor sent word for them to leave the city at once.

About this time Louisiana, not to be outdone by some of her sister states, added to the records of outlawry.

While working in Livingston Parish, and on the night of the 5th inst., Elders R. E. Caldwell and J. Granville Pace were severely whipped by a mob of about eleven men.

The Elders had just dismissed a meeting held at the home of W. T. Shelton, and were seated at the fire conversing with the family, when the door was quietly opened, and eleven men, masked and armed, walked in, demanding "them Mormon preachers." They were seized by the outlaws, hurried out of the house, and off through mud, water and thickets, a distance of about five miles. The party halted at a bridge spanning the Amite river, at the junction of Livingston and East Baton Rouge parishes.

The Elders were commanded to prepare for the hickory, and were given thirty-six lashes each. Three of the mob administered the lashes, the first giving each of them sixteen and the other two, ten each.

They were then forced out of the parish and commanded not to return; in the event of their returning "hemp" would be the next treatment.

The Elders were "gritty" and faithful, making their way back into the eastern part of the praish. Although they had obtained no sleep for sixty hours, yet they were by no means discouraged, but were thankful they were worthy of persecution for the Savior's name.

Recognized among the mobocrats were Jim Prickett, Cumore, Drs. Dukes and Prickett.

The details of this mobbing were written to Gov. Murphy J. Foster, at Baton Rouge, La., by President Kimball, to which no reply was made, showing the little regard for religious liberty maintained by the Governor.

(To be continued.)

Mohammedans Looking for Christ's Coming

Mohammedans throughout the world, but especially those residing in the Holy Land, are looking for the second coming of Christ. They expect Him to arrive at any time, and are prepared to receive Him. The reason they are so interested in such a subject is because the Koran teaches He will come, and that when He does so, certain new honors are to go to their own prophet, Mahomet. The Rev. C. T. Wilson has labored for years among Mohammedans of Jerusalem, as a representative of the Church Missionary society. His work is itinerating, for he visits families in their homes, and directs the work in hospitals, where thousands hear the gospel. Direct work is not carried on, for it is death for a Mohammedan to turn Christian. There are few results of present mission work, and the few there are the missionaries say nothing about, much less publish. Mr. Wilson says the Turkish government keeps readers even in England and in the United States, charged with the duty of reading religious papers for information. One mission mentioned in an American paper was closed up within a week, through information cabled from New York to Constantinople. Missionaries in Mohammedan countries, Mr. Wilson says, are working on, praying and hoping for religious liberty. A Mohammedan saying has it that at the day of judgment many a Christian will be found in a Mohammedan grave.

TRAITORS.

Solemn Warnings — A Traitor Can Never Be Anything But Despicable — Examples of the Past.

BY BEN E. RICH.

The traitor is the moral cannibal. He feasts on the mental worth, the social reputation, the political welfare and the earthly life of his trusting and betrayed friend. He is the human serpent, which nurses and revives at the fire of charity, and then darts his strengthened venom at the bosom of his benefactor. What the grub is to the heart of oak, the gnawing rat to the ship's timbers, the flaw to the diamond, the poisonous asp to the sheltering flower—all that, aye, and more, is the traitor to mankind. No cause is so sacred, no being is so exalted as to be free from the pollution of his betraying touch. Even the celestial legions had their arch-traitor. Earth, from the day of Eden, has never been free from his treacherous kiss. Since the hour when man first learned to owe allegiance to his fellow-man, profane, rebellious betrayers have worked their insidious way, like devastating worms, through all the pillars upholding holy men and noble causes.

The traitor is the worst of all thieves; for he steals sacred freedom from his trusting associates. The traitor is the worst of all murderers; for he plunges the assassin's knife into the back of his believing friend.

Two soldiers are standing at the picket post—in the dark night, the silent forest. They are sworn and trusted comrades. The army of the foe surges around them; and they know that ghastly death is grinning at them from every glade which opens from the dark center to the blacker depths beyond, and whispering to them upon every wind that stirs the odorous branches. But they fear no blow from a foeman's shaft—that noble death is but the chance of war. Secure in mutual confidence, they tremble not. They speak of country, home; of wives and little, prattling babes. And yet, while the words of soft, pathetic love are on the lips of one, the other plunges a traitorous knife, hilt-deep, into a friendly, loyal heart. And then the assassin sweeps like the shadow of a lost soul over the face of the betrayed sentinel; he creeps across tender moss and between the trunks of mighty trees—everywhere leaving the crimson, accusing stain—until he reaches a distant campfire; and at the feet of the waiting enemy he lays down his reeking knife and takes his purse of gold. This is the traitor. And when the moon comes up, stealing amidst the rustling leaves, he looks upon the cold, white face of a betrayed friend, whose last word was of confident love to the ear of a hired assassin.

Two men are joined in a patriotic cause. To the maintenance of the principle of just freedom they pledge their lives, their fortunes and their sacred honor. History will call the men who are true to this cause loyal and brave. The tyrant whom they seek to overthrow calls them conspirators. They meet in a darkened room, with curtains closely drawn. Soft mats hush the sound of the firm footfall. Stern voices, more used to the vast circumference of the field or the resonant heights of the forum, are stilled to a woman's whisper. These two men are meeting to sign and yield to each other, for distant comrades, the pledge of mutual fidelity. The one who is master of the house places his guest at a table and spreads before him for final execution the plans of insurrection, the lists of friends and confederates, the oaths of reciprocal fealty. As the visitor attaches his name to the solemn instruments, he sighs and says:

"Oh, trusted friend! I yield to this cause not only my life, my fortune and my sacred honor, but I pledge to it and to the integrity of you and our allies my sweet wife and my only son—both at once my present pride and future joy!"

While the words are uttered, the bold and noble hand traces its way in affirmatory signature across parchment and paper. Scarcely has the thrilling whisper of the patriot ceased to agitate the damask curtains, when the hangings are parted by the vulture hand of the other conspirator; and between their open folds steal the soldiers of the tyrant. These warlike hands grasp the shoulders of the patriot; and as they drag him forth to dungeon and to death, the betraying host cries:

"Bind him fast, lest he should escape and slay me!"

The coward, muffled in a cloak, soon steals from the somber chamber to the palace of the minister and lays before that waiting officer his trophies of broken plans and fatal lists. He gets in return his patent of rank, his gift of confiscated estates, his pledge of his personal security. This is the traitor. And when the sun of the third day shall rise, its first pitying beams will fall upon the gory block, the black executioner, the basket with its dread burden, and the headless trunk of the patriot whose trust and hope had been in a false friend.

Two men are joined with others in proclaiming an unpopular but holy doctrine. Hand in hand they go through the earth testifying to men, to cities, to nations, the mighty truths. They say to all lands and to all peoples:

"We know that this is the living, burning truth. God has spoken from the heavens, and we are His witnesses."

To each other—in all the sacred friendliness of long association, of missionary labor, and of a communion together when every human law and hand seemed against them—they speak in faithful hope of the glorious cause which they espouse, and of the divine necessity which they are under to be faithful to God and their brethren. Their views are not in accord with public sentiment and suddenly they are dragged before a cruel tribunal and charged that they are teaching crime. But the law of the land says: "No man shall be punished because of his sincere religious views or practices." And the judge before whom they are arraigned calls to them:

"Continue to declare that ye are doing the will of God, and in prison ye shall rest. But acknowledge that ye are proclaiming a man-made system, and pledge that ye will cease, and ye shall go free."

And one of them who are arraigned says:

"Oh, judge! I acknowledge thy supremacy. I will obey thy law. I will not advise others to break it. So long as thou and thy masters shall command, I will worship the graven image."

And then he takes his seat of amnesty, bought at the price of a people's freedom, and creeps from the presence of the court a man—nay, a creature—inviolable of his fellows, but haunted ever by the shadow of Judas. This is the traitor.

And when the other prisoner is arraigned he cries:

"This is my religion! God gave it to me! Ye may take my earthly life, but ye cannot sap my manhood nor strangle my conscience."

Then the judge, who has a mission to learn if these people are sincere, answers to the prisoner and for the far-off masters of the court:

"Thou canst not come within the law; because thou canst not claim sincerity. Thy brother and fellow-laborer hath just now recanted, and this is proof that thou art not sincere, but wickedly obstinate. If thy brother had with thee remained firm and immovable I might have believed in thy cause. But what man hath done man can do again. Therefore, recant or rest thou within the cold and lonely walls."

And the sun and moon of another month, stealing through iron-bound chinks of rock, see the patriot pacing a dismal cell.

The traitor calls himself a reformer. He is merely a coward. And of all the wretches whose presence taints the air of earth and heaven, the coward is the worst. Great Caesar said:

"The coward's fears make him die many times before his death.

"The valiant never taste of death but once.

"Of all the wonders that I yet have heard, it seems to me most strange that men should fear seeing that death, a necessary end, will come when it will come."

The traitor professes to believe that his act of betrayal will disrupt the cause which he deserts. This is the coward rebel's wish. How abjectly and miserably he fails! Sometimes the traitor lops from the sturdy trunk a straggling branch; but does the tree thrive less for that? Nay. The other twigs only bear blossoms the more redolent and fruit the more rosy. Sometimes the traitor tears away a cracked, a seamed, a shaling stone from the half-completed structure. What if a measure of disaster follow? Cannot the builder renew? And does he not choose better rock to bear the weight of his fair edifice? Sometimes the traitor only hastens the success which he seeks to avert; sometimes he delays the triumph against which he rebels. But always ultimately the car of destiny moves to its appointed end. And the cowardly betrayer who thought to stop its career by holding back with his puny arms is dragged by it to his miserable end, while his associates—dead or alive—go with it to the day of triumph.

There was once a man of mighty prowess, endowed from his first breath with a wondrous strength. When he grew to manhood, brutes, men and even armies fell in the dust at his feet. It had been divinely promised of him that he should be a marvel of strength, and that he should begin to deliver Israel out of the hands of the Philistines, and men and chains, and bolts and gates could not prevail against his manly, heroic lustiness. But there came a woman, with her soft, betraying touch. She caressed him and begged for love of her that he would reveal the secret of his miraculous strength. In a foolish moment he yielded; and then were his Jove-like locks shorn from his head; and he became a blind lackey, the serf of the Philistines. Delilah, the betrayer, with her traitorous kiss upon Samson's lips, and her traitorous whisper through the tent to his waiting enemy, could do what no thousand of open foes could accomplish. She made the proud, superb, perfect lion, a weak, whining whelp.

A mighty king had a well-beloved son to whom he had given and forgiven more than is usually bestowed upon one of human kind. And yet the son traitorously plotted the downfall and even the murder of his royal sire, and the usurpation of the throne. He might have succeeded in his cruel, parricidal treason, but that he himself was in turn betrayed and finally slain. And when the grand, great-hearted, poetic monarch learned that Absalom, the sweet, the beautiful, the dearly-beloved, was dead, he wept before all Israel, and as he went his sorrowful way thus he said:

"O, my son Absalom! My son, my son Absalom! Would God I had died for thee, O, Absalom, my son, my son!"

If that arrow-pierced heart of the betraying and betrayed Absalom could have quickened but for one moment, how much sharper than the physical death-thrust would it have felt King David's cry of infinite forgiveness! But the past was irrevocable. Israel's lordly king, the beloved of God, was moaning in anguish at the gate of the city; and the beautiful Absalom, with the fatal hair, the beloved of his royal sire, was lying dead in

the pit in the deserted wood, with ignoble stone crushing his lifeless body.

War, murder, exile were powerless to bring such desolation to these royal hearts; but when Absalom, the forgiven murderer, became a betrayer infinite woe fell around the name of the dead prince and the bowed head of the living king. But though the great tenderness of the psalmist could compass remission for the crime of Absalom, the nation and history must be more harsh. When a subject, for self-agrandizement, rises against a king, he is a traitor, but he is a thrice-damned traitor when that monarch against whom he rebels is his own father.

Women are often false to their lovers; subjects to their sovereigns, and even sons to their sires. Divinity itself is no invulnerable shield against betrayal. A merciful Christ came to save mankind from torment and lift them into eternal radiance. He chose and trusted his apostles. He ministered to them and with them. They each could give a testimony that their Master was the anointed Savior, the Son of the living God. Persecution came upon Him like the storm cloud lowers upon the snowy mountain and enfolded Him in a gloomy embrace. The prospect of suffering with this God-like Master, whom he had served as purse-bearer when the danger was not great, made Judas weak unto betrayal. Cowardice and avarice worked together in the traitor heart. He kissed and cried:

"Master, master; Hail, master!"

Then he took his thirty pieces of silver, and with them he accepted a hatred of all mankind.

The compassionate Redeemer of the world hung upon the cruel cross with drops of agony upon His radiant brow, while His lips were wreathed in a pained but forgiving smile. And Judas, the traitor, already tasting the infernal torments, called in vain to stay the progress of his dread act. The black-hearted deed was done. The mocking trial had passed, sentence had been pronounced and executed; and then the betrayer groaned and flung the money from him as a sinful, burning thing which had no worth. Upon the bloody field he cast himself and his bowels gushed forth in useless contrition. He died upon the spot which his blood-money purchased for the burial of strangers and criminals in the land.

A brilliant general fell into disgrace with his military superiors and with the civil government of his country. He was impetuous and impatient of restraint. He was proud even to arrogance; he was extravagant even to the furthest limit of honesty. Other men had been advanced to higher posts—he felt himself degraded. His disbursements upon one of his heroic expeditions were still unsettled—he felt himself defrauded. A tyrant foe invested his country and sought to subjugate her people. He listened to the voice of ignoble avarice, of proud passion, of offended arrogance. With deliberate humiliation he sought a place of vast trust among the defenders of his country. He was appointed to the command of a great river fortress—the key to the interior, the storage house of munitions dearly bought, highly prized and absolutely necessary for the repulse of the invaders. He sold his rank, his honor and his interest in his native land. Just at the hour when his bargain was to be decided, his old friend and admirer, the noble commander-in-chief, said to him:

"My dear Arnold, I am now forming my army for active operations in the field. I want a fighting general. Come, I offer you the command of the left wing; at once the post of danger and of honor."

The traitor's face flushed with shame. He pleaded an old wound as reason why he should not go into the battlefield. Then he went to meet Andre and give the last assurance to his British masters that he was theirs, body and soul. By the interposition of America's sublime destiny his plot was discovered and foiled.

Arnold, the trator, crept away to escape a betrayer's death. He received his British uniform, his British gold, his British sword. He even came back with his mercenary horde to ravage, burn, destroy the little town in Connecticut where first he saw the light.

Years later, the great Frenchman, Talleyrand, met a distinguished-looking man at an English country inn. The two gentlemen were total strangers to each other, but they soon engaged in conversation upon the great question of democracy. When they were about to part, Talleyrand said to his companion:

"From your knowledge of all that relates to the United States, I am sure that you must be an American; my name is Talleyrand, and I am about to visit that country; perhaps you will be kind enough to give me letters of introduction to some of your friends there."

When the illustrious diplomat had finished his request, the other gentleman bowed low; and when he looked up his face, even to his lips, was gray as ashes. In a voice which sounded weird and cheerless as the moan of a November wind across a deserted marsh, he answered:

"Yes, I am an American. I was born in America. I have spent nearly all my life there. But I am probably the only American living who can say, 'I have not one friend in my native land.' No, not one. Sir, I am Benedict Arnold."

Talleyrand turned away from Arnold with a shudder, while the miserable traitor crept silently from the room.

When the unhappy wretch was dying in the midst of contempt and poverty he grew delirious. At the last moment of his ruined life he called to the devoted wife who had been the sharer of all his woe:

"Bring to me, I beg you, the epaulettes and sword knots which Washington gave me. Let me die in my old American uniform, the uniform in which I fought my battles. May my God forgive me for ever having worn any other!"

The greatest army which the world ever saw was gathered at Thermopylae more than two thousand years ago.

This was the Persian host assembled to do battle to the little band of Spartans. So intrepidly did the Greeks defend that sacred defile which gave entrance to their beloved land that Xerxes became out of all hope of forcing his way through the Spartan ranks. This was the moment for the traitor. Before the proud Xerxes could withdraw his myriads, the betrayer came—a Greek, a native of the sublime country. With servile words he flung himself at the feet of the gorgeous Persian. He offered to lead the invaders to an eminence overlooking the heroic defenders of Greece. His coward wish was granted; and when the next morning dawned Leonidas and his followers saw the spears and helmets of their foes flashing at them from the heights.

The rest is the most sublime tragedy of profane history.

And the traitor who betrayed the noblest souls of Greece to their death received his gold and precious stones. He might have died in the honest obscurity in which he was born and reared, but for his coward act.

Ah! such notoriety is purchased at too high a price. It would be better for a man to stand modestly and firmly before his country's foe; to fall unrecognized and without praise; to fill a grave over which the words shall stand cut into ineffaceable granite, "An unknown soldier, who died in defense of his country." Ah, yes! far better thus to fall and fill an unknown grave—to be unremembered forevermore of men—than to win a name of infamy, to fill the pages of history and be recollected of all human-kind while men shall hate a traitor.

A prophet of Almighty God came in the full sunlight of this great nineteenth century to lead men back to the glory of their Creator. His open enemies sought his life; but for years their murderous effort was in vain. He continued his sacred ministry upon the earth, with a power which was divine, until the hour for the traitorous kiss. When Bennett sinned and then through hate betrayed, the shadows of martyrdom began closing around our grand Prophet and Patriarch. When the Laws and the Higbees, the Fosters and the Cowles, became traitors and gave their efforts to aid the assassin persecutors of their sworn brother and leader; then, indeed, was the fate of Joseph and Hyrum sealed.

A governor of a sovereign state betrayed them to a cruel death; and Carthage repeated the divine tragedy of Calvary. The Prophet and Patriarch have passed to their glorious immortality; their names shall fill a thousand hymns of praise on earth and welcome in the heavens. But the traitors—miserable reptiles—will be scorned through countless ages.

It is always the same—prince or peasant, apostle or soldier—if a man be a traitor he is remembered for that and nothing more. If his station be lowly, he will seek in vain to hide his shame in his native obscurity; for it will burst forth in lurid, bloody letters to the sight of all the ages that shall come. If his station be exalted he may try and try again, but vainly, to cover his treason with the glory of his rank or wealth; for it will blacken all his brilliance and leave his place a plague spot; his fame, a grinning skeleton of dead despair; his career, an undying infamy.

But whatever may be the varied circumstances and results attending the wretched lives of traitors, there is this lesson which all humanity may draw: Successful or unsuccessful in their treason, betrayers are always execrated; successful or unsuccessful in their treason, they always live long enough to repent; successful or unsuccessful in their treason, they may never in this life know a waking moment when their own coward fears do not make them doubt the fidelity of every soul about them; successful or unsuccessful in their earthly treason, when they shall stand in that other world face to face with their betrayed friends, they will know that the blackest of all offenders are cowardly, assassin traitors.

At that great day Judas Iscariot will not be the only traitor to cry:

"It had been good for me that I had not been born!"

Every crisis at every period and with every nation exposes traitors just as it exalts to view patriots.

Ah! today we see Delilah, who betrays her husband; and Absalom, who is traitorous to his father: and Judas, who would betray his master for gold or popular approval; the Arnold who says, "It is a losing cause, and I may as well desert while there is yet time."

Yes, there are cowards and traitors in the land. Well, let there be, then, since such are necessary to make the sum of human existence—let them live as hyenas do.

Grand Harry the V., of England—superb, glorious Harry—stood once upon the shore of France with his little band of soldiers to face the countless legions of his hereditary foe. He heard a murmur as of fear; and turning to his nobles he looked at them from flashing eyes and spoke these very significant words:

"He which hath no stomach to this fight,
Let him depart, his passport shall be made,
And crowns for convoy put into his purse;
We would not die in that man's company,
That fears his fellowship to die with us.
I speak not this as doubting any here!
For, did I but suspect a fearful man,
He should have leave to go away betimes;
Lest, in our need, he might infect another,
And make him of like spirit to himself.
If any such be here, as God forbid!
Let him depart, before we need his help."

A valiant man ought not to undergo, or tempt a danger but worthily, and by selected ways. He undertakes with reason, not by chance.—Ben Jonson.

Among all the accomplishments of life, none is more important than refinement: it is not, like beauty, a gift of nature, and can only be acquired by cultivation and practice.

SOUTHERN STAR

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SATURDAY, MAY 12, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

CUTTLE FISH HYPOCRISY.

When the cuttle fish wishes to hide his true position it opens its spleen bag of black gall and squirts the inky substance into the water around it. There are, in the so-called Christian world of the nineteenth century, a great many professed "preachers of righteousness," who take a delight (apparently so, from the numerous instances thereof,) in using the same methods, and going through the same manoeuvres as the cuttle fish, when they wish to turn the public mind against that system of religion erroneously known as "Mormonism." This "cuttle fish hypocrisy" on the part of our good "Christian" friends is neither sound or convincing. Preachers may rant and rage about "Mormonism;" they may howl and storm from their lofty pulpits; but after they have foamed and frothed, and their boiling anger is somewhat cooled, they look down upon this strange, peculiar sect called "Mormons," and behold! they grow, increase, and multiply in numbers. Let us reason for a few moments, Christian people, for we do not look down upon you with scorn, derision, contempt or hate. No! Our mission is one of peace and good will; our labor one of love, forgiveness, gentleness, and sweet charity. You know the Lord says through His servant Isaih, "Come now and let us reason together;" and, if the Father of all mercies will condescend to reason with His erring children on the earth, have we not the right, and should we not exercise the same, by reasoning among ourselves? Yes! for "wisdom and reason make us men." To reason then; would it not be a great deal better for Mr. Baptist to preach Baptistism; Mr. Methodist to declare Methodistism; than for either of them to fight against and endeavor to tear down "Mormonism?" Yes! And why? For this reason: They are commanded by the Lamb of God to let their light shine, and in fighting "Mormonism" they are railing at what they suppose to be darkness, and not exhibiting the light they profess to possess. As well might you shout to a man who is struggling in the deep, "You are drowning," and not throw out a life line, a buoy, or any other means by which he might be saved, as to rave and abuse the doctrines and teachings of "Mormonism" without casting forth your precious beams of holy light which you lay claim to have. Why do modern Christians forever continue to slander the Mormon people, and fail to give reason or Scripture for so doing? It is simply this, they, like the cuttle-fish, are desirous of concealing themselves, they are anxious to have the minds of the people turned from the shallowness of their own false systems, hence they belch forth wild anathemas against the Latter-day Saints, hiding themselves at the same time behind this sectarian fog of error, heresy, vile abuse, and misrepresentation. They define "Mormonism" as being a system of lust, false, heinous, treacherous and vile. Their definitions of the subject—Mormonism—puts us in mind of the student's answer, when asked by the zoological teacher, "What is a crab?" The student's answer was this, "The crab is a red fish which moves backward." "Very good," said the teacher, "your definition is correct but for three things. First the crab is not a fish; second, it is not red; and thirdly, it does not move backwards." So it is with those who would define for you, that "Mormonism" is a system of lust, vice, and fraud. They are as far from knowing the truthfulness of what they speak, as the boy in the zoology department; i. e., they know nothing of its virtues, divinity, and praiseworthiness. You cannot draw water from a dry well. If the Christian world has light we shall expect them to produce the same, that we might walk in the paths of righteousness. As yet they have failed to bring the light of the Holy Scriptures to bear upon us, but have gone astray from all righteous precedents, and have resorted to vile abuse, mob law, and scandalous reports. These are the cogent arguments, the powerful reasonings, the spotless eloquence of those who pose as "Truth Reflectors" in the van of modern Christendom. The mason generally uses the materials at hand for the erection of the structure he has contracted to build; so do preachers, therefore we are forced to admit that better material, sounder logic, more honorable eloquence, and God-like conduct are needed in the sects of distorted and turbulent Christendom today. Brother, you can never build up your own church by striving to pull down one with kindred objects like as you profess to have. If your own cannot stand on its miry foundation you should keep perfectly quiet and let it have an early and peaceful death.

WORDS OF CONDOLENCE.

A letter from President J. N. Miller, of the Louisiana Conference, dated May 6th, brings the sad news that three of his brothers fell victims in the Scofield explosion, as noted herein. Brother Miller says: "The news was indeed shocking to me, and to make it worse I was not there to render my assistance in that awful hour of trial. While I try to think that all is for the best, and recognize the hand of the Lord in all things, yet the trial is a severe one." Brother Miller has spent over two years in the Southern States Mission, and at all times he has been found at the post of duty, performing his part with a cheerful heart, and accomplishing the labors allotted him with an energetic will, and a faithful ambition to do the right. In this hour of anguish and sadness we extend unto this our beloved co-laborer our sympathy, love, and brotherly affection. May the Holy Spirit conduct him safely home, and may he be enabled to comfort, cheer, and console those of his household who now languish in sorrow and affliction, is the prayer and heart's desire of all who know him.

SCRIPTURAL PREACHING.

An exchange has the following under the above caption:

"Many are the sermons, prepared and preached with the best possible intent, which yet fail of being edifying in a degree that is comparable to the ability of the preacher. The sermon is clear, it is systematic, it is elegant, it is closely connected, and yet it falls to be highly edifying. What is the matter?"

Yes! Christian friends! What is the matter? Why is it that such "sermons," "elegant," "prepared and preached with the best possible intent," "clear," 'systematic," will "fail of being edifying in a degree that is comparable to the ability of the preacher?" This seems to be the one question of questions which puzzles the learned synods and theological students of the present day. Neither time nor space will permit of an elaborate elucidation of this all important question, and the purpose of our allusion to the above is merely to discover the methods used, the qualifications necessary, and the cheering results of those who lived in days of old—in the days which Biblical history bears record of. We shall find by searching the Scriptures that our Lord chose twelve Apostles, together with other officers placed in the church (I Cor. 12:28) to carry on the work of the ministry, and "preach the Gospel to every creature" (Mark 16:15). Continuing His instructions to them, He says, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24:49). Having been "filled with the Holy Ghost" (Acts 2:4), they straightway began to tell men what to do to be saved (37-39 verses), and their words, seasoned with love, guided by the Spirit, and spoken with power and authority, sank deep into the hearts of those who were assembled together; had the desired effect for which they were uttered, for "the same day there were added unto them about three thousand souls." (41st verse.) Here then we see that the Lord required His servants to wait until such times as the Father

would bestow upon them the gift of the Holy Ghost, and by being obedient to His divine command they were enabled to preach with power to the conviction and conversion of the honest in heart. "What is the matter?" asks our Christian friends, and the answer comes in plain, simple, explicit terms—a lack of the gift of the Holy Ghost. The Christian world will sing, "Holy Spirit, feed us till the Savior comes," and at the same time deny and reject the power and gifts of the spirit of Truth. Paul and Timothy were made able ministers of the word by the Spirit (II Cor. 3:6), knowing full well that by the wisdom of man the things of God could never be understood (I Cor. 1:21, 2:11). Neither the eloquent tongue of the great preacher, nor the skilled pen of the ready writer, will prove sufficient for the conversion of honest souls, but the one qualification absolutely necessary to bring about this blessed condition is the power of God—the Gift of the Holy Ghost. Peter says that in "old time" "holy men of God spake as they were moved by the Holy Ghost;" today "wise men" speak as they have learned in their schools of worldly wisdom. In conclusion:

Let wisdom take her proper place;
And reason claim her own—
But give to God the power and grace
To make the Gospel known.

THE SCOFIELD DISASTER.

During the past week there was a sad calamity befell the people of Utah, and especially those of Scofield and immediate vicinity. The cause of this sad disaster, in which almost 300 souls were returned to that God who gave them life, was a terrific explosion in the coal mines. More than 225 bodies have been recovered, and these, for the most part, are horribly mutilated, being subjected to the fierce flames to which they were consigned. On May 3rd, President McKinley wired the following message to Gov. Wells, of Utah: "I desire to express my intense sorrow upon learning of the terrible calamity which has occurred at Scofield, and my deep sympathy with the wives, children and friends of the unfortunate victims of the explosion. William McKinley." We join the President of our glorious Republic in extending to those bereaved our sympathy, love, and affection for them in this their gloomy hour of bitter affliction, and we ask "our Father" in heaven to bestow upon them the sweet peaceful influence of His Holy Spirit, that their hearts may be comforted, their souls cheered, and the wounds of sorrow healed.

Decline of Churches.

The Presbyterian.

A great awakening is needed all over this land, and those who feel the least desire for it perhaps stand most in need of it. The tide of worldliness and false doctrine is coming in like a flood, and the only hope is that the Spirit of the Lord will lift up a standard against it. The revival that is needed is one that must reach into hearts, into homes, into churches, into business, into schools and colleges, and theological seminaries, and into the highest seats of power and authority in this nation.

We believe the day for it is drawing very near, for there are indications that it is approaching rapidly. The good news comes, of times of refreshing in many quarters, even now.

The Catholic News.

Two things are demonstrated by this appeal to the members of the Methodist church—first, that the Catholic practice of fasting and prayer is copied, and, second, that American Methodism, the strongest sect of Protestantism, is beginning to go down. The so-called evangelical Protestants have in the past not only criticized the Catholic habit of observing the Lenten season, but even practically denounced it. These Protestants, in their desire to be free from every possible taint of "Romish superstition," have made a religion that does not appeal to the higher nature of man. They have even refused to sanction the cross, the emblem of salvation. The result has been that their cold and undevotional churches have been steadily losing ground. Another reason for the decay that has set in is to be found in the surrender of Protestantism to the so-called "higher critics." One leading Methodist, Bishop Andrews, in an interview with a reporter last week, practically admitted this.

GLEANINGS.

Lumberton, May 4, 1900.

President Ben E. Rich, Chattanooga, Tenn.:

Dear Brother:—Yesterday I received my release, ticket, etc., all satisfactory to me, and I leave here today at 11 a. m. for the Valleys of Zion. I rejoice in very deed to be numbered among those who have performed honorable missions. It is with reluctance I bid my co-laborers adieu, for I can truthfully state my happiest hours in life have been those spent in the missionary field. But now that the Priesthood has seen fit and proper to present me wih an honorable release, I rejoice and will return home, hoping ever to be faithful in the discharge of every duty given me in the Church and Kingdom of God. Although I may be absent in person from the missionary field, yet I assure you my prayers will daily ascend to God in behalf of the Elders and this grand work of love.

I am thoroughly satisfied with my treatment at the commissary and take this opportunity of thanking you for the many accommodations shown me.

Praying God to be with you and all His chosen servants,

Your brother in Christ,
JAMES L. EDLEFSEN.

We are pleased with the spirit manifest by Elder Edlefsen and wish him success and prosperity in his labors in the future. He has manifested the true spirit of love and bears a humble testimony, as do all men who perform their duty unto God and their fellowmen.

By the instructions of President Rich and under his direction some changes in the work and management of the Ohio conference have been made. On April 29th, some new appointments were made in connection with the Conference Presidency, the former President, Geo. E. Maycock, having lately been released to return home.

Ohio was divided into two conferences—North and South Ohio—and the following named Elders will labor in their respective fields: H. Z. Lund, Ben L. Rich, T. M. Warnock, R. L. Shepherd, J. S. Cazier, E. M. Lee, J. M. Boothe, W. B. Parkinson, Jos. Sutherland, M. C. Miller, A. J. Stoddard, Jos. F. Nibley, C. D. W. Priday and J. W. Bently will labor in North Ohio; L. M. Nebeker, Ralph Cutler, Ben Hunsaker, S. A. Hanks, J. T. Wright, T. T. Durham, A. A. Paxman, Nelson Miller, David Sudworth, C. O. Cherry, E. J. Hunt, S. S. Smith, M. R. Fisher, Wilbur Sowards and A. B. Haskell will labor in South Ohio.

Elder H. Z. Lund has been appointed President of the North Ohio conference and L. M. Nebeker of the South Ohio conference.

For the present, until President Lund can visit the northern part of the state, locate his headquarters and arrange as to what parts he will assign his Elders to commence labors, they will report as formerly in the Ohio conference; but when he has arranged for the commencement of work in North Ohio, the Elders now laboring in South Ohio, who are to go north, will be notified to move and the work will then operate under the two heads.

Elder A. C. Strong has been appointed to preside over thte North Alabama conference, to succeed President T. H. Humphreys, who was honorably released to return home on the 1st inst. Under Elder Humphrey's management the North Alabama conference has been in a prosperous condition and the reports from that quarter speak well for the Elders. We know President Strong will have the love and good will of all the Elders, and look for a continuation of the splendid work done in the past.

Abstracts from Correspondence.

Thatcher, Ariz., April 20, 1900.

Editor Southern Star.

For the encouragement of new converts in Tennessee, my native state, and to all others where the Star may shed its light, please allow me space for the testimony of one who took passage on the old ship "Zion" sixty-seven years ago, and has faced the storms of persecution that have been hurled against the truth, and is still on deck. I was in the postoffice when the father of Elder Joseph Woolsey received his calendar, and having a dollar in my pocket, sent for your paper, which is very much appreciated. I received my third number last night and read it through before I laid it down.

Gazing upon the portrait of Joseph Smith brought to my mind that familiar face which I had beheld with so much pleasure in times now past. The last time I looked upon him he lay in death, a martyr to the cause of truth, which he, through inspiration, established; my feelings on that occasion I cannot describe. My testimony is that God is able and will in His own due time and way meet every emergency.

Patriarch Reddin E. Allred.

Windsor, Aiken County, S. C.,
April 21, 1900.

To the Star.

It is my desire to express my views in regard to the Latter-day Saints. Some three years ago I began to attend the meetings conducted by the Elders, also reading literature presented by them. I searched diligently and found their teachings true, harmonizing with the Bible. On the 26th of March, 1899, I was baptized by Elder A. T. Stewart, and from that time have had the Spirit of God to be with me, teaching me the ways of light and truth. I am trying to live up to my duties and follow in the straight path which leads to eternal happiness. We are unjustly persecuted, but that only causes our faith to be strengthened. May the Lord bless the faithful. Your sister in Christ,

Fanney E. Prescott.

Language and thought are inseparable. Words without thoughts are dead sounds; thoughts without words are nothing. To think is to speak low; to speak is to think aloud.—Max Muller.

I have somewhere seen it observed that we should make the same use of a book as a bee does of a flower; she steals sweets from it, but does not injure it.—Colton.

CHARITY AND SPIRITUAL GIFTS.

Discourse Delivered By President George Q. Cannon, at Salt Lake City.

I have great sympathy for these returning Elders, for I know how I felt upon my return from my first mission, and being asked to speak to a congregation of Saints in the old Tabernacle. I had been absent five years, preaching in a foreign language. I had had a great deal of experience on that mission in preaching, baptizing, organizing branches and conferences, and laboring in every direction. But when I came back and was called to the stand, it seemed as though the bottom of my memory dropped out, I was so frightened at facing so many people. I could scarcely recollect anything, and, having been speaking in a foreign language, it was difficult to speak in my mother tongue. I had translated the Book of Mormon into that language and had become thoroughly familiar with it—so familiar that all my thoughts and my secret prayers were in that language, instead of my mother tongue. I suppose that has been the case with these Elders who have come from Germany. No doubt, they have done their thinking as well as their talking in German; and therefore they probably have had to translate their thoughts into English, as I had to do. I sympathize very deeply with Elders, whether they have been preaching in the English language or in a foreign language, when they come back and have to face a congregation like this. It is terrifying to some men, though some can face it better than others. I feel that these brethren deserve our sympathy. We cannot form as good an idea of their labors as we could if we were better acquainted with them or they with us. I remember just after my return there was a meeting being held in the Seventies' Hall, and a great number of Elders were present. President Young, President Kimball, President Wells and several of the Twelve were there. It was a general testimony meeting, and the Elders were called on to speak. I rose and attempted to speak in English. I said, in the course of my remarks, that I could not express myself with the fluency that I desired, having been accustomed to speak in a foreign language for a good while. President Young spoke up and said, "Brother George, speak in the language you are used to." I commenced to speak in that language, and it was like hoisting a flood-gate—the words came out in a torrent. I have no doubt that these brethren, if we called upon them to speak in German, would speak with a good deal of fluency and much more ease.

Spiritual Gifts to Be Sought After.

I have felt this afternoon that I would like to call the attention of the Saints to some points of doctrine, if time permitted. I will read a portion of the 12th chapter of I Corinthians:

Now concerning spiritual gifts, brethren, I would not have you ignorant.

Ye know that ye were Gentiles, carried away unto these dumb idols, even as ye were led.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost.

Now there are diversities of gifts, but the same Spirit.

And there are differences of administrations, but the same Lord.

And there are diversities of operations, but it is the same God which worketh all in all.

But the manifestation of the Spirit is given to every man to profit withal.

For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit;

To another faith by the same Spirit; to another the gifts of healing by the same Spirit;

To another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues;

But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

For as the body is one, and hath many members, and all the members of that body, being many, are one body; so also is Christ

Now ye are the body of Christ, and members in particular.

And God hath set some in the church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues.

Are all apostles? are all prophets? are all teachers? are all workers of miracles?

Have all the gifts of healing? do all speak with tongues? do all interpret?

But covet earnestly the best gifts: and yet shew I unto you a more excellent way.

I will read a portion of the next chapter (13th), for the subject is continued here:

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.

And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.

Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up.

Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil;

Rejoiceth not in iniquity, but rejoiceth in the truth;

Beareth all things, believeth all things, hopeth all things, endureth all things.

Charity never faileth; but whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish away.

For we know in part, and we prophesy in part.

But when that which is perfect is come, then that which is in part shall be done away.

These last words declare that prophecies shall fail, tongues shall cease, and knowledge shall vanish away, because "we know in part, and we prophesy in part; but when that which is perfect is come, then that which is in part shall be done away." We shall then not need tongues, we shall not need prophecy, because we shall have a fulness of knowledge. But charity, Paul says, never faileth.

Purpose of Spiritual Gifts.

I feel and have felt for some time that as Latter-day Saints our attention should be called more than I think it has been of late to those gifts which God has placed in His Church for the benefit of His Saints. For some time past I have been led, in speaking to the Saints at various places, to dwell upon this subject. We cannot be the people that God designs we should be, unless we seek after and obtain these spiritual gifts. It should be the constant prayer of all the Latter-day Saints for the Lord to give us those gifts that are suited to our condition, and that will make us perfect, because the bestowal of these gifts is for the express purpose of making those who are entitled to them perfect before the Lord. Through the Fall we have inherited very many weaknesses and infirmities. We are all more or less conscious of them, especially if we come unto the Lord in humility. He shows us our imperfections and points out to us our defects in character, by His Spirit. We see some very glaring defects in ourselves. This being the case, it should be our aim to seek unto the Lord for gifts that will remedy these defects. If I am an unwise man (and all are—some more than others), what gift should I seek for? I should plead constantly with the Lord to give me the gift of wisdom. I may be deficient in discernment, and easily led astray. False spirits arise and make this manifest constantly. We are surrounded by visible agencies, many of them very bad, and if we yield to them they have influence over us. Influenced by these wrong spirits, men and women will talk to us and strive to bring us under the same influence. Is it not, therefore, a good thing to have the gift of discerning of spirits? Is it not a blessed thing that God has placed in His Church and promised unto the members thereof this precious gift, whereby they can discern false spirits when brought in contact with them? Assuredly it is. It is a gift that should be sought for by all of us. There are none so perfect but they can derive benefit from the possession of this gift.

Fasting for a Purpose.

I have often been struck at our fast meetings with the thought that the Latter-day Saints ought to have a purpose when they come together fasting and praying. One day a month is set apart by the Church as a day of fasting, of prayer, of humiliation before the Lord. When we get together there should be in all our hearts a desire that our prayers may ascend to the Lord unitedly for certain definite objects. Of course, we are all interested in Zion and in the great cause of God. We desire righteousness to prevail, the will of God to be done. We can all pray unitedly for this great object, and we should do so when we come together in this capacity. But I may have secret desires, secret wants; I may have thoughts that none but God knows. Therefore, I should petition Him in secret that He will grant unto me that secret desire of my heart. And at such times, it seems to me that our prayers, offered in humility and accompanied by faith, are likely to be heard and answered; in fact, I know that they will be heard. This also is a good time for us to seek for these gifts of the Spirit. Do we not all need them? Is there any one among us that does not need these gifts? I need prophecy. How can I magnify my office, how can I stand in my calling, how can I do my duty to the Latter-day Saints in the office to which God has called me, unless I have the gift of prophecy? That gift I should seek to have it increase upon me. The gift of revelation should increase within me. I should seek for the gift of wisdom, to have it increase within me; the gift of knowledge also. Should we not all do so? I need these gifts; you need them. You need to have patience, long-suffering, forbearance. A presiding officer in the Church needs the gift of instruction, the gift of counsel, and, when needed, the gift of reproof and warning. He needs to understand the plan of salvation, and what constitutes godliness; he needs to have the gift of healing, and the gift of discernment of spirits. We all need to have the gift of a broken heart and a contrite spirit; for that is the offering that is acceptable unto the Lord. When we come to Him with broken hearts and contrite spirits He hears us, and He accepts the offering. It is the offering that He asks at our hands.

Purpose of the Gift of Tongues.

So I might go on and enumerate gifts that we need. If I were called on a mission to a people speaking a foreign language, I should pray constantly for the gift of tongues, and for the gift of the interpretation of tongues. I obtained that gift a few days after I reached the land where I was sent; I understood all that was said to me. I also received help in acquiring the language. I know that such a gift is within the reach of those who seek for it. It is not alone given to us to get up in our testimony meetings and speak in tongues and somebody interpret it. That is very comforting and a very desirable gift, when it is governed properly. It appeals to many people;

they thing it is a wonderfully great gift. But in my experience it is a gift that is apt to lead people astray, unless it is properly controlled. Under its influence people sometimes give way to a wrong spirit. We have known in our experience many instances where branches of the Church, especially newly organized branches, have got into difficulty through this spirit taking possession of them and there not being wisdom enough in the presiding officer to control it. This gift, as I have said, is a desirable gift; but it is especially desirable for our Elders who go to foreign lands. They should seek for it with all earnestness and faith. I testify to you that there is such a gift, and there is such a gift as the gift of interpretation of tongues. So in relation to all of these precious gifts. Why, what is our religion if we divest it of these gifts and we do not possess them? It is a powerless thing. But with the bestowal of these gifts, with the Lord giving them to us according to our needs, each one in his or her place, there is power in our religion.

Gift of Government.

The sisters have as much right to these gifts as the brethren. They have the right to go unto God and ask Him in the name of Jesus to bestow upon them such gifts as they need. How good a gift it would be for a mother to have the gift of governing her children, the gift of wisdom to train them and to point out to them the path that they should pursue. The mother who seeks for these gifts and exercises them before the Lord, she will have great joy in her children and will get amply rewarded for all the faith that she has exercised and the prayers she has offered in their behalf. For what is there that brings greater happiness to human beings than to see their offspring doing right and walking humbly before the Lord? Therefore mothers should seek to obtain such gifts as are suited to their condition and circumstances. The Lord said to Joseph in the beginning, "Be patient in thine afflictions: for thou shalt have many." So it is with all of us. We have great afflictions from time to time. It seems to be necessary that we should be tried and proved to see whether we are full of integrity or not. In this way we get to know ourselves and our own weaknesses; and the Lord knows us, and our brethren and sisters know us. Therefore, it is a precious gift to have the gift of patience, to be good-tempered, to be cheerful, to not be depressed, to not give way to wrong feelings and become impatient and irritable. It is a blessed gift for all to possess. The gift of integrity also is a splendid gift. Men may do many wicked things, and repent of them, and the Lord will forgive them, if they have integrity. I value that gift exceedingly. I have seen men that in many respects were anything but what they ought to be as Latter-day Saints, but they were full of integrity. They would not do anything to betray the work of God. Under all circumstances they were full of integrity. I have met, as you have, such characters; and I have felt that such men, notwithstanding their weaknesses, will be blessed of the Lord. The Lord will forgive their sins and He will bless them because of their integrity. Therefore the gift of integrity is a good thing. It is good also to have steadfastness, valor and courage in the hour of trial and danger—in the hour when men's lives are in danger.

Beautiful Gift of Charity.

Before I close I will call your attention to what is said about charity. Let us dwell on this glorious gift. What beautiful characters we should have if we possessed this precious gift of charity. Let us read and see what the Apostle says about it. The same things can be found also in the Book of Mormon, in almost identically the same language.

"Charity suffereth long, and is kind." Is not that a lovely trait of human character?

"Charity envieth not." There is no envy in a man or a woman who possesses charity. They do not envy their fellow beings anything that they may possess.

"Charity vaunteth not itself, is not puffed up." Charity never boasteth. I often think of that. If I feel inclined to boast a litle, I am checked immediately by the reflection that that is not charity. When we are filled with charity we are not vaunting ourselfev, we are not boasting of our good deeds, we are not puffed up, we are not telling people what mighty men we are, or how much good we have done. Charity does not indulge in this.

"Doth not behave itself unseemly." It is modest.

"Seeketh not her own." That is the spirit of the Savior. He said, "If any man will sue thee at the law, and take away thy coat, let him have thy cloak also;" if they wanted us to go with them a mile, to go with them two miles. It is not always quarreling and contending for "rights." Persons who have the gift of charity are not always afraid that they are going to lose something, and that they must look after their "rights." You see that spirit frequently manifested.

"It is not easily provoked." Always good tempered; does not lose patience.

"Thinketh no evil." It does not indulge in evil thoughts concerning others. It looks upon their conduct in the best light possible.

"Rejoiceth not in iniquity." Takes no pleasure in iniquity, but rejoices in that which is good—"rejoiceth" as the Apostle says, "in the truth."

"Beareth all things, believeth all things, hopeth all things, endureth all things." These are blessed qualities.

My brethren and sisters, what a precious and a glorious gift is this gift of charity Would not we be perfect Saints if we had it? Would not this be heaven if we exercised it? Would not our houses be habitations of peace and joy? Would not the angels delight to be with us? I am sure they would. And why should we not possess it? What is there to prevent it? God has given to us the promise that we can have this gift of charity if we seek for it. That promise never faileth no more than charity faileth. We can obtain it, and it will beautify and adorn all our characters. If our children possess it, how beautiful they will be in every moral attribute! Let us seek for it, let us cultivate it everywhere. Let us read about this occasionally, and not be quarrelsome, not be fault-finding, not be slandering, not be back-biting, not be saying evil of each other. That is not of Christ; but charity is the pure love of Christ. God, we are told, is love. One of the last injunctions of the Apostle John was, "little children, love one another." If men do wrong to me, what must I do? Must I resent it and fight back? No; I must bear it patiently. I must suffer long, and be kind. I must not lose my temper and think that I must get even with them. That is not the spirit of the Gospel. Christ has taught us very differently. As Latter-day Saints, we should exercise those qualities and gifts that He has commanded us to seek for.

Brethren and sisters, God bless you and fill you with His Holy Spirit. Let us contend earnestly for the gifts of the Spirit of God. When we notice a defect in our characters, let us ask God with all the faith we can to give us the gift that will correct that, that we may be perfect: for Jesus says: "Be ye perfect, even as your Father in heaven is perfect," showing that it is possible for us, even in our fallen and low condition, to become perfect in our sphere. That God may grant unto us this, and our hearts with this desire and this great faith, is my prayer, in the name of Jesus. Amen.

Releases and Appointments.

Releases.

C. Jacobsen, North Alabama Conference.

J. L. Edlefson, Mississippi Conference.

J. A. Wixom, Florida Conference.

T. H. Rowley, Ohio Conference.

B. F. Price, Kentucky Conference.

J. N. Miller, Louisiana Conference.

APPRECIATE THOUGHTFULNESS.

Salt Lake City, Utah, May 3.—Hon. William McKinley, Washington, D. C.—Your telegram, expressing your generous sympathy for the families and friends of our fellow-citizens who have so unexpectedly met death in the mine explosion at Scofield, is received and appreciated. Sorrowing Utah thanks you for your thoughtful interest. HEBER M. WELLS, Governor.

From Congressman King.

The following dispatch has been received by Gov. Wells, and indicates that Washington stands ready to help:

Washington, D. C., May 3.—Gov. Heber M. Wells, Salt Lake:—I mourn with Utah's people in this sorrowful hour. Please express my sincere sympathy with the suffering families. All classes here deeply sympathize with the bereaved ones. Evening Star offers to accept and transmit contributions. Can we do anything here? WILLIAM H. KING.

France Sympathizes.

Washington, May 3.—The French ambassador called on President McKinley and Secretary Hay today and conveyed the condolence of the French republic to the President of the United States over the mine disaster in Utah. He handed the secretary the following personal letter on the subject:

"Embassy of the French Republic in the United States.

"Washington, D. C., May 3, 1900.

"Mr. Secretary of State:

"The President of the French republic has heard of the terrible catastrophe which has taken place in Utah. He has instructed me to be his interpreter near the President of the United States of America, and to assure him of the sympathy which he feels on account of this sad event.

"In transmitting to me the expression of the sentiments of President Loubet, M. Delcasse, minister of foreign affairs, likewise instructs me to convey to the American government the expression of the profound sympathy of the government of the republic.

"Be pleased to accept, Mr. Secretary of State, the assurances of my high consideration. JULES CAMBON."

Late this afternoon a dispatch was sent to Ambassador Porter, at Paris, directing him to acknowledge receipt by President McKinley of President Loubet's message and to convey to M. Loubet the appreciation of the President at the expression of sympathy of the French government.

Prayer for the Dead.

Deseret News.

The question of prayers for the dead seems to be coming to the front in some parts of the Protestant world. A Baptist periodical, quoted by the Literary Digest, takes the view that the departed ones are safe and blessed and need not our prayers, but that for our own consolation, prayers may be offered for them. In this connection it quotes approvingly this prayer written by the late Mr. Gladstone:

"O God, the God of the spirits of all flesh, in whose embrace all creatures live, in whatsoever world or condition they be, we beseech Thee for him whose name and dwelling place and every need Thou knowest. Lord, vouchsafe him light and rest, peace and refreshment, joy and consolation, in Paradise, in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love.

"Grant that his life may unfold itself in Thy sight and find a sweet employment in the spacious fields of eternity. If he hath ever been hurt or maimed by any unhappy

REPORT OF MISSION CONFERENCES FOR WEEK ENDING APRIL 21, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	192	128	24	64	11	69	51	3	2	18	18	219	1	1	Chattanooga	Tennessee
Heber S. Olson	Virginia	41	943	170	258	173	42	656	300	77		20	66	668	2	3	Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	654	265	19	141	5	21	16	14		14	49	298	1	3	Centre	Kentucky
E. L. Pomeroy	East Tennessee	31	865	392	94	211	1	975	494	46		28	46	536		1	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	34	1132	24	82	170	82	164	137	22	1	20	63	520		3	Columbus	Georgia
A. C. Strong	North Alabama	36	1011	112	478	117	34	1287	1250	286	25	19	87	962	2	1	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	40	969	117	38	170	16	625	491	46	4	21	63	463	2	3	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	35	812	17	75	175	36	489	48	11	1	15	54	385		2	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	974	81	185	355	8	259	82	44	1	28	87	805		8	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	660	484	57	245	7	231	177	30	1	14	51	558			Charleston	S. Carolina
G. M. Porter	Mississippi	14	219	51	43	88	1	62		13	1	7	11	191	2		Lumberton	Mississippi
W. W. MacKay	East Kentucky	28	615	16	354	166	21	425	324	24	1	33	47	424	3	1	Barboursville	Kentucky
J. N. Miller	Louisiana	7	166	32	4	25		42	18	11	1	5	14	125	2	1	Hughes Spur	Louisiana
W. H. Boyle	South Alabama	14	469	16	42	233	6	238	127	8	2	1	25	153			Bridge Creek	Florida
Don C. Benson	North Kentucky	22	500	74	67	109	14	237	130	4	2	24	29	365		1	Bagdad	Kentucky
L. M. Nebeker	Ohio	27	609	429	214	98	75	1033	300	34	2	16	22	369			539 Betts St., Cincinnati	Ohio

word or deed of ours, we pray Thee of Thy great pity to heal and restore him, that he may serve Thee without hindrance.

"Tell him, O gracious Lord, if it may be, how much we love him and miss him, and long to see him again, and if there be ways in which he may come, vouchsafe him to us as a guide and guard, and grant us a sense of his nearness in such degree as Thy laws permit.

"If in aught we can minister to his peace, be pleased of Thy love to let this be, and mercifully keep us from every act which may deprive us of the sight of him as soon as our trial time is over, or mar the fullness of our joy when the end of the days hath come.

"Pardon, O gracious Lord and Father, whatsoever is amiss in this our prayer, and let Thy will be done, for our will is blind and erring, but Thine is able to do exceeding abundantly above all that we ask or think; through Jesus Christ our Lord. Amen."

That reveals the position of one of the greatest thinkers of the age on this question. It shows that the ordinary channels of philosophy and theology convey no certain knowledge of the state of the departed. It indicates also the need of human nature to feel that the ties that bind hearts together are not severed with death. Why, then, is mankind so slow in turning to revelation for the light needed?

If no other principle were revealed through the Prophet Joseph than that by which the dead and living are joined together across the chasm of death, that alone would place him among the foremost of men of God. Were there no other doctrine of "Mormonism" than this, it would be a perfect justification for its existence, for by it a new light has been shed on the world, for which the noble spirits of the earth have been praying. But there are other principles as grand and as far-reaching as the one relating to the salvation of the dead. They have emanated from the Eternal Source of all truth.

An Editor's Mistake.

Editors have their troubles. One of these men, who presides over the destinies of a western newspaper, is mourning the loss of two subscribers. Number one wrote asking how to raise his twins safely, while the other wanted to know how he might rid his orchard of grasshoppers. The answers went forward by mail, but by accident, the editor put them into the wrong envelopes, so that the man with the twins received the answer: "Cover them carefully with straw and set fire to it, and then the little pests, after jumping in the flames for a few minutes, will be speedily settled." And the man with the grasshoppers was told to "give castor oil and rub their gums with a bone."—Ex.

Postal Charges in 1792.

Kansas City Journal.

The first law of congress, fixing rates of postage went into effect on June 1, 1792, with rates as follows:

Not exceeding thirty miles, 6 cents.

Over thirty and not exceeding sixty miles, 8 cents.

Over sixty and not exceeding 100 miles, 10 cents.

Over 100 and not exceeding 150 miles, 12½ cents.

Over 150 and not exceeding 200 miles, 15 cents.

Over 200 and not exceeding 250 miles, 17 cents.

Over 250 and not exceeding 350 miles, 20 cents.

Over 350 and not exceeding 450 miles, 22 cents.

Over 450 miles, 25 cents.

It would seem that the postmasters of that day must have been greatly perplexed in adjusting the rates on each letter under such a diversified schedule as the above. The weight limit was one ounce (single), but a single letter was a single sheet; two sheets double; three sheets triple; four sheets a quadruple letter, even if the whole did not exceed an ounce.

HE LIVES LONG WHO LIVES WELL.

Would'st thou live well? The only means are these—
'Bove Galon's diet, or Hippocrates;
Strive to live well; tread in the upright ways,
And rather count thy actions than thy days;
Then thou hast lived enough amongst us here,
For every day well spent I count a year.
Live well, and then, how soon soe'er thou die,
Thou art of age to claim eternity.
But he that outlives Nestor, and appears
To have passed the date of gray Methuselah's years,
If he his life to sloth and sin doth give,
I say he only was—he did not live.
—Randolph.

BENJAMIN FRANKLIN'S ANECDOTES.

The Silver Hook.

Doctor Franklin, observing one day a hearty young fellow, whom he knew to be an extraordinary blacksmith, sitting on the wharf, bobbing for little mud-cats and eels, he called to him, "Ah, Tom, what a pity 'tis you don't fish with a silver hook." The young man replied, "he was not able to fish with a silver hook." Some days after this the doctor passing that way, saw Tom out at the end of the wharf again, with his long pole bending over the flood. "What, Tom," cried the doctor, "have you not got the silver hook yet?" "God bless you, doctor," cried the blacksmith, "I'm hardly able to fish with an iron hook." "Poh! poh!" replied the doctor, "go home to your anvil; and you'll make silver enough in one day to buy more and better fish than you would catch here in a month."

True Independence.

Soon after his establishment in Philadelphia, Franklin was offered a piece for publication in his newspaper. Being very busy, he begged the gentleman would leave it for consideration. The next day the author called and asked his opinion of it. "Why, sir," replied Franklin, "I am sorry to say that I think it highly scurrilous and defamatory. But being at a loss on account of my poverty whether to reject it or not, I thought I would put it to this issue—at night, when my work was done, I bought a two-penny loaf, on which with a mug of cold water I supped heartily, and then wrapping myself in my great coat, slept very soundly on the floor till morning; when another loaf and a mug of water afforded me a pleasant breakfast. Now, sir, since I can live very comfortably in this manner, why should I prostitute my press to personal hatred or party passion, for a luxurious living?"

One cannot read this anecdote of our American sage without thinking of Socrates' reply to King Archilaus, who had pressed him to give up preaching in the dirty streets of Athens, and come and live with him in his splendid courts: "Meal, please your majesty, is a half penny a peck at Athens, and water I can get for nothing."

THE DEAD.

Sister Tinsley, wife of Samuel Tinsley, of Charleston, Tenn., on March the 11th, was summoned home by Him whose wisdom is infinite and whose mercy is perfect.

Sister Tinsley was not a member of the Church of Jesus Christ of Latter-day Saints, but she was so kind and hospitable to the Elders that her name is written in love upon their hearts. She leaves a husband with whom she lived faithful and true for fifty-six years, and also a noble and an honorable family of children. We sympathize with the bereaved father and children and pray God to comfort and cheer their hearts and to give them light and knowledge to lead them through life, that they may be prepared to meet their loved one on the other shore. Every Elder who is acquainted with these kind and worthy people join in saying from the center of their hearts, "God bless Brother Tinsley and his dear children, and may they feel that their darling loved one has gone to rest in peace."

Yet hold it more humane, more heavenly first, by winning words to conquer willing hearts, and make persuasion do the work of fear.—Milton.

Don't try to raise too large a crop of religion on too small a plot of ground. Increase your territory as you increase your seed.—Watch Tower.

Good to forgive; better to forget.—Browning.

LATTER DAY SAINTS

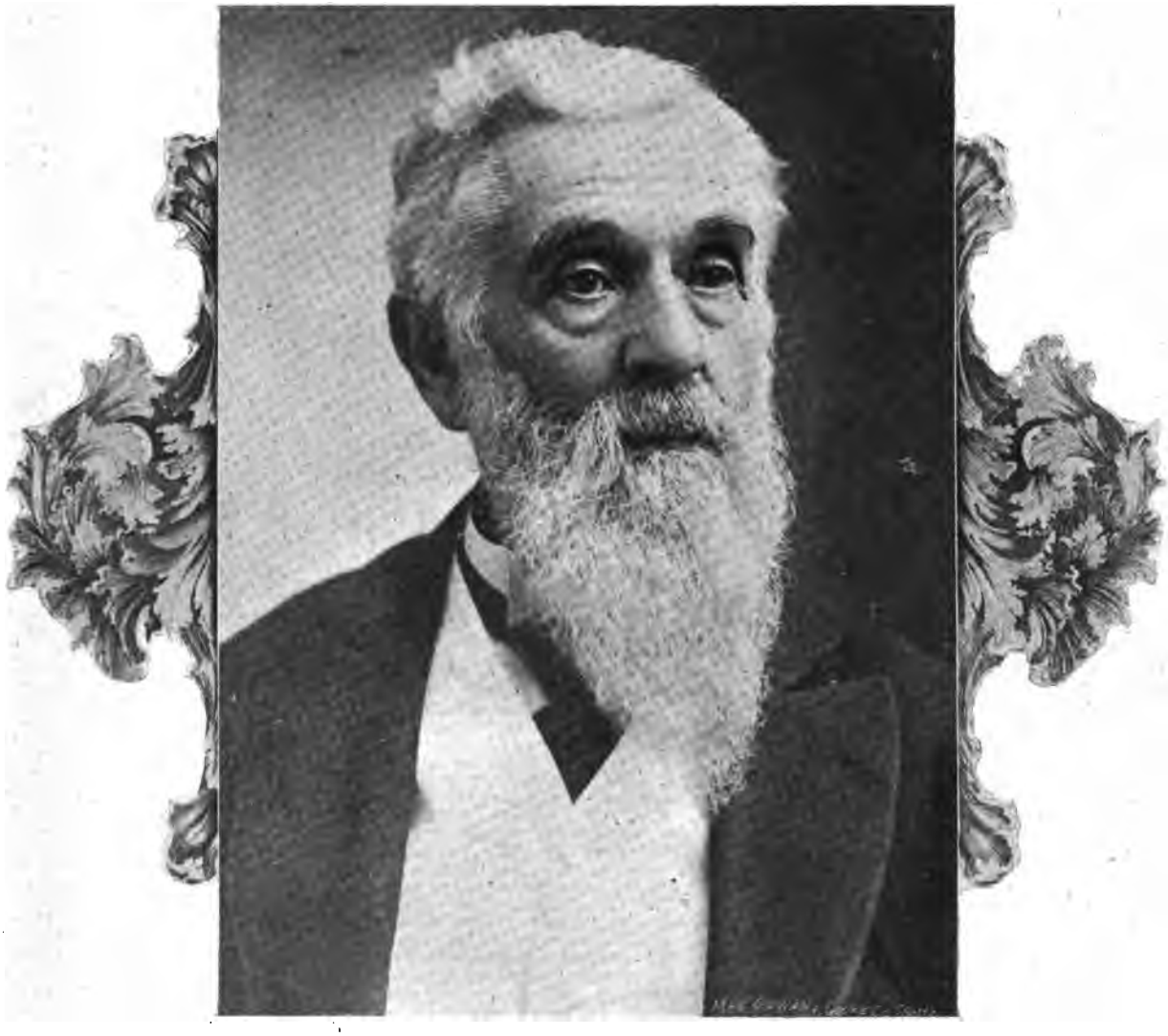
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MAY 19, 1900. No. 25.

SKETCH OF THE LIFE OF PRESIDENT LORENZO SNOW.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT LORENZO SNOW.

"God, that made the world and all things therein," hath made of one blood all nations of men for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." Acts xvii, 24,28.

It was no accident that Abraham, Moses, Samuel, Isaiah, Jeremiah, the Messiah, Joseph Smith and all other prophets and leaders of men in the history of the world, were born in the age and at the particular time in their respective ages, when they were. The Father designed it thus. "Determined the times before appointed," each one coming when his God-given graces and abilities qualified him for the events to transpire and the circumstances with which he would have to deal in this mortal state. So when the Lord was about to establish this great and last dispensation of the Gospel among men, He sent forth a coterie of men, whose lives, characters and

deeds have proven them to be of the very choicest spirits which ever came forth from the bosom of the Father.

Among the foremost and noblest of these noblemen of God is the subject of this sketch, President Lorenzo Snow. He was born in Mantua, Portage county, Ohio, April 3, 1814, the eldest son of Oliver and Rosetta L. Pettibone Snow. His parents were of the old Puritan stock, and, naturally enough, from them he inherited the sterling qualities which characterized the early promoters of civil and religious liberty in this land. Ohio, at that time, was considered in the extreme west and although President Snow was reared upon a farm in the "wild west," and inured to hard manual labor, he early exhibited a strong desire to secure a good education and was often found by those seeking his company "hid up with his book." He also entertained an inclination to military tactics and gave them considerable attention. His faithful sister, Eliza R., made him a suit of uniform. She became somewhat alarmed at her brother's aspirations, lest he should become a military man, become identified with the armies of his country and end his career upon the gory battlefield. Her anxiety, however, was relieved when she found him turning his attention more completely to a collegiate course of education. He attended the celebrated Oberlin college. At that time it was strictly Presbyterian. In the meantime his sister Eliza had identified herself with the Latter-day Saints. He would write home and ask her many questions regarding the subject of religion, on one occasion stating in a letter that if he found nothing better than he did at Oberlin college, "goodbye to all religions." During these years the Saints were building up the city of Kirtland and regions round about, which were not very distant from the home of the Snow family. This brought them in close contact with the Latter-day Saints. On one occasion while journeying to Kirtland he fell into the company of Elder David W. Patten, who engaged him in conversation on religious matters. The ideas advanced by Elder Patten were both reasonable and Scriptural. They made such a lasting and favorable impression upon the youthful seeker after truth, that he constantly meditated upon them until he became fully convinced of the truth and embraced the Gospel. In Kirtland he joined the Hebrew class and applied his mind closely to the study. He became intimately acquainted with the Prophet Joseph Smith, and as his association increased, so did his love and admiration for the Prophet of God. In June, 1836, he was baptized by Apostle John H. Boynton.

Upon joining the church he was filled with the desire to obtain a testimony for himself and while pondering upon the promised witness, the adversary sought to darken his mind and weaken his faith. While in this frame of mind he retired to a secret place and sought the Lord in humble prayer. The following is a description of the result, given in his own words:

"I had no sooner opened my lips in an effort to pray than I heard a sound just above my head like the rustling of silken robes; and immediately the Spirit of God descended upon me, completely enveloping my whole person, filling me from the crown of my head to the soles of my feet, and oh, the joyful happiness I felt! No language can describe the almost instantaneous transition from a dense cloud of spiritual darkness into a refulgence of light and knowledge, as it was at that time imparted to my understanding.

I received a perfect knowledge that God lives, that Jesus Christ is the Son of God, and of the restoration of the Holy Priesthood, and the fullness of the Gospel. It was a complete baptism—a tangible immersion in the heavenly principle or element, the Holy Ghost; and even more physical in its effects upon every part of my system than the immersion by water."

President Lorenzo Snow is now 86 years of age, and has been true and absolutely undeviating from that testimony these sixty-four years. He has traveled tens of thousands of miles in bearing witness of it. He has suffered privation, hardships, persecution, laid down his life in the Pacific Ocean, and by the power of God took it up again, suffered bonds and imprisonment, yet through it all he bears the same testimony given over sixty-four years ago. We ask, where does the Old or the New Testament produce a witness whose testimony is stronger, worthy of more respect or more incontrovertible than the testimony recorded above given to the Prophet Lorenzo Snow? This testimony will endure forever and be presented at the bar of Jehovah, a witness against those who have heard and rejected it. Subsequent to the dedication of the Kirtland Temple, President Snow attended meetings there with the Prophet of the Lord, and other leading men of the Church. He enjoyed the rich outpouring of the Holy Spirit in that sacred edifice. During the trouble and apostacy in Kirtland, Elder Snow remained faithful and true to the Prophet Joseph Smith. In the spring of 1837 he performed his first mission, traveling in the state of Ohio "without purse or script."

In the year 1838 the Snow family joined the Saints in Missouri, and there witnessed the scenes of mobocracy enacted in that state. From Missouri he went on his second mission, this time to Kentucky, Illinois and Missouri. While in Kentucky he learned of the expulsion of the Saints from Missouri, and walked 500 miles to Kirtland, Ohio. The two winters following Elder Snow was occupied in Portage county, Ohio, as a school teacher, in which profession he was very successful.

In the spring of 1840 Elder Snow went on a mission to England. It was prior to his mission in England that President Snow had revealed unto him this glorious principle, "As man now is, God once was; as God now is, man may be."

This sublime truth was not then known to the Latter-day Saints. It had not been taught by the Prophet, and Brother Snow wisely kept the matter to himself, except that he confided in his sister, Eliza R. Snow and President B. Young. The latter also cautioned him not to confide the matter to others. He presided over the London Conference; besides laboring in Manchester, Liverpool and Birmingham. Upon returning home in 1843 he was welcomed by the Prophet Joseph. Returning to Nauvoo, President Young informed Brother Snow that the doctrine he had mentioned concerning God and man was ture, the Prophet Joseph Smith having taught it to the people. While in England President Snow became one of the Presidency of the British Mission. Until this time Elder Snow was unmarried, his intellectual and spiritual pursuits having excluded from his mind to a very considerable degree the subject of matrimony. While on a brief mission to Ohio Elder Snow heard of the martyrdom of Joseph and Hyrum Smith. Previous to the Prophet's death he taught Elder Snow the doctrine of celestial marriage, including a plurality of wives. He left with the exodus from Illinois, when the companies for emigration were organized by President Young, and he became the Captain of Ten. At Mt. Pisgah, a temporary resting place for the Saints, Elder Snow was appointed to preside. Here he distinguished himself as a leader by organizing and planning to alleviate the sufferings of the people and to provide for their maintenance. He moved to Salt Lake Valley in the fall of 1848. In his new location he was among the most industrious and cheerful in the performance of every labor and duty incidental to building a city in the desert.

Early in 1849 he was called to the Apostleship and was ordained a member of the Council of the Twelve Feb. 12, 1849. As an Apostle of the Lord President Lorenzo Snow has labored with ability and energy since his ordination, covering a period of over half a century, and with his present vitality bids fair to continue his labors in mortality for several years to come; Lord, grant that he may. Notwithstanding the marked ability with which the Lord has endowed him, the wisdom and efficiency which have ever characterized his labors, his humility and meekness are such that on one occasion himself and the late President Franklin D. Richards went to President Young and offered to yield their places in the Quorum of the Twelve, if he felt disposed to accept their resignation and fill their positions with other men. Of course such a proposition was not accepted. At the October conference in 1849 President Snow was called on a mission to Italy. En route he visited London and Paris, arriving in Genoa on the 25th of June, 1850. Among the Catholics Elder Snow and companions made little progress, but in the Piedmont valley they labored with considerable success among the Protestant Waldenses. In the prosecution of missionary work Elder Snow issued a number of pamphlets which were as widely circulated in their mission as circumstances would permit. The "Voice of Joseph," "The Ancient Gospel Restored," and "The Only Way to be Saved" were written by Elder Snow. He caused the Book of Mormon to be translated into Italian and under his direction the Gospel was sent to Switzerland, where good success attended the Elders, and since which time hundreds have been gathered from that land. President Snow was so thoroughly filled with the spirit of preaching the Gospel to all nations, that he planned for missions to extend into Greece, Turkey, Russia and Malta; at the latter place many converts were made. He also sent missionaries to Calcutta and Bombay, where branches of the church were organized. At Malta, journeying eastward, he was released to return home, where he arrived July 30, 1852.

The following year he was elected to the Utah Legislature, a position he occupied for twenty-nine years, ten of which he presided over the Council.

In 1853 he was called by President Young to remove to Box Elder county, and locate fifty families there. He cheerfully consented and for forty years made his home in Brigham City, where he has been the leading spirit, not only in spiritual matters, but in every laudable enterprise looking to the development of the country and the growth of the people in every desirable way. He also presided for years over the Box Elder stake of Zion. He organized the Brigham City Mercantile and Manufacturing association, under which several industries were brought into successful operation, such as a woolen mill, tannery, shoe factory, hat factory, sheep and cattle herd, cheese factory, saw mills, tailor, furniture, black smith, wagon and tin shops. The products of these industries in 1875 amounted in value to $260,000. The enterprises were conducted as nearly as possible under the existing conditions in the spirit of the United Order. The country was unbroken, the resources undeveloped, and when these things are taken into account it will be readily seen that the task was not an easy one. Although the organization became extinct, and the industries ceased, President Snow fully demonstrated the fact that under a more perfect condition of the people spiritually the United Order is an absolute possibility. In 1864 President Snow, with Elders Ezra T. Benson, Jos. F. Smith and other Elders went on a brief business mission to the Sandwich Islands. While going to shore, the small boat carrying them was capsized and President Snow was thrown into the sea. When rescued he was to all appearances dead. The brethren exercised great faith and worked over him for more than an hour, when life came back to his body.

He concluded his mission in the Island successfully and returned to resume his labors in Zion. In 1872, he, with his sister Eliza R. and other tourists, visited the land of Palestine and dedicated from the summit of Mt. Olivet the land for the gathering of Israel in the last days.

The interesting account of their visit will be found in their letters published in book form, entitled "The Palestine Tourist." Upon his return home President Snow was active in his calling, frequently visiting the settlements of the Saints in company with President Brigham Young and other leading men.

During the crusade against the Saints under the Edmunds-Tucker act, President Snow personally suffered the persecution incidental to those times.

Under the segregation process inaugurated by the Utah courts but afterward reversed by the United States supreme court, President Snow was convicted and sentenced to fine and imprisonment in the Utah penitentiary. He served eleven months without a murmur or complaint. Before being sentenced he was offered his liberty if he would do violence to his own conscience by making a certain promise. The following is his address to the court:

Your honor, I wish to address this court kindly, respectfully, and especially without giving offense. During my trials, under three indictments, the court has manifested courtesy and patience, and I trust your honor has still a liberal supply, from which your prisoner at the bar indulges the hope that further exercise of those happy qualities may be anticipated. In the first place, the court will please allow me to express my thanks and gratitude to my learned attorneys for their able and zealous efforts in conducting my defense.

In reference to the prosecuting attorney, Mr. Bierbower, I pardon him for his ungenerous expressions, his apparent false coloring, and seeming abuse. The entire lack of evidence in the case against me on which to argue, made that line of speech the only alternative in which to display his eloquence; yet, in all his endeavors, he failed to cast more obloquy on me than was heaped upon our Savior.

I stand in the presence of this court a loyal, free-born American citizen; now, as ever, a true advocate of justice and liberty. "The land of the free and the home of the brave" has been the pride of my youth and the boast of my riper years. When abroad in foreign lands, laboring in the interest of humanity, I have pointed proudly to the land of my birth as an asylum for the oppressed.

I have ever felt to honor the laws and institutions of my country, and, during the progress of my trials, whatever evidence has been introduced has shown my innocence. But, like ancient Apostles when arraigned in Pagan courts, and in the presence of apostate Hebrew judges, though innocent, they were pronounced guilty. So, myself, an Apostle who bears witness by virtue of his calling and the revelations of God, that Jesus lives—that He is the Son of God, though guiltless of crime, here in a Christian court I have been convicted through the prejudice and popular sentiment of a so-called Christian nation.

In ancient times the Jewish nation and the Roman empire stood versus the Apostles. Now, under an apostate Christianity, the United States of America stands versus Apostle Lorenzo Snow.

Inasmuch as frequent reference has been made to my Apostleship, by the prosecution, it becomes proper for me to explain some essential qualifications of an Apostle.

First, an Apostle must possess a divine knowledge, by revelation from God, that Jesus lives—that He is the Son of the living God.

Secondly, he must be divinely authorized to promise the Holy Ghost; a divine principle that reveals the things of God, making known His will and purposes, leading into all truth, and showing things to come, as declared by the Savior.

Thirdly, he is commissioned by the power of God to administer the sacred ordinances of the Gospel, which are confirmed to each individual by a divine testimony. Thousands of people now dwelling in these mountain vales, who received these ordinances through my administrations, are living witnesses of the truth of this statement.

As an Apostle, I have visited many nations and kingdoms, bearing this testimony to all classes of people—to men in the highest official stations, among whom may be mentioned a President of the French Republic. I have also presented works embracing our faith and doctrines to Queen Victoria and the late Prince Albert, of England.

Respecting the doctrine of plural or celestial marriage, to which the prosecution so often referred, it was revealed to me, and afterwards, in 1843, fully explained to me by Joseph Smith, the Prophet.

I married my wives because God commanded it. The ceremony, which united us for time and eternity, was performed by a servant of God having authority. God being my helper, I would prefer to die a thousand deaths than renounce my wives and violate these sacred obligations.

The prosecuting attorney was quite mistaken in saying "the defendant, Mr. Snow, was the most scholarly and brightest light of the Apostles;" and equally wrong when pleading with the jury to assist him and the "United States of America," in convicting Apostle Snow, and he "would predict that a new revelation would soon follow, changing the divine law of celestial marriage." Whatever fame Mr. Bierbower may have secured as a lawyer, he certainly will fail as a prophet. The severest prosecutions have never been followed by revelations changing a divine law, obedience to which brought imprisonment or martyrdom.

Though I go to prison, God will not change His law of celestial marriage. But the man, the people, the nation, that oppose and fight against this doctrine and the Church of God, will be overthrown.

Though the Presidency of the Church and the Twelve Apostles should suffer martyrdom, there will remain over four thousand Seventies, all Apostles of the Son of God, and were these to be slain there still would remain many thousands of High Priests, and as many or more Elders, all possessing the same authority to administer Gospel ordinances.

In conclusion, I solemnly testify, in the name of Jesus, the so-called "Mormon Church" is the Church of the living God; established on the rock of revelation, against which "the gates of hell cannot prevail."

Thanking your honor for your indulgence, I am now ready to receive my sentence.

The following extract from a letter to his family, dated Salt Lake City, Feb. 9th, 1887, speaks for itself:

"Eleven months I had been incarcerated within the walls of a gloomy prison! Imagine for yourselves, how like a dream it seemed, when, suddenly and unexpectedly the prison gates flew open, and, clad in my striped convict suit, I was at once ushered into the presence of a multitude of warm-hearted friends, anxiously awaiting my appearance. O, what warm clasping and shaking of hands! What hearty greetings and expressions of congratulation!

"Having gone the rounds of this animating introductory scene, I repaired to the tailors' department of the prison, and donned a new black broadcloth suit and "Richard was himself again."

"Amid the soul-enlivening and heart-cheering gaze of my numerous friends, I was conducted by Hon. F. S. Richards to a carriage and seated with my daughter, Eliza S. D., my son, Alvirus, and a son of Hon. F. S. Richards.

"When we started for Salt Lake City, it was a matter of astonishment that so large a gathering should put in an appearance on the spur of the moment. Included in the number were Heber J. Grant and John W. Taylor, of the Quorum of Apostles; Hon. F. S. Richards and wife, Abraham H. Cannon, representing the seven Presidents of Seventies; John Nicholson and George C. Lambert, representing the Deseret News; President W. Shurtliff, of the Weber Stake, and many others—ladies and gentlemen—noble men and women of God, of whose society I am justly proud."

At the general conference April 7th, 1889, Elder Lorenzo Snow was sustained as President of the Twelve Apostles, which position he filled with distinction until he became President of the Church (subsequent to the death of President Woodruff) Oct. 1, 1898. Soon after the dedication of the Salt Lake Temple in 1893, President Snow was installed in it as President, which honored position he still holds. No more fitting appointment could possibly have been made. He had ever been interested in Temple work. He is spiritually minded to a very high degree, and with his heavenly countenance and sweet, gentle dignity, no one living was better, if so well, qualified to stand as the watchman at the door which opens between the living and the dead.

When President Snow succeeded to the Presidency of the church, he said to his brethren: "I do not want this administration to be known as Lorenzo Snow's administration, but as God's in and through Lorenzo Snow." Being personally acquainted with President Snow and observing his course in Council, the writer can testify that he is careful not to act in matters for the benefit of the church unless satisfied that he has the approval of the Lord. President Snow chose for his counsellors President Geo. Q. Cannon and Jos. F. Smith, who have served faithfully in the same relationship to Presidents Taylor and Woodruff. During the first and very foremost subjects of consideration with President Snow was how to relieve the church from the heavy burden of debt which has rested upon it since the confiscation of church property by the government. He issued church bonds and with money borrowed almost entirely from our own people, liquidated the most pressing obligations of the church. Soon after this he was impressed to make a tour among the settlements of the Saints in southern Utah. While in St. George the Lord revealed to President Snow that the Saints must repent of their indifference to the law of tithing, reform and do better or many blessings would be withdrawn, and our enemies have great power over us, but if the Latter-day Saints would do their duty in this regard the obligations of the church would be fully met, the land more thoroughly sanctified as a land of Zion, and the people prepared for the great redemption.

President Snow and the brethren have visited many states of Zion, and in all 1899 was a year of tithe preaching and tithe paying. The spirit of obedience to this law has permeated every state of Zion and every land and clime where a mission is established, and the Elders are found proclaiming the Gospel to the nations of the earth. With the advancement made as a result of this movement, it may be safely believed that the administration of the Lord through President Snow will be one of the most remarkable the church has ever seen. President Snow is now past 86 years of age. He stands erect, is active in body and bright in every faculty of his mind. As said of Moses, "his natural force abates not, neither doth his eye wax dim." In reviewing the history of his life, we find him a humble farmer's boy, a student at college, a teacher and a missionary in many lands, "without money and without price," a pioneer colonizer, a promoter and manager of financial enterprises, a legislator and an Apostle of the Lord, a Prophet of God, truly a man who can sympathize with the people in all the conditions of life, especially those common to the experiences of a Later-day Saint, thus aptly fitting him by experience, faith and the revelations of God for the high station he now occupies. Long live our Prophet, to be a blessing as in the past to the hundreds of thousands of Latter-day Saints, and to all who know and respect him among the nations. For those who know him right cannot but respect him as a man of God.

Let me here quote the testimony from an intelligent man not of our faith, Rev. Dr. Prentis, a student of human nature, who gives, unsolicited, the following pen sketch of President Snow:

"Ye Are My Witnesses."

"Nothing is stranger in this strange world of inquiry and wonderment than the subtle power of the human heart to distil itself through and utter itself permanently in the human face. Every face is either a prophecy or a history. The tender grace of a baby's face commanding peace to the troubled waves of the mother's heart, is but a prophecy of the conquered peace of a noble life upon which that warm heart may later lean. The droop of the school girl's eyelash, the furrow of the student's brow, the compression of the youth's lips in the various trials of life, are all promises to the physiognomist of a tale that is yet to be told; but upon the countenance of the aged saint or sinner every line, every shade, every tracing speaks unerringly of a history of glorious triumph or disastrous defeat. Before the story is told and the character completed, regularity of feature, lines of texture, and delicacy of coloring may cover up from careless eyes the deadly work of spiritual destruction going on beneath the appearances; but when these have fallen like forest leaves in the autumn of life, and the hoar frost of winter whitens the head and furrows the smooth skin, the history of the life can no longer be hid, and men may read it as in an open book. By a

(See page 200.)

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SATURDAY, MAY 19, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are; First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

HAVE EYES, BUT SEE NOT.

It is customary for ministers throughout the land to read a portion from the Bible before preaching their sermons. But recently a Methodist minister in South Carolina was called upon to deliver a funeral discourse, and selected for his reading I. Corinthians xv. He read along until the 29th verse was reached. "Else what shall they do which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?" Continuing, he said: "This is the worst false doctrine that ever was preached. There are men (meaning the Elders) traveling about here preaching this kind of doctrine, and I want you to know that it is the worst that ever went abroad in the land."

It seems that this self-appointed spiritual adviser thinks himself a better judge of God's work than Paul, the inspired apostle. Yet he is only one of thousands who pretend to accept the Scriptures; but when pinned down to cold facts, juggle, twist and wrest God's holy teachings to suit their own windy conjecture. This reverend gentleman is somewhat like the small boy who went into his father's blacksmith shop to make a little hoe. He pounded and worked with the iron until convinced he could not make a hoe, when he changed his plans and started to shape a knife. After much work he became very impatient. Getting the iron red hot, he said: "I know what I can make, a 'phizz,'" and suiting the action to the word, thrust the hot iron into the water. Some ministers of this age start out to convert the people with their flowery talk, but seeing they cannot combat truth with their weapons of falsehood, they must do something, which usually ends in a "phizz." Inasmuch as the glorious principle of Salvation for the dead has caused our preaching friend so much worry, occasioned by the lack of the spirit of God to enlighten him, we will for his and others' benefit refer to the words of God's anointed. For example, Christ (as recorded in I. Peter iii.:18-21) went and preached unto the spirits in prison; which were some time disobedient, when once the long-suffering of God waited in the days of Noah." These spirits were held in subjection for disobedience, and two thousand years having passed, God saw fit to send His Son (who being put to death in the flesh was quickened by the Spirit) to preach the only plan of salvation, which embraced the rejected truth—Baptism for the dead. "Every knee shall bow and every tongue confess," therefore we see the reason why God gave these spirits a chance to accept the grand message of eternal happiness. I. Peter, 4-6 says: "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the Spirit;" showing very plainly that whether the word be received in the flesh or in the spirit, it will be the same unchangeable plan, as preached and taught by our Savior. The Scriptures in numerous places teaches this sacred doctrine, which the world cannot understand, because they will not humble themselves; preferring to crawl in through many different gates under the guidance of false teachers. But a miserable and sorrowful calamity awaits those who are being led by the blind leaders of the blind, who teach many lords, many faiths and many baptisms, but reject the glorious principle of—Salvation for the dead.

RELIGIOUS LIBERTY.

The Latter-day Saints have always been a people to recognize and uphold religious liberty without restraint from opposing sects; and the manifestations of their acts and labors prove beyond controversy, that they extend freedom to all, with intolerance for none. Shortly after the Church was organized in 1830, when the Prophet Joseph Smith was asked to give an epitomized statement of the "Mormon Faith," as it is commonly called, among other declarations of the religious convictions of the Latter-day Saints, he made the following assertion, which has ever been kept sacred and inviolate by this much despised people: "We claim the privilege of worshipping God Almighty according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may."

This declaration breathes of the same spirit as that which actuated the noble defenders of '76. Hear those sturdy, bold, faithful patriots in Congress assembled—stirred by the promptings of justice—filled with a spirit of love for their country, and freedom for its sires, affirm that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, or abridging the freedom of speech, or of the press." Happy for the country, blest would be the Union, if that same spirit of freedom, and the same acknowledgments of religious liberty had descended to after years, that the people of the present day might enjoy its glorious privileges. Need we say that the country is full of religious intolerants today! Have we not seen these Pharasaical zealots, blinded in their own ignorance and bigotry, mantled in the flaring robe of usurped authority, placing daggers in the hands of the reckless and unthinking rabble, with which to ply upon the righteous and God-fearing, because they cannot force or persuade them to follow in their wake? Simply because we do not see alike, or believe as our Christian friends do, should this give them a license to abuse and persecute us? No! verily no! We accord to every man the privilege of worshipping and believing as his conscience may direct, and we look for a reciprocation of such treatment, especially from those who profess to be followers of the Lord Jesus.

It is often argued by our opponents, that the Mormon people are seeking to gain power and authority in civil affairs to the exclusion of all others not of their faith. This is not true—the power they seek for, is the power of Almighty God, and the liberty they crave, is freedom to worship Him according to the dictates of their own conscience. The first President of the Church of Jesus Christ in these last days—that faithful martyr who sealed his testimony with his life's blood that his testament may be of force to this generation, said: "The Saints can testify whether I am willing to lay down my life for my brethren. It has been demonstrated that I have been willing to die for a 'Mormon.' I am bold to declare before heaven that I am just as ready to die in defending a Presbyterian, a Baptist, or a good man of any other denomination: for the same principle which would trample upon the rights of a Latter-day Saint would trample upon the rights of a Roman Catholic, or any other denomination who may be unpopular and too weak to defend themselves." By the spirit of its leaders, one can very readily come to know and understand the motives of their adherents. This being true, certainly the leaders of "Mormonism" have been (judging from the above declarations and assertions) men who were broad-minded, liberal, patriotic, and willing to grant unto others the blessed privilege of believing and worshipping as they thought best. We have no moral right to suppress, or control others in their religious views; for it is a God-given legacy and agency bestowed upon man, that each shall choose for themselves the goal they would obtain. Then let us not be so contracted with hide-bound bigotry as to endeavor to choke others out of existence simply because "they don't believe as we." Remember the Lord God is the Judge, and He will reward every man according to his works.

Elders who have ordered alpaca suits and hats should send immediately to us their addresses, so we can forward goods.

History of the Southern States Mission.

(Continued from Page 185.)

December, 1896—The results of labors done during 1896 were most gratifying. The Elders as a general rule had little opposition and much encouragement. During the year the missionary force increased to over 400. The number of baptisms nearly thribled those of the year previous, while friend making was phenomenally successful. The Elders as a body enjoyed good health and no deaths occurred in the mission. Our brethren manifested a prayerful, obedient, determined and zealous spirit; they met the opposing storms of prejudice with a full front, becoming victorious in nearly all their conflicts for the cause of truth.

This "Word of Wisdom" was carefully observed by the Elders, who also did their traveling absolutely without purse or scrip, since they were urged to do so by President Kimball early in the spring. While thus working the Lord endorsed the plan by providing them with all they have needed, making them wonderfully successful in their labors.

Not only did the mission grow stronger because of the successful operations of the rules directing its prayers, but individuals were correspondingly strengthened; all was harmony, union and love.

January, 1897.—With the passing of 1896 the new born year of 1897 was ushered in. The junior month in the new year was auspicious in tameness with reference to mob violence. Judging from the great number of books and tracts ordered, the Elders began the year in earenst.

Elder Daniel H. Thomas was appointed to preside over the South Alabama Conference, succeeding Elder J. S. Geddes, released. Elder W. E. Rydalch being called to assist with the work at the office, Elder Elias S. Woodruff was appointed to preside in the West Virginia Conference.

Regarding mob violence in the Middle Tennessee Conference, Elders A. L. Crillimore and C. Collett reported a lively time in the north of Chester county. An armed mob called upon them one night and ordered them out of that neighborhood.

On the 19th inst. twenty-four Elders arrived and were assigned to their fields of labor.

February, 1897.—During the month many of the Elders were somewhat hindered in their work by the great amount of sickness existing throughout the mission. In many sections scarcely a family could be found free from sickness. The angel of death seemed extraordinarily busy, still the Elders enjoyed good health.

About this time the newspapers all over the south were becoming friendly toward our people. Many of the editors seemed quite anxious to obtain reliable news regarding our people and belief. Twenty Elders arrived during the month, and many releases were recorded.

March, 1897—The month was stormy. From the almost incessant rains resulted high waters throughout nearly the entire south, in consequence of which the people, the poor especially, suffered intensely; while the Elders were greatly hindered in their work. In the Mississippi valley the water spread over an area of more than fifty miles. The poor farmers were driven from their homes, their food and stock were destroyed. The people were destitute of food and means to sustain life. Added to the horror of floods, a famine was raging in parts of Louisiana, where over 100,000 people were being supported out and out by the government, because of their poverty.

Elders John Woodmansee and Thaddeus W. Naylor were called to the office to assist in the work.

The plan of furnishing uniform writing material to the Elders was adopted, adding dignity to our correspondence, and was in pleasing harmony with our calling. On the 14th inst. a letter was received from the First Presidency of the Church stating that inasmuch as the great work of the Lord was increasing in the world they thought it to be in harmony with the interests of the church and Saints to make a few changes in the various missions. They thought it well to add the states of Pennsylvania, West Virginia and Maryland to the Eastern States Mission. But before making the change they desired to have the opinion of the different Mission Presidents. The change was made and Elders laboring in those states were instructed to remain and report in the Eastern States Mission. Elder Elias S. Woodruff continued his presidency over what was to be known as the East Kentucky Conference.

(To be Continued.)

Abstracts from Correspondence.

Fatama, Ala.

To the Star:

With a desire to say a few words regarding the Mormon people, I write you at this time. During the last four years I have been acquainted with them and their teaching. The first Elders to visit our place were G. A. Reed and Ira Call. We always welcome these servants of God, as they are so pure and noble. On the 6th of December Elders Reed and Johnson returned, and the day following my father, sister, three cousins and myself were baptized. May the good work of salvation continue until all the righteous are gathered into the fold of Christ.

Your sister in Christ,
Miss Lucy Henderson.

Cattletown, Ky.

Editor Star:

Allow me but a small space to say a few words in behalf of the Latter-day Saints. It will be three years the 16th of last month since I was baptized, and I can bear my testimony to the truth of the Gospel, and realize the beauty of being a member of the only true church. I feel to thank my Heavenly Parent for the beautiful plan again restored to earth through Joseph Smith, whom I know was a true prophet. The message delivered to me has carried me from darkness to a bright and glorious light. I have been blessed by the healing power of God; for at times I could not walk but through the prayers of His humble servants I was made whole.

Mrs. M. A. Thompson.

More Honors for Utah.

Salt Lake Herald:

Ann Arbor, Mich., May 11.—Alonzo B. Irvine, formerly of The Herald, won first place in the final cup debate tonight, winning Detroit's silver cup and championship of the university. Four societies contested. In the preliminaries Mr. Irvine won first place against seventy competitors in the Webster society. In the semi-finals his team won by a unanimous decision. In tonight's debate a unanimous decision was given.

For several months until last fall, Mr. Irvine was a valued member of The Herald reportorial staff. Especially in the railroad offices was he well and favorably known. Mr. Irvine formerly resided at Logan. His wife is a daughter of Hon. George Q. Cannon.

When Mr. Irvine went to Ann Arbor last fall to study law all his friends knew that he would give a good account of himself at the first opportunity, and he has not failed to fulfill their expectations.

WISDOM.

BY A. ARROWSMITH.

At this period of the world's history the children of men are aspiring after knowledge, wisdom and power, and from an intellectual worldly standpoint, this is preeminently a wise age. If we look into the past and consider the rise and fall of nations, we find that invariably those nations have attained to great power and intelligence after passing through scenes of blood and carnage. When they became wealthy, they became corrupt and effeminate, but were still in possession of great worldly knowledge, which gave them power. Continual corruption brought indolence and weakness, and finally the enemy would come, besiege their cities and bring them into captivity and slavery. Then would be established another empire and it would rise and fall, passing through a similar experience to its predecessor, and so on. This has been the history of the past, and we find, amid these corrupt governments, established by man, much worldly wisdom.

Wisdom is defined by Webster as "the quality of being wise; knowledge and the capacity to make use of it." I like the definition given by Coleridge: "Common sense in an uncommon degree is what the world calls wisdom," and I think if the world were in possession of the common sense, which is knowledge, they would be wise.

It was the lack of common sense which brought corruption and dissolution upon every nation in the past, and it is the lack of wisdom which brings death and destruction to both body and soul, nations and empires, at the present time.

It is hard to define wisdom in all its phases, as many conjuctions occur, as to what it is. For instance, some say it is soothing and good to smoke and chew tobacco, and others say it is unwise; some will argue that whisky and beer are good for the body, while others contend they are hurtful and not good for the body; there are others who delight in drinking tea, coffee, cocoa and light stimulants, and will say they are beneficial and conducive to health and strength; but others who contend that these stimulants are also harmful, deleterious to health and a bane to the human family.

In these last days the God of Heaven has revealed through the prophet Joseph Smith, some simple rules to health and strength; making many promises to those who will obey this "word of wisdom."

However, wisdom was necessary and good anciently; let us look to the good old book, 'the Bible," and see how the ancients lived. We read of Adam living until he was 930 years old; of Methuselah dying at the advanced age of 969, and many antedeluvians who approached the thousand year mark. Why was this? It is possible that environments have changed somewhat, but it is more likely that mankind has forgotten how to live. Hear the instructions of God in the beginning;

"Behold, I have given you every herb bearing seed, which is upon the face of the earth, and every tree, in which is the fruit of a tree yielding seed; to you it shall be for meat." We find no account of the children of God using such baneful stimulants as tobacco, or wine, or of eating meat until after the Deluge; then God said: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things. But flesh with the life thereof, which is the blood thereof, shall ye not eat. And surely your blood of your lives will I require; at the hand of every beast

will I require it, and at the hand of man." Here we find the Father advising and counselling His children in the use of flesh meat. In the beginning He gave Adam laws and rules of life; his children became murderous and wicked and it had been deemed wise to destroy them from off the earth. It also appeared wise in God to again instruct His children how to live, and thus we find Him instructing them not to needlessly take life, for the blood of every beast needlessly slain would be required at the hand of that man. The life of man was shortened, he commenced to eat flesh and also drink wine; he became savage and gluttonous and animals became wild and afraid of man.

In the beginning it was not so. God had pronounced everything good, and men and beasts lived in unity and peace. Animals were not hunted, and subsisted wholly upon the bounties of nature; the lion, lamb, tiger, bear, camel, leopard, deer, and even the untamable hyena, at that time would live on the grasses and herbs that abounded in that paradise of peace and harmony.

After the days of Nimrod, the hunter, and the bloodthirsty Esau, the beasts of the field were driven and hunted, becoming wild and at enmity with man, remaining in that condition up to the present time.

It is God's design to have a pure people on the earth; men, whose tabernacles can be a fit abiding place for the Holy Ghost, and to this end He has instituted this "Word of Wisdom," in preparation for the dawn of the day of rest, when the earth shall again receive its paradisical glory, and the lion and ox eat straw together and the wolf and lamb lie down together. We will eventually do away with the eating of fleshy meats, which destroy the body, and will subsist, as in the beginning, entirely on herbs, grain and fruit; then we shall live, as Isaiah says, to the age of a tree and a man dying at the age of 100 years, will be considered a child. As knowledge increases, covering the earth as the waters cover the deep, we shall study the ingredients of the tree of life which will be planted, and learn to eat its fruit and prepare its leaves, that the sick might be healed and the pangs of death alleviated. The curse will be taken off the earth and through the principles of knowledge and wisdom, men will become immortal and no more subject to sickness and death.

Ancient Israel, after its liberation from the bondage of Egypt, was in a position to become a pure and holy nation. God desired to give them His priesthood, His gospel and all His laws. He guided and protected them, sending His overshadowing cloud by day, and a pillar of fire by night. He spoke to them from Sinai and desired to meet with them, but the people trembled and were sore afraid, saying to Moses: "Speak thou with us, and we will hear; but let not God speak with us, lest we die." They fled to their tents, to hide themselves from the presence of God, they complained, and were dissatisfied with the higher laws of God; they did not want the manna, the pure, angelic food which God had prepared, but lusted after fleshy meats, saying: "Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely; * * * But now our soul is dried away; there is nothing at all beside this manna, before our eyes." On account of their hard hearts and many complaints, God's anger was kindled against them, and He said: "Sanctify yourselves against tomorrow, and ye shall eat flesh; for ye have wept in the ears of the Lord, saying: Who shall give us flesh to eat? for it was well with us in Egypt; therefore the Lord will give you flesh, and ye shall eat. Ye shall not eat one day, nor two days, nor five days, neither ten days, nor twenty days; but even a whole month, until it come out at your nostrils, and it be loathesome unto you;" and God showered quails among them and they gorged themselves with flesh, which brought sickness and death in the camp, so that many thousands died. He also sent them the 'carnal laws, as they were not prepared to receive His higher laws.

The prophet Moses established an order amongst the Israelites called the Nazerites, which were restricted in their diet and who appear to have been filled with the Spirit of God. Of this number we will mention Samson, Samuel and John the Baptist, who took vows of the Nazerites. These men, with all the prophets, lived on the most meager diet, and confined themselves to an abstemious mode of living, that the Spirit of God could enlighten and strengthen them in their callings. Daniel, the wise, received similar instruction in his youth, and kept the word of wisdom. When taken captive by Nebuchadnezzar, who desired him as one of his captives, he pleaded with Ashpenaz, who was the master of the king's servants, not to give him wine and meat to nourish and beautify him, but supply him with pulse and water, as he did not wish to defile his body. The Hebrew princes, Daniel, Hananiah, Mishael and Azariah, lived on this simple diet of prepared grain and water, and became notorious for their beauty and wisdom. The wise men of Babylon could not compete with this youth, Daniel, who kept his body pure and holy. Being a fit receptacle for God's Holy Spirit, he was able to interpret dreams and withstand lions, and the visions of eternity were opened up to his understanding.

After the carnal laws had been given Israel, God instructed them regarding clean and unclean animals, as contained in the eleventh chapter of Leviticus.

Since that time the Jews have been strict observers of the Mosaic laws, and in many ways have preserved their health and identity as God's chosen people. They are very particular about eating meat, especially looking with horror upon swine as an article of diet. We must agree with them in this regard, and the meats forbidden anciently have not improved any by age, and are therefore not good now.

(To be concluded.)

Franklin's Epitaph.

The following is Benjamin Franklin's famous epitaph, written by himself about himself, and preserved as a literary curiosity:

The Body
of
Benjamin Franklin,
Printer,
(Like the cover of an old book,
Its contents torn out,
And stript of its lettering and gilding)
Lies here, food for worms.
Yet the work itself shall not be lost,
For it will, as he believed,
Appear once more,
In a new
And more beautiful edition,
Corrected and amended
by
The Author.

When I hear a young man spoken of as giving promise of high genius, the first question I ask about him is, always, "Does he work?"—Ruskin.

All the keys that unlock the way out of all difficulties hang at God's girdle.

A PROPHECY THAT FAILED.

BY ELDER JOSEPH H. LINES.

During the month of October, 1899, Carroll county, and especially that part of it lying in the immediate vicinity of Mitchell's Cross Roads, was considerably agitated by a public discussion between the Rev. W. W. Otey, a minister of the Campbellite church, and Elder Joseph H. Lines of the Church of Jesus Christ of Latter-day Saints. The discussion, which lasted four days and was attended by from two to three hundred people, was upon the subject: "Resolved, that Joseph Smith Was a Prophet of God and that the Book of Mormon is the Word of God." King James translation of the Bible was to have been the standard; but the reverend divine, like many others of his class, refused to be bound by such a trifle as a solemn agreement, and pushing the Bible to one side, he made Stenhouse's "Rocky Mountain Saints" and kindred publications the standard by which he tried to prove that the Mormons were an utterly depraved and vicious people. He succeeded only in convincing the intelligent and honest-hearted people who listened to his vile talk, of the utter rottenness of his own heart, and that, so far from being guided by the spirit of the Lord in his shameful and slanderous attack upon the Mormon people, he was prompted by the spirit which emanates from beneath and is the very anti-Christ; the same spirit that hounded the Savior to his death and made His followers outcasts in the world. It was while the discussion was at its height that Rev. Otey rose up and in the majesty of his self-appointed calling, predicted that Elder Lines would be so utterly annihilated that he would never again show his face in Mitchell school house, or before any considerable number of people in Carroll county. The sequel shows that the reverend must have consulted his oracles in the wrong time of the moon. Last Thursday, the 3d inst., Elder Lines, accompanied by Elder Walter F. Ostler, again set foot on Carroll county soil. The news of their coming had preceded them, and Dr. E. M. Wilkinson, a local Elder of the church, had made several appointments for them to preach, among the rest being one at Mitchell school house, and here, on Sunday morning, Elder Lines stood up in the presence of quite a large congregation, most of whom had been present at the debate, and again bore testimony to the truths of the Everlasting Gospel; thus giving ample proof that he was neither annihilated nor ashamed of the Gospel of Christ. We would advise Rev. Otey that hereafter when he makes a prediction concernoing Mormon Elders, to be sure he consults his oracles when the signs are right; while we would call the attention of the good people of Carroll county to the words of Christ: "Beware of false prophets."

Here, as elsewhere, the preaching of the true plan of salvation causes the righteous to rejoice and the wicked to rage. Many of the honest in heart become earnest investigators, while the wicked, the narrow-minded and bigoted not only will not hear the message themselves, but do all that lies in their power to keep others from hearing it. Like the wicked, hypocritical Pharisees and lawyers whom Christ denounced, they will neither enter into the way of life themselves, and those who would enter they hinder. The truthfulness of the above was well illustrated by an incident that happened in this neighborhood a few nights back.

About a mile from Peck postoffice stands an antiquated and very much dilapidated temple of learning called the Wm. L. Smith school house. For many months it has stood with door unlocked and has been freely used by preachers of various denominations. Young men have also been wont to congregate beneath its roof and engage in drunken revels, and even now its floor is stained with blood, the result of a drunken row. All this

called forth no protest from the worthy patrons of the school house. Some two weeks since Dr. Wilkinson made arrangements for Elders Lines and Ostler to hold a series of meetings there beginning Sunday night, May 6; and though the fact of the Elders going to preach there was widely circulated among the people, it called forth not a single protest against the use of the house. But after the first meeting it became evident that a few honest hearts were becoming interested in the doctrine. Then Satan raged, he mustered his forces, which, we are sorry to say, consisted of some of the so-called Christians of the neighborhood, and in solemn council they decreed that the Mormons should not preach any longer in that school house. The result was that when the Elders, accompanied by Dr. Wilkinson and C. W. Smith and family, who were kindly entertaining them, repaired to the school house Tuesday night they found it locked and the following notice tacked on the door:

Notice:—We, the undersigned patrons of the Wm. L. Smith school house, strictly forbid any further preaching in this house. We forbid the door being opened by anyone. This May 8, 1900.

Signed, W. L. Smith, Isaac Smith, Richard Phillips, S. A. Smith, L. C. Marshall, John H. Duncan, J. A. Marshall, J. W. Marshall, J. E. Marshall, Sam Matherly, S. O. Marshall, Thomas Phillips, Isaac Marshall, B. P. Marshall.

Thus do these people in their blind and unreasoning unbelief shut up the Kingdom of Heaven against themselves, and unwittingly bring to pass the saying of Christ: "They shall put you out of the synagogues. Nevertheless, they shall yet know that the Kingdom of God came nigh unto them."

Table Etiquette.

It was Emerson who said he should prefer to sit at table with a perfectly mannered scoundrel than take his meals with the honestest man in the world who ate with his knife and made a gurgling noise in taking his soup.

Soup is considered of itself a proper beginning of the important meal of the day.

Soup is served in plates, not bowls. The soup spoon is laid on the right of the plate.

The soup plate should never be filled to the rim of the bowl part of the plate.

It is not allowable to ask for a second helping of soup.

Soup is eaten with a tablespoon, not a dessert spoon, such as one is furnished with at some of the restaurants.

In taking the soup up, dip the spoon from you in the plate; drink or eat it—for the proper term is in dispute—from the side next you, and never from the tip of the spoon.

This is where the mustache misery sets in.

For you may not take soup except from the side, and then you must do it without the noise or sound. A man with a mustache must use his napkin after each mouthful and remove all evidences of the liquid.

Nothing is so vulgar as the hissing sound which only an unrefined man or woman makes when partaking of a liquid.

Of course one must not cool one's portion of soup by blowing on it.

And beware of the temptation to tip the plate so as to catch the last spoonful.

Soup is only intended as a preparation for the remainder of the meal.

Do not appear to regard it as the entire feast.

In eating one should not bend the head for each mouthful, but sit erect.

We rely more upon the actions of others for our happiness than upon the sunshine of our own making.

Success depends much on our own efforts. Vegetation don't do well unless you keep the weeds out.

ON THE BALMY PENINSULA.

BY FRANK N. TYLER.

To the Star:

When conference was held at Jacksonville, Fla., last February, myself and companion were assigned to go into Suwanee county to labor. There had been no Elders in that county since the last mobbing there, which took place three years ago. In forcible language the mobbers had said if ever a "Mormon Elder" came into that county again, no light punishment would be their lot, but they would be lynched and would never live to tell the tale. Upon our arrival in the county we found many kind friends. We did what good we could in the southern part, in the way of holding meetings and canvassing. Public houses could not be obtained, so we preached wherever given a chance in private places. Several meetings were held in a store house cleared out especially for our use. Our meetings were attended by some who were investigating, others who seemed to care very little about our message, and to be sure we had some bitter enemies to battle against. We next went into the Beach settlement and tried to obtain public places to hold meetings, but the same cold reception greeted us. On fences, school houses and trees were posted notices warning the people not to take us in nor give us anything to eat.

The notices informed the people that the Book of Mormon was written by the Devil, warning all to shun it. The coward who posted the notices had not manhood enough to meet us, but like all evildoers did his acts behind our back. He even boasted of being one of the mob who forced the Elders from the county, and said he was ready to help break our necks. We next made our way into a neighborhood where lived some Saints and held many good meetings. We baptized five members April 14th and three on the 15th.

The Saints of Levy and Lafayette counties decided to meet at Pine Bluff May 1st and have a picnic party and to have us preach unto them the message of salvation.

About 10 o'clock on the 1st inst. we launched our boats on the breast of the Suwanee river and glided along its course making our way to the mighty ocean. When we had all arrived at the appointed place, a count showed fifty present. We held meeting, Elder Decker and myself addressing those who had assembled. After meeting we gathered 'neath the shade of a stately oak and ate of the food prepared by willing hands. We felt very grateful to God for the privilege of meeting with our friends, for the kindness shown us and the good spirit manifest. No matter how bitter people may be in a county, there are always friends raised up to care for the true and faithful Elder. Our hearts were gladdened to sing praises unto our Heavenly Father and especially did we rejoice when we led three honest souls into the water, baptizing them into the fold of our Savior. We again held meeting in the afternoon, Elders Layton and Jones doing the preaching. After meeting we engaged in a hearty handshake and wishing each other well, again launched our boats and went back to Levy county; all feeling well, thanking God for His kindness unto us.

The Oldest Coin on Earth,

Salt Lake Herald.

The ministers and scientific men of Salt Lake will have an opportunity next Thursday and Friday to see if they wish what is claimed to be the oldest coin on earth. It is owned by Herman Gottschalk, a commercial traveler of Chicago, who will pass through Salt Lake at the time mentioned. The coin is a holy shekel of Jerusalem and is said to be of the time of King Solomon. Its owner has it insured for $20,000 and has been offered a fortune for it more than once.

THE PERSONALTY OF GOD.

BY PHILIP MAYCOCK.

In the ruthlessly frenzied and godless days of the Commune of Paris, a venerable parish priest, more than 80 years old, was dragged before Raoul Rigault, the Prefect of Police in that bloody time. The old man, following the ancient custom, mildly addressed Rigault and associates as "my children." Rigault, who was then about 27 years old, interrupted him brusquely, saying: "Citizen, you are not before children, but in the presence of a magistrate. What is your profession?" "I am a servant of God," answered the cure. "Where does He live?" asked Rigault. "Everywhere," answered the old man. "Send this man to jail," was Rigault's reply, "and issue a warrant for the arrest of his master, one called God, who has no permanent residence, and is in consequence, contrary to law, living in a perpetual state of vagabondage."

Reference is made to this occurrence, not indeed to approve the irreverence of Rigault, nor in any way to sanction the scoffing of that which in reality is sacred, or even falsely held sacred by others; but rather to instance how the inconsistent views of sectarian Christianity necessarily subject the advocates to ridicule, and also to give occasion for the statement of some views of the Latter-Day Saints on the subject of the Godhead.

There are certain basic principles of mental activity, according to which all minds at all times act—rubrics of knowledge, I believe Baldwin calls them. On them the very fabric of knowledge we have constructed is built. Things equal to the same thing are equal to each other; no two objects can occupy the same place at the same time; one object cannot occupy two places at the same time; property (quality) is a characteristic or mode of substance; that is, there is no property without substance; like begets like. These "first principles" of time and place and matter, I repeat, are the changeless laws of thought; and in no department of research can they be evaded or avoided, except, perhaps, in sectarian discourses about God. Now when any dogma of science or religion calls on us to sacrifice these rebrics, we should reject it as not only improbable but impossible.

The student of physics, unless in contrast with his species, he has been furnished with a mind adapted for life in topsy-turvydom, reduces all his knowledge of matter and force in the last analysis, to these fundamentals. But if that student of physics at the same time happens to be a student of theology in Andover or Drew, he will have to deny many of the basic rules for truth's sake he was before forced to support. A student of biology tells us that like begets like—an elephant does not beget a crocodile; but if he discourses about God in the orthodox manner, he disregards all such guiding lines as led him to the truth in other fields of study, and tells us that though God is our Father and Christ our brother, yet they have little in common with us, for we are constructed on a different plan and with different elements. Paul, who declares that we are the offspring, to the contrary notwithstanding.

Now it is because the acceptance of the secretarian doctrine of Deity demands the throwing away of reason and consistency, of universally established principles, that we Latter-Day Saints protest against it. We demand that the principles on which in every other department of life but religion even our opponents have built the structure of science shall also be respected in theology. We ask only that teachers of theology be natural, be reasonable.

Of course, let it not be understood that we, quack-like, pretend to explain everything in religion. We cannot hope to do so. But we do maintain that our religious ideas shall not be in open, irreconcilable conflict with universal reason. To multitudinous questions we may properly—we must indeed—say we do not know,

REPORT OF MISSION CONFERENCES FOR WEEK ENDING APRIL 28, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	316	120		154	3	116	97	18	2	23	26	219	2	2	Chattanooga	Tennessee
Heber S. Olson	Virginia	42	998	193	330	276	33	813	377	120	3	13	69	809	4	3	Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	734	22	59	174	27	338	280	22	2	16	53	424			Centre	Kentucky
E. L. Pomeroy	East Tennessee	35	969	9	102	223	142	1099	851	63		38	49	609		1	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	34	796	35	91	172	35	699	392	35	2	22	56	763	1		Columbus	Georgia
A. C. Strong	North Alabama	39	952	262	159	139	8	685	683	87	5	23	78	687	1		Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	40	930	133	53	149	23	933	690	38	3	21	69	519	2	2	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	35	940	12	116	253	35	873	146	22	3	22	49	410			Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	937	150	114	331	10	373	242	28	8	27	110	796	2	15	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	881	104	78	297	6	487	227	24	1	16	72	614	3	6	Bennettsville	S. Carolina
G. M. Porter	Mississippi	14	159	98	1121	112	6	149		12		1	8	141	3	2	Ackerman	Mississippi
W. W. MacKay	East Kentucky	28	728	8	492	208	16	676	526	27	1	13	52	425	1	1	Barboursville	Kentucky
J. N. Miller	Louisiana	7	143	61	6	29	4	45	32	14	1	9	16	134	4	1	Hughes Spur	Louisiana
W. H. Boyle	South Alabama	14	451	10	31	297	11	198	142	13	1	7	19	192	1	2	Bridge Creek	Florida
Don C. Benson	North Kentucky	22	532	395	50	104	20	337	288	7	1	13	25	404			Bagdad	Kentucky
L. M. Nebeker	Ohio	31	823	738	257	137	102	1264	149	13	2	12	32	513			539 Betts St., Cincinnati	Ohio

for there are many facts of faith the understanding of which is beyond our earthly comprehension. But the acceptance of such facts does not crush into chaos the entire framework of our minds. We may have directly to antagonize much of what has been received as science; we may find that the declarations of God are squarely against many of our cherished theories. In all such cases we can consistently yield our experience to our faith, since the former, being a body not of fundamental principles, but rather of uncertain deductions, is at the best insecure, while faith founded on the unequivocal word of God is sure. So in our zeal for consistency let us not proclaim that we can explain everything, for in the absolute sense, we can explain nothing. There is just as much mystery in the falling of the apple as in the resurrection. We know that the apple does fall, and that the resurrection will come to pass; but the vexatious why of the former like the how of the latter remains unanswered. We call the force which produces the falling of the apple gravity; but let us not be so rash as to ask what gravity is, else with bowed acknowledgment of our ignorance we must confess that it is folly here even to attempt to be wise.

So when we require a reasonable God, we do not mean one we can absolutely explain; we demand merely that in accepting Him we shall not be called on to contradict our established modes of thought.

I know our Christian friends are repelled by our factual demands. They tell us that God cannot be laid bare with scalpel, nor caught in the focus of a microscope. That we, too, believe. But when we refuse to clothe God with irreconcilable attributes, we do only what they themselves do when they are true to their consistent selves. They recoil in horror from the picture of the heathen mother who sacrifices her darling child in furnace heat in order to delight the God whom she worships. They are repulsed by the acts of those pagan votaries who slash themselves, and perhaps exhaust their own life in order to please the object of their devotion. They cannot associate cruelty, diabolical ferocity with that being whom they and we say is the embodiment of love. The Christian world is every day more and more breaking with the old Calvinistic dogma that God sends one to heaven and ten to hell, irrespective of any merit or blame of theirs, all for His glory, because such lovelessness and caprice are incompatible with the justices and mercy which enlightened souls link with His character. We ask only that the same consistency be maintained when God is considered with reference to time and place and matter that is maintained when love and mercy and justice are in question. Indeed, we believe that because this inconsistency has been insisted on, many an honest man has preferred to hold to the sure rod of fundamental truth and consequently to remain an unbeliever.

We worship a God of bodily parts and spiritual attributes. His person cannot be in more than one place at the same time, for He is a material being of limited form and definite proportions; indeed, man, in the strictest sense of the expression, was made in His image. Christ, the Son of God, has the same physical and mental characteristics as His Father. The Father and the Son are distinct beings, the blending of their personalities and individualities being impossible. their oneness, as the seventeenth chapter of John says, is a oneness of will of purpose, of intelligence, of love. Their omnipresence is by virtue of their agencies, they themselves being able physically to be in only one place at any given time. They are of the same species as we; or rather, we are of the same species as they. As Paul says, we are God's offspring. In short, the Latter-Day Saints' doctrine is that, inasmuch as man is in the image of God, his Father, and Christ, his brother, he has all the essential physical and mental attributes of his great relatives. However, in man these attributes are yet immature or distorted in development, while in the Father and the Elder Brother they are in a state of perfection.

The views of the Latter-Day Saints accord not only with reason, but also with Scripture, for on their acceptance all Scripture is explainable, whereas on the supposition of secretarian Christianity, the greater part of the sacred writings cannot be explained.—Young Woman's Journal.

Why Americans Win.

Electrical Review.

One of the many reasons why American manufacturers are so successfully competing in foreign markets is to be found in the following episode which occurred recently: An American manufacturer of steam specialties was visiting an English firm which made similar goods. A certain article which both firms made was under discussion.

"What is your price on this thing?" asked the American.

"Well, in your money, about $19," replied the Englishman. "What does it cost you?"

"I'll deliver at your door all you want at $7 apiece," said the American.

"How in the world do you do it?"

"Well, I'll illustrate," answered the American. "Look out of that window and across the street. See that man painting a sign?"

"Yes."

"He's on a ladder, isn't he?"

"Yes."

"See that other man sitting on the sidewalk holding the foot of the ladder?"

"Yes."

"Now, in America we have ladders that stand up by themselves—don't need a man to hold 'em. So, you see, in this instance we divide your cost of labor exactly by two."

"I see," remarked the Englishman.

Of all the animals which fly in the air, walk on the ground, or swim in the sea, the most foolish is man.—Boileau.

SKETCH OF PRESIDENT SNOW.

(From page 195.)

subtle alchemy intractable to human control, the soul shines in the face, and the countenance is a monument of warning or a poem of benedictions. Whatever estimate men may place upon the claims of Jesus of Nazareth, His fiercest detractors have never challenged His perfect knowledge of what was in man. To no one was this power of the soul to distil itself into the lineaments of the face better known than to Him. Not to logical symmetry of doctrines, not to abstract beauty of truths revealed, but to the living beings who had 'walked with Jesus,' did the great Physiognomist appear as the best evidence of the power of the Gospel of peace. The face which speaks of a soul where reigns the Prince of Pence is his best witness. Now and then in a life spent in the study of men, I have found such a witness. Such was a face I saw today; saw where and when I least expected it; saw it in a business office, where great affairs are transacted, where grave responsibilities are borne, and where serious troubles come. I had expected to find intellectuality, benevolence, dignity, composure and strength depicted upon the face of the President of the Church of Jesus Christ of Latter-day Saints; but when I was introduced to President Lorenzo Snow, for a second I was startled to see the holiest face but one I had ever been privileged to look upon. His face was a power of peace; his presence a benediction of peace. In the tranquil depths of his eyes were not only the 'home of silent prayer,' but the abode of spiritual strength. As he talked of the 'more sure word of prophecy' and the certainty of the hope which was his, and the abiding faith which had conquered the trials and difficulties of tragic life, I watched the play of emotions and studied with fascinated attention the subtle shades of expression which spoke so plainly the workings of his soul; and the strangest feeling stole over me, that I 'stood on holy ground;' that this man did not act from the commonplace motives of policy, interest, or expediency, but he 'acted from a far-off center.' I am accustomed to study men's faces, analyze every line and feature, dissect each expression, and note every emotion, but I could not here. What would be the use of my recording the earnestness of the brow, the sweetness of the mouth, and all my commonplace descriptive terms. The man is not reducible to ordinary description. If the Mormon Church can produce such witnesses, it will need but little the pen of the ready writer or the eloquence of the great preacher."

Releases and Appointments.

Releases.

J. A. Wright, Virginia Conference.

W. P. Coleman, Ohio Conference.

H. L. Doney, North Carolina Conference.

Wm. Ruesch, Kentucky Conference.

Transfers.

R. L. Jenson, Georgia to Ohio Conference.

THE DEAD.

Sister Drucilla Barksdale, who resided at Zachary, La., departed this life Dec. 24, 1899. She was a faithful member of the Church of Jesus Christ of Latter-day Saints, having been baptized July 25, 1897.

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, MAY 26, 1900. No. 26.

MISSIONARY HYMN.

BY ELDER R. W. SMITH.

Tune—"Oh God, the Eternal Father."

To Thee, Our Heavenly Father,
Our voices we will raise
In songe of true devotion,
Of thanksgiving and praise.
We feel to ask Thy blessings,
Upon us day by day,
That we may ever follow
The straight and narrow way.

We love to serve Thee, Father,
And teach Thy righteous laws;
We're proud to be enlisted
In such a noble cause.
We know if we prove faithful,
Thy glories we will share;
Then help us, oh, our Father,
Thy people to prepare.

May we who are appointed
The gospel to declare,
Be guarded from all evil
And every tempting snare.
Grant us Thy Holy Spirit,
To guide our thoughts aright;
Help us to do Thy bidding
With all our mind and might.

Though Satan's hosts may gather,
Thy people to defame,
We ne'er shall cease to serve Thee,
And magnify Thy name.
And when our work is finished,
We then shall go to rest,
And rise to live in glory
Forever with the blest.

OUR CONFERENCE PRESIDENTS.

Elder A. C. Strong.

When Elder T. H. Humphreys was released to return to the household of his friends, the home of his loved ones, and the bosom of the church, the responsibility of presiding over the North Alabama Conference fell upon the shoulders of Elder A. C. Strong, who hails from Salt Lake City, Utah. Like the majority of Conference Presidents, Elder Strong comes of good pioneer stock, his father, James T. Strong, having crossed the plains in '49, arriving in Salt Lake City in the winter of the same year. This good old sire took up his abode in the "Old Fort" on "Pioneer Square," where he resided until 1850, when he moved into the Tenth ward, where he still lives. Brother A. C. Strong was born in sunny May on the 30th day of the month, 1876.

He attended the Salt Lake public schools until he was 17 years old, working in the summer and going to school in the winter—graduating in his seventeenth year. When 18 years old he entered the employ of the Pacific Express Company, remaining in their employ until he left to perform ministerial labors in the Southern States Mission. Twenty-two months of this time was spent in working nights, attending the Salt Lake Business College during the day. It was in the month of March, 1899, that our brother received a call to engage his time and talents in the service and work of the Lord. He responded to the call with a willing heart, and on Nov. 20th, 1899, he arrived in Chattanooga



ELDER A. C. STRONG,
President of North Alabama Conference.

and was assigned to labor in the North Alabama Conference. He labored as a canvassing Elder until March 29th, 1900, when he was called to labor in Memphis, Tenn.

Brother Strong, like his predecessors, seems to possess the genuine material necessary to the making of an able President. He has the love, faith, prayers and good will of all his associates, and we shall look for the work in the North Alabama Conference to maintain the good standing it has reached in times past.

History of the Southern States Mission.

(Continued from page 197.)

March, 1897.

There was but one case of mob violence during the month. Elders D. A. Wilcox and J. H. Stander were about to fill an appointment in Saluda county, S. C., when a mob of armed men came upon them, bearing guns and threatening them with violence. An attempt to reason with the lawless men was of no benefit. By the interference of kind and watchful friends the brethren escaped without much damage being done. Shots fired fell short of their mark.

The latter part of the month many Conference Presidents were honorably released and other faithful men called to fill their places. General good health prevailed throughout the mission. Following is the report of work done for the quarter ending March 27th: Miles walked, 127,006; families visited, 57,989; families re-visited, 28,235; rejected testimonies, 4,433; refused entertainment, 3,483; tracts distributed, 77,632; dodgers distributed, 20,917; books sold, 1,842; books otherwise distributed, 4,632; meetings held, 12,977; Gospel conversatiosn, 64,033; children blessed, 153; baptisms, 204.

April, 1897.

Much good active work was done in the mission. Regarding the results of this month's work as an index to the future, the success was encouraging. Since January the Florida Conference Elders baptized 104 souls, while in the South Alabama Conference 136 people were also brought into the fold of Christ.

President Kimball took a business trip east, ordering a large quantity of shoes, Bibles, etc., doing this initiatory to keeping a commissary in the office, from which the Elders were to be supplied. From this beginning the commissary has ever been a friend to the brethren in the field. It was a wise step, and many Elders have enjoyed the benefits.

The city of Baton Rouge, capital of Louisiana, was successfully canvassed by Elders James A. Cornwall and John Wood. Upon entering the city the Elders were denied by the mayor the privilege of canvassing, without first paying a license of $5 required by the city ordinance. Upon counsel of President Kimball they importuned the mayor seven

times, when his honor granted their request with a promise of protection.

Mobile, Ala., was also worked without money, the Elders laboring there for nearly three months, and received a place of entertainmetn every night. Thirty-two meetings were held in one week.

Elders George T. Wride and Charles L. Haight, through the blessings of the Lord, have forced a successful opening in Birmingham, Ala., the city in which Elders Campbell and Belnap were imprisoned and banished from in May, 1894, for preaching the Gospel and giving away tracts. They stayed at the best hotels and met with no abuse nor neglect whatever, and traveled without purse or scrip.

To disturb the quietude of the mission some little mobocracy was indulged in.

In leaving from a meeting held in Crenshaw county, Alabama, Elders S. R. Brown and Charles R. Spencer were taken by a mob of masked and armed men into the woods, and after some oratorical abuse and diabolical threats, a promise was forced from them to leave the county, when they were liberated with threats of death should they return. The affair was called to the attention of Gov. James F. Johnston, of Alabama, who immediately directed and accomplished the arrest and began the prosecution of the guilty parties., assuring us the full protection of the laws of Alabama while he was in office.

In Mississippi, Elders William N. Dye and C. H. Johnson were betrayed into the hands of a mob of five men, who leveled their guns upon them and made them throw up their hands, while the ruffians searched their persons and grips. Then ordering them, at the point of their guns, to march, drove them ten miles through the darkness and commanded them to leave the county and to not come back on pain of death.

A company of thirty-four Elders came during this month, which was the largest company up to this time in the history of the mission.

(To be continued.)

RELATIONSHIP OF THE BODY AND THE SPIRIT OF MAN.

BY ELDER J. URBAN ALLRED.

The professed Christian world believe generally that man is by nature a dual being, but entertain many vague misconceptions as to the divinely ordained relationship which here and hereafter will exist between the body and the spirit of man.

Medianeval asceticism—the basic principle of which was the subjugation of the body through vigorous mistreatment and oftimes abuse—was the outgrowth of an erroneous idea that the body must be regarded as an object of burden from which the spirit must be freed.

A doctrine taught today akin to this, is the one once universally, but now less generally taught by modern Christendom, of a spiritual resurrection—a resurrection of a spiritual, not a tangible body, a body that has no connection at all with the mortal life. It is highly essential to an understatnding of the full duties of man in this life, that he know something of his pre-existent state, and of his future existence or salvation, and the conditions upon which the same is predicated. These broad subjects can be but referred to in this short article, the purpose of which is to set forth briefly the proper relationship of the spirit and the body of man here in mortal life, and in an after-existence. Through the "fall" of Adam came the mortality of man. That which is called the "fall" and which the world has been taught to lament so much, was not an accident (I. Timothy, 2:14), but a divinely ordained means whereby the innumerable hosts of spirits in the councils of heaven were to receives the greatest of all gifts—a mortal body. The body and spirit make man "a living soul." The two were to work in co-operation under the healthful opposition in all things characteristic of this life, for the salvation of the spirit with the body.

Job tells us in his 38th chapter and first to eighth verses, of the rejoicing among "all the sons of God" at a time before the foundation of the world was laid, which joyous songs were, no doubt, the result of the anticipation of the formation of the earth upon which the spirits were to possess mortal bodies.

In fulfillment of the divine purpose of Jehovah, all the spirits of heaven who did not forfeit their first estate, and were not drawn down from heaven after the great dragon (Rev.XII, 4th and 13th verses) have or will possess a mortal body.

The body given to every spirit upon its advent into mortality was designed to be the eternal tabernacle of the spirit, and the means through which the spirit receives a knowledge of good and evil. Thus surrounded with laws of good and evil and possessing that which we call will power or free agency—the supreme faculty of the human mind—man is a free agent, responsible to his Creator for the transgression of his laws. Spirit and body are mutually dependent upon each other for development. The body is lifeless clay without the animation of the spirit; and the spirit is dependent for education and salvation upon the body—the means through which it receives sensations and through which the mandates of the mind are executed.

The Latter-day Saints have been taught the essential interdependence and eternal mutuality of the spirit and the body of man; that the body, or what Paul calls the temple of God, was designed to be the eternal body of the spirit; to be restrained, developed and educated by the spirit, and prepared in this life for the abode of the Holy Spirit of God, and to abide in the presence of God in a future existence.

The body is not to be tortured nor neglected by the spirit; neither was the spirit to be degraded by the domination of the passions of the body, which condition leads to but one end—sensualism and vice. But a healthful co-operation in the mutual development of the spirit and body, in which the latter is in harmony with the former, and the spirit is in harmony with the laws of God, is perfect and complete education, and will lead to the goal, "Be ye therefore perfect, even as your Father in heaven is perfect."

No degree of development, education, or salvation can, however, be attained to but in one way, namely: First, by an acquaintance with, and secondly, by intelligent obedience to, truth, which, the Savior said, would make us free. So that whatever degree of intelligence the spirit and body may attain to in this life, according to Latter-day revelation, that intelligence is not lost by death, but will rise with the individual in the resurrection.

Through an infinite atonement of Him who said: "I am the resurrection and the life," the same quickening operation of the resurrection which called forth the mortal body of the Son of God from the sepulcher, will also pass upon all mankind, for "as in Adam all died, even so in Christ shall all be made alive."

"But," say modern professors in Christianity, "that means a spiritual resurrection;" and Paul's words to the effect that flesh and blood could not inherit the kingdom of heaven are recited as proof of this belief. But the Apostle Paul did not say that flesh and bone should not enter the kingdom of heaven; but plainly taught a literal resurrection of the mortal body: to the Roman Saints he wrote: "Of the spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

The resurrection of the Savior—our type and pattern in all things—was an actual, not a spiritual resurrection. It was the same body of flesh and bone of which He said after the resurrection: "Handle me, and see; for a spirit hath not flesh and bones as ye see me have;" and of which he told doubting Thomas to thrust his hands into the marks of the wounds received on Calvary. And finally, that there should be no doubt of the reality of his resurrection, we read of Christ with his immortal, or resurrected body, dining upon broiled fish and honeycomb with his disciples. His words to Mary at the tomb indicate his intention of presenting his newly resurrected body before his Father in heaven before He appeared to His disciples. He said: "Touch me not; for I am not yet ascended to my Father, but go to my brethren and say unto them, I ascend unto my Father and your Father; and to my God, and your God." John xx: 16,17.

Later we read of his glorious ascension into heaven, while two heavenly beings declared to the astonished Galilaeans that this same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven.

If the resurrection of Christ, who is called the "first fruits of them that slept", was a reality; if his mortal body was literally resurrected from the tomb, and with that body of flesh and bone He entered into heaven and in like manner is again to come back to earth, then is it unreasonable to believe that we, like our Savior and great prototype, shall experience a literal restoration of our mortal bodies to our spirits, even after that separation called death? And if the mortal body is resurrected from the grave and restored "bone to his bone" and joint to his joint, even so shall all the development and education as well as the evil effects of sin on the body indelibly inscribed therein by the laws of justice, rise with the body in the resurrection and be the means by which it will be "judged according to the deeds done in the body." If there is no resurrection of the mortal body, then the resurrection is not a reality but a delusion, for it is only to the mortal part of man to which the power of the resurrection applies. The spirit does not die, and is therefore not resurrected.

But the word of the Lord declares that before the restoration of all things, that there will be a restoration, through the resurrection, of what was lost by death, and, as Ezekiel prophesied to the house of Israel, the graves shall be opened; and the body thereof shall be restored "bone to his bone." Then shall the body and spirit be restored the one to the other in their proper order; and the body shall inherit a degree of glory for which it has been fitted through the exercise of man's free agency.

The mortal body—the tabernacle of the spirit of man—endowed with divine faculties, the masterpiece of the Architect of the universe, in whose image it was created; predestined to a literal resurrection by which mortal blood will be displaced by eternal spirit; designed by its Creator through obedience to law to abide the celestial laws of the kingdom of God, there to dwell eternally in the presence of God the Father and Jesus Christ the Son, and those who are joint heirs with Him in celestial glory!

Blessed, indeed, is he who keeps his body—the temple of God—pure and undefiled! "If any man defile the temple of God, him shall God destroy; for the temple of God is holy; which temple ye are."

WISDOM.

BY A. ARROWSMITH.

(Concluded from page 198.)

In these last days, the God of heaven again speaks, in the year 1833. He reveals to man a few things which are not good; the counsel is contained in Section 89, Doctrine and Covenants, and it is called the "word of wisdom." God says wine, strong drink, tobacco and hot drinks are not good for man; that meat should be used sparingly and that it would be pleasing to God not to use it at all, only in winter, cold or famine. He further says: "All grain is good for the food of man, as also the fruit of the vine, that which yieldeth fruit, whether in the ground or above the ground." Accompanying the above, God promises all who will observe this "word of wisdom" that they shall have health and strength and great wisdom, "and shall run and not be weary, and shall walk and not faint"; also "that the destroying angel shall pass by them, as the children of Israel, and not slay them."

In the light of the above revelation how many there are who disregard this kind advice from our Heavenly Father, and deliberately eat strong meats and drink strong and stimulating drinks. Science and advanced thought in recent years comes forward and testify to the truth of the above revelation. Recently a man died in Turkey at the advanced age of 130 who had subsisted, all his life, almost wholly upon barley, and it has been fully demonstrated that a higher state of civilization and moral purity, strength and endurance, can be obtained by living in harmony with the "word of wisdom."

Meats excite the blood, engender disease and shorten life. Such painful diseases as rheumatism have been attributed to life, formed in the muscular tissue, engendered by eating meats containing trichina. These parasites and worms breed amazingly, filling the system with germs, causing disease and untimely death. The excessive eating of meat causes men to become vicious and brutal, indirectly instigating crime. It heats the blood, ruffles the temper, excites animal passions and develops the brute in man. The American Indian has developed his savagery through flesh eating, obtained in the chase. Their forefathers, the Lamanites, lost caste, became a dark and benighted people on account of their wickedness and flesh eating propensities.

The Hottentot and cannibal, the lowest races of men, who gorge themselves with meat, are mentally deficient. I have seen the savage who would thirst for blood, eat four and five pounds of raw flesh in one meal, their cutting teeth finely developed, more like tigers than men. Intellectuality does not follow in the wake of the excessive use of meat, but cannibalism, barbarism and the lowest state of humanity does.

Let us abstain from too much meat, especially in the summer months, and we shall be much healthier and stronger thereby, both spiritually, intellectually, morally and physically.

Now a few lines on the greatest curse under which this earth suffers—"King Alcohol," under the names of brandy, whisky, gin and rum, wines and beers in all their demoralizing phases. His Satanic Majesty certainly never chose a more devilish agent to destroy man, than strong drink; the influences of this power have been felt in all the world. From the early ages man has learned to distil liquor and its baneful results have been felt by all nations. Murder, adultery, theft and crime of every description follow the use of this most potent agent from hell. It will work upon man's passions in an unnatural way, causing him to cry, to laugh, to act the fool, and will excite another to commit acts of violence and bestiality: while it brutalizes all. Why will man, who has been made to walk uprightly, in the image of his Creator, so stoop and grovel in obeisance to the god "Bacchus" as to lose his identity, sinking among the lowest of brutes, lying in the gutter, a sot, a drunkard.

Some years ago I was at a small island in the South Pacific called "Pitcairn." This isle was discovered and occupied by men who had been convicted of crime in Great Britain, and who had been shipped off as convicts to Van Dieman's land, the British convict station. They were en route on a vessel called "The Bounty." Mutinizing, they secured the ship and located on this small island, about two miles in circumference; a veritable paradise located far from civilization. Fruits in all their variety grew spontaneously in profusion. These men began to distil alcohol from the cocoanut, and drunkenness, crime and murder was the outcome. Seeing the result of their folly, they destroyed and burned the stills and established a government of peace and abstinence. When I was at the island in the year 1883, it had grown into a thrifty community, where peace, unity and love abounded.

The demoralizing influence of these powerful stimulants are well known, and we also know that if we take the stimulus, alcohol, from any distilled drink, it destroys its insidious effects, and the beer, wine or liquor becomes slop, unfit for consumption. It is therefore this distilled spirit, fermented from decayed vegetation, that we must avoid, be it in mild or strong drink. Alcohol as a beverage is a body and soul destroyer and should be shunned as a viper.

There are more powerful stimulants than spirituous liquors, such as opium, morphine, cocaine and other drugs, which destroy men's minds, make slaves, murderers, suicides, fill hell and make devils grin.

How often do we see men and boys, yea, even women, who disgrace their sex, using tobacco; it is chewed, smoked and snuffed up the nostrils. God says it is not good for man, and the laws of nature, which are the laws of God, declare very forcibly that tobacco is not for the stomach. In acquiring this habit, the poor stomach rebels, nausea and a siege of vomiting results, and nature cries, "Stop!" The willing dupe and slave to this nasty, dirty practice, persists in using the filthy weed, until the stomach demands it: thus the habit is formed, which is unhealthy and debasing.

There are many evils arising from the use of tobacco, one of the principal being disordered digestive organs, or indigestion, heart disease and lung troubles. Over 90 per cent. of rejections of men enlisting for our late war with Spain, was caused through having weak hearts, brought about by the use of cigarettes. Many of these cigarettes are manufactured from a collection of refuse gathered from the garbage of cities, which is ground up, made saleable and fascinating by being mixed with opiates.

I am personally acquainted with a young man who was a slave to this habit: it was killing him, but he could not resist it. Finally his spiritual duties enforced him to be the man, and forsake the habit. I saw him when his stomach would be craving for this unnatural stimulant, and he would tremble and quake like the asp, and like a hungry man he would seize a cigarette, inhale the smoke and gratify this unnatural desire. Finally overcoming the habit, he became a healthy, strong man, gaining forty pounds in weight in a few months.

The appetite for this pernicious and soul-destroying weed, is not confined to men alone: we find women and children sucking, chewing, snuffing and smoking tobacco. God says it is not good and we can readily understand that the tabernacle of a person addicted to the use of this poison is not fit as a receptacle for the pure influence of the Holy Ghost. Nicotine is a terrible poison and is the active principle of tobacco, which gives it that soothing and narcotic influence: it is a slow, insidious, but sure invader of happiness and health.

Hot drinks, such as tea, coffee, cocoa and other stimulants, are not good for the body. They weaken the digestive organs and cause them to act unnaturally, accelerating the action of the heart and otherwise injuring humanity.

The stimulating principle of tea is theine, a deadly poison and a powerful astringent; extracted, one drop, like nicotine, will destroy life. It also contains tannin, causing the internal organs to become discolored, unnatural, like leather. It is said the best mountain tea is only obtained within a radius of 200 miles of Hankow, China, situated on the river Yang-tsi-Kiang, and the best quality sells as high as $100 per pound. It is common for the mandarin, or Chinese nobleman, to pay from $25 to $50 for a pound of tea, and I myself have been acquainted with Chinese who would not think of paying less than $5 per pound, and would then have it shipped direct from China, fearing adulteration. Whatever can the article be, which sells for 25 and 50 cents a pound? The coolie, or poor laborer in the far east, generally seep the tea leaf three or four times before it is thrown away and it is possible that much of the stuff called tea, pressed and packed for shipment, coming to this country has been formerly used. Each leaf is fingered, and the tea is packed and pressed into chests by dirty, sweaty, dog-eating coolies.

Coffee contains its caffeine, and other hot drinks contain their stimulus, and should be avoided. The coffee berry is very porous and before it obtains its beautiful gloss, is subjected to much adulteration. In fact, in this age of brilliant thought and invention, men manufacture eggs and butter without the aid of cows and chickens: we get chalk instead of flour and our food is tampered with, and much adulterated to the detriment of health.

I have written the above that we might act with wisdom and discretion, shunning all evil, and cleaving unto all good. We must learn to be clean and tidy in our habits. It is said that "cleanliness is next to Godliness." Let us, then, have clean bodies, inside and outside, and God will favor us more abundantly. If we will observe the above, we shall be blessed with health of body, mind and heart and the Holy Spirit will honor us with intelligence like Daniel, above our fellow-men. The time is not far distant when men again will learn the laws of life and health and live to the age of a tree. Let us, therefore, prepare ourselves for a celestial estate, learning line upon line and precept upon precept, that we might attain unto perfection, abstaining from all things deleterious to the health of the body and mind.

Sowing Seeds.

While reading the testimonies in the Star of those who have embraced the Gospel, and noting the way in which they generally come into possession of that priceless pearl, the thought came to me that few of the Elders fully realize the amount of good they are daily doing, by distributing tracts, preaching and conversing upon the principles of the Gospel. As a general rule observation shows that one pair of Elders sows the seed, hoping some will fall on good ground, but seldom do they see the fruits of their labor while still in the field. But as they go from place to place they see the fruits of the labors of those who have preceded them in times past; thus beholding the good that others have done. It fills them with courage to press on in the cause of truth, and do what is within their power for the spread of the Gospel, trusting that their efforts will be quite as fruitful as their predecessors'. By noting the results of kind words and literature dropped here and there by the servants of God in past times, fulfills the saying that "the bread which is cast upon the waters will return after many days."

A. S.

LATTER DAY SAINTS'
SOUTHERN STAR

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SATURDAY, MAY 26, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

BE PUNCTUAL.

"Do you realize you are late in reporting?" once remarked a general to one of his officers. "Yes, sir, my watch was slow," was the only excuse offered. "Either secure a new time-piece or I will get a new man," responded the commander.

Men who succeed in life are those who are punctual to every promise made. But a few days ago a towerman employed to signal trains went to sleep at his post of duty. The train came along at the appointed time, and the engineer, seeing the signal, passed on into the tunnel, only to dash against another train.

The trusted watchman had betrayed the confidence placed in him, he had gone to sleep without changing the signal.

Because one man had failed to do his duty he had caused sorrow and misery to enter many homes. He had robbed loving wives, fond mothers and helpless children of the blessed care and protection of fathers, sons, husbands and brothers.

Many good friends have been made and their friendship retained, by Elders keeping their word; by being punctual to every promise made, with a fixed determination to fill them in the face of any and all obstacles which might arise. It is indeed a pleasure to note the great amount of confidence placed in the Elders by the people of the world. An Elder by breaking a promise may not do the damage done by the towerman, but he can wreck the confidence of friends and bring sorrow upon his co-laborers. Each promise kept to the very letter lays strong the foundation of friendship for the Elders coming after to build upon. We, as servants of God, are today laboring for the grandest cause known to man. We are endowed with God's Holy Priesthood and blessings, so let us not betray the trust placed in us; let us be men in very deed. If our lives are to be monuments of good deeds we cannot afford to weaken the trust placed in us by the people in whose society we mingle. God taught that His people were the salt of the earth, "but if the salt have lost his savor, wherewith shall it be salted?" "It is thenceforth good for nothing, but to be cast out and trodden under foot of men." "Ye are the light of the world." "A city that is set on an hill cannot be hid." (Matt. 5:13-16.) Men, shining lights in the world, have often through disregard of promises made, become but mere creatures. Instead of being as a light set upon a hill, they become a dim smouldering coal, and having lost their savor are trodden under foot of men. Think well before making a promise, and then be punctual in keeping it.

FRUITS OF RIGHTEOUSNESS.

In writing to the twelve tribes scattered abroad, the Apostle James says: "But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." (James 3:17.) From this we learn that the wisdom that is from above is full of "good fruits, without partiality, and without hypocrisy." "Full of good fruits." What are the "fruits of righteousness" and the manifestations of godliness? Are they not "pure, peaceable, gentle and easy to be entreated?" Certainly they are! In whom shall we expect to behold the manifestations of the "fruits of righteousness?" Those who profess to possess the Holy Spirit. And Why? Because the Apostle Paul says that "the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness." How shall we know when one is really in possession of the gift of the Holy Ghost? By observing their acts and deeds, their walk and their conversation. There is a certain, sure, and unmistakable way by which we may know the disciples of the Master, from those of the adversary. Jesus has solved the problem, and answered the inquiry. "By these shall all men know that ye are my disciples if ye have love one to another." (John 13:35.)

Here then we have a decision upon the question which in and of itself is law and gospel unto all those who lay claim to be traversing that "straight and narrow way" which leadeth to Eternal Life. Do we love one another? Do we pray for our enemies, and invoke Heaven's blessings on those who despitefully ill-treat us? Jesus has commanded us so to do; and He is our Glorified Head; our immaculate Savior; our Divine Law-giver, and blessed Teacher. These are some of the "Fruits of Righteousness," and when one fails to exhibit these fruits, they say in language plain and true, "We have not the spirit of God; we are lacking the gift of the Holy Ghost." This is the only alternative; for had they the spirit of God it would bear its righteous, peaceable fruits; otherwise it would be a useless guide, and a miserable comforter indeed. But no! God forbid! It has not lost its fruits, its gifts, or its graces. 'Twill do the same for those who possess it today, as it did in days of old. Yes! it will cause the happy and favored possessor to forgive his enemies; to return good for evil; to bless and not curse, and to exercise love without dissimulation. Not a feigned and partial love, but a fervent and holy love, which endureth and lasteth forever, and is ministered to both friend and foe.

If there is one hymn more than any other which touches the heart and thrills the soul of the Christian in the "Sunny South," it is that one which is invariably sung in their "revivals" and protracted "camp meetings," known as "The old time religion." All "Mormon Elders" like this dear old hymn, for they can sing it with a consciousness and a joy, knowing that they have the "Old time religion" to preach and declare unto the people. The last verse of this sacred song says, "Makes me love everybody;" and it is an eternal truth that the "old time religion"—the Gospel of Jesus Christ—will make us "love everybody." Love is one of the fruits of righteousness, an attribute of God, for John says, "God is love." Now, dear Christians, how can you consistently sing "Makes me love everybody," and at the same time despise, ridicule, persecute, and malign those of our brethren who labor among you and admonish you to yield obedience to the Gospel, for Christ's sake and your own eternal glory? You cannot be sincere and practice such hypocrisy. We say hypocrisy, because it is hypocrisy. When a person sings one thing and deliberately practices another, can you apply any other term than the title we have given? We do not judge anyone, but we know them by their "fruits." All we ask of you is a fair and impartial hearing; we crave an audience, and invite the intelligent and learned to come and compose that congregation.

Remember the words of Jesus, "By their fruits ye shall know them," and let your acts abound in righteousness, peace and good will. James, the Apostle, says, "The fruit of righteousness is sown in peace of them that make peace." So order your lives, and fashion your deeds, that you can conscientiously sing that good old time religion hymn, "Makes me love everybody."

No unhallowed hand can stop the work of God from progressing. Persecution may rage, mobs may combine, armies may assemble, calumny may defame; but the truth of God will go forth boldly, nobly and independently, until it has penetrated every continent, visited every clime, swept every country and sounded in every ear: till the purposes of God shall be accomplished and the Great Jehovah shall say the work is done.—Joseph Smith.

The bound volumes of the Star, of which there are but few remaining, are going rapidly. We remind our subscribers of this fact because we desire that they, especially, should be considered

first. We hope that those of you who wish to add this neat and valuable little volume of fifty-two numbers of the Star to your libraries will be prompt in sending in your orders, before our limited supply is exhausted. The price is $1.75, postpaid. Send today and receive by return mail a book that will please and interest you, and never cause you to regret the amount paid for it.

Abstracts from Correspondence.

Jamestown, Tenn.

Editor Souther Star.

In the following you will find recorded an instance of God's power made manifest through His servants. May the 20th, 1898, while Elder Wheeler and myself were canvassing in Moore county, Tennessee, towards the close of day we called on a Mr. Deal. He treated us very kindly and asked us to remain over night with him. We gladly accepted his invitation and were soon engaged in conversation. Within this habitation the daughter of Mr. Deal lay very sick with fever. She was very nervous and continued to remark that she dreaded the coming of night, as it seemed so long to her. We felt it our duty to explain the principles of the Gospel, with the gifts and blessings enjoyed by the Latter-day Saints. We stated we were authorized servants of God and by the anointing with oil accompanied by faith and prayers the sick were healed. We referred to James 5: 14, 15, whereupon she requested us to administer to her, having faith she could be healed. After retiring and making it a matter of prayer, we returned and administered to her. She at once went to sleep and rested peaceably until the next morning. We asked her how she felt. Her answer was, she felt as well as she ever did. We told her to give all praise, honor and glory to her Father in Heaven. This is not the only case of a similar nature since my arrival in the mission field. I have seen God's power made manifest on many occasions. As servants of God we testify to all mankind that Christ's promises as recorded in Mark xvi: 17, 18, have been verified unto true believers in our days as in times past.

Your brother in the Gospel.
L. R. Jensen.

Editor of The Star.

Being a member of the Church of Jesus Christ of Latter-day Saints, I desire to bear my testimony. I have been a member of the Church for two years and have tried to live up to every commandment given of God. I desire to gain for myself an exaltation and know the way to success is in following the teachings of Christ, revealed in this day and age. Realizing that there is a straight path which leadeth to life eternal, and a broad way which leads to destruction, my desire is that I may do right. If a man gain the whole world and lose his own soul, his life has been a failure. Ever praying for the welfare of all truth seekers, I am, Your brother,
C. H. Linch.

Largest American Flag.

Washington, May 14.—Ferdinand W. Peck, United States commissioner-general to the Paris expostion, recently requested the loan of the large flag which hangs in the pension office. It was the intention, he said, to float it on the Eiffel tower on the Fourth of July. Secretary Hitchcock has decided to grant the request. This is the largest American flag in the world, measuring 26 by 50 feet.

The flag in the pension office is not the largest American flag. The one which was spread across the Mormon Temple in Salt Lake at the Jubilee, July 24 1897, and which is still preserved, is 60 by 120 feet.

NORTH CAROLINA CONFERENCE.

After six months of faithful labor and remarkable success, the Elders of the North Carolina conference met in the city of Goldsboro, May 5 and 6, for the purpose of holding conference. They all came in enjoying the spirit to a remarkable degree, though somewhat disappointed in not meeting President Rich from the office. The Elders were pleased to meet together and hail their belover president and his counselors with a hearty handshake. There was but little opposition manifested by the people of Goldsboro, though they were completely wrapped up in the cloak of prejudice; treating the Elders with silent contempt. A convention hall was secured for the purpose of holding conference, and the town was duly notified, but instead of coming out and hearing the servants of God proclaim the truth, they held extra meetings in order to keep the people from attending the Mormon services. About 200 Saints and friends from the surrounding neighborhoods came in, and, though our attendance was comparetively small, the conference was a decided success.

Saturday night the Elders were called together in counsel meeting where they received much valuable counsel and instruction from their president and counselors. A short meeting was held and each Elder bore a faithful testimony, expressing his joy of being worthy to be called a deluded Mormon of whom the world so hates.

Saturday morning at 10 o'clock, public service began, President Haws presiding. Elder John Bailey was in charge of the singing, which was rendered with marked ability. Meeting commenced by singing "Now Let Us Rejoice," etc. Prayer was offered by Elder Gordon. Continued by singing "Do What Is Right."

President Haws made the opening remarks. He welcomed those present and extended an invitation to all to come and hear the so-called Mormon doctrine explained from a Mormon standpoint. He spoke of the religious freedom that is granted to every son and daughter of this grand republic, and believed that all men should have the privilege of worshiping God according to the dictates of their own conscience. Said no people on earth believed and preached the Gospel as literally as did the Latter-Day Saints. The mission of the Elders was not to deceive, but to exalt all mankind. Elder James S. Blake spoke upon the restoration of the Gospel. He said if any present had come seeking for truth with a sincere heart, they would receive a testimony of the truthfulness of the Gospel taught by the Mormon Elders. He knew of no reason why the people of today could not enjoy the gifts and blessings of God as did the ancient Saints, if they would only obey the true plan. Elder F. A. Gay spoke at some length upon the Gospel being preached in all the world for a witness unto all nations before the end should come.

Elder Joseph P. Bischoff explained the duty of all mankind in regard to their individual salvation. If the laws and commandments given by the Lord were disobeyed it would prove eternal damnation to the soul of man, while if they were observed it would prove eternal salvation to them. Services were closed by singing "Praise to the Man." Benediction by Elder Robert S. Hontz.

Evening services were conducted by Elder Joseph P. Bischoff. Singing—"What Was Witnesesd in the Heavens."

Elder Robert Hontz was the first speaker. He said he rejoiced in having the privilege of raising his voice in defense of the truth, speaking at some length upon the principle of faith, showing that with out true and implicit faith in God it would be impossible to be saved in the kingdom of God, and wherever true faith has existed among the children of men it has always been accompanied by prophecy and revelation. He bore a faithful testimony that the gospel had been restored, and that the gifts and blessings are enjoyed as they were anciently.

Elder Henry Sullivan, a local Elder, addressed the congregation. He spoke upon the necessity of obedience to the Gospel in order to gain salvation. Elders Bailey and Palmer then sang "Zion Prospers, All Is Well," with much effect.

Elder James N. Connell spoke upon the divine authority man must be endowed with to enable him to preach the Gospel. Services were closed by singing. "The Spirit of God Like a Fire is Burning." Benediction by Elder I. B. Evans.

Night services were commenced at 8 o'clock. President J. M. Haws in charge. Singing "Glorious things are Sung of Zion." Prayer by President J. M. Haws. Singing, "Softly Beams the Sacred Dawning." Elder I. H. Rogers compared the doctrines taught by John, the Baptist, the Savior, the Apostles and the Latter-Day Saints, showing that they all agreed in every principle.

Elder W. W. Butler said that mankind generally preferred to walk in darkness rather than seek a light to be guided by. He told of the unjust prejudice that confronts the Mormon Elders. The meeting closed by singing the Doxology; Benediction by Elder J. W. Richins.

Sunday morning at 10 o'clock the services commenced by singing "O, Ye Mountains High," prayer by Elder C. E. Jones. Singing "When Shall We meet Thee."

Elder Jesse W. Richins was the first speaker. He said the world has not the spirit of God, consequetly they cannot understand the things of God. The spirit of God will not always strive with man. The principle of repentence was dwelt upon, showing in a clear way the difference between worldly and godly repentance, condemnation following the former, while salvation follows the latter. Elders Bailey and Palmer sang: "Hark the Song of Jubilee." Elder J. P. Bischoff said that when he looked back to the ancient days, when those good men were persecuted and reviled for delivering the message, they were taught to preach, it reminded him of the present day when ridicule, sneers and jeers are heaped upon the servants and messengers of God. He instructed the Saints in their duties, exorting them to more diligence, in living up to the laws of God. Closing song: "Ye, Who Are Called to Labor," Benediction by Elder George E. Cook.

Evening services convened at 2 p. m., opened by singing "Ye Elders of Israel," prayer by Elder Edward Samuelson; singing, "Now Let Us Rejoice." Elder Gilbert M. Williams spoke of the prejudice that exists in this country against the Mormon faith; of how the "so-called Christian ministers" and newspapers satisfy the demands of sensationalism while they cover up their own wicked deeds under the cloak of religion. All men will be judged according to their works.

Elder John Bailey spoke of the personality of God, proving from the scriptures the God of the heavens is a being with body parts and passions, and not a mere spirit as is generally believed. President J. M. Haws made some timely remarks. He spoke of the great sacrifice the Mormon Elders were making in order to publish the Gospel to the inhabitants of the earth. He encouraged the Saints in their duties, exorting them to set exemplary lives and show to the world that they have embraced a religion that exalts man, when he lives up to its teachings. Services were closed by singing "We Are Sowing," benediction by Elder Joseph E. Caldwell.

The last public service was held Sunday night, which commenced by singing "O, My Father." Prayer by Elder W. A. Brown. Singing: "Praise to the Man."

Elder Joseph E. Caldwell then delivered a discourse on the divine authenticity of the Book of Mormon. He referred to many passages of scripture in the Bible to prove the divinity of the Book of Mormon. He said it was a new witness for God, and the Bible, while the Bible was a witness of it. He said if any

one would read the Book of Mormon with an unprejudiced mind he would know it was of God, not of man. Elder Edward Samuelson spoke of how the so-called Christians had perverted and twisted the Gospel to suit their own tastes.

Being the last public service, Elder Bischoff, in behalf of the Elders, thanked those present, and the people of Goldsboro for the good treatment given the Elders. He urged them to investigate the Mormon doctrine and pray for a testimony of the truth. Singing the Doxology. Benediction by President J. M. Haws.

Again the Elders met in counsel meeting Monday morning, where they received more timely counsel, after which the sacrament was administered and the time was spent in the Elders bearing testimonies. Each Elder bore a faithful testimony of the truthfulness of the Gospel. Some of them enjoying the gift of tongues and prophecy. Every heart was touched and tears of joy moistened the eyes of the Elders. What a glorious time, what a heavenly feeling of love and peace, thrilled the hearts of every Elder. When the interpretation of the tongue was given it was made-known that the Lord had accepted the labors of the Elders and had forgiven them of their sins.

Thus ended one of the most successful conferences ever held in North Carolina. Every Elder went to his field of labor feeling amply paid for his long walk to get to conference. Never before have the gifts and blessings of God been showered upon the Elders as at this conference.

A NON-MORMON ON MORMONISM.

Deseret News.

Mr. Charles Ellis, of Salt Lake City, is in receipt of the following letter from a Mrs. Lucy Ellis (no relation), of Onslow county, North Carolina, under date of April 25:

Dear Sir:—You will please excuse me for taking the liberty of writing to you, but as I have been reading a portion of an article headed, "Mormons and Mormonism by a Non-Mormon," and as you are the author of same, I take the liberty of writing you, and would like you to answer a few questions on the subject of "Mormonism." I am a non-Mormon, but am living among some members of the "Mormon" Church, and they are being ridiculed by some people for their belief. People say that they are an ignorant and illiterate class of people. Would you be kind enough to answer that question, and also the following: Do the "Mormons" preach and practice polygamy now—since the Manifesto was passed? Is there any doctrine taught among the people in the west, that is not allowed to be taught by the Elders in the world?

Please state something about the customs and character of the "Mormon" people, or anything you deem necessary to speak about.

The reason I am asking these questions is because ministers of different denominations are asking many questions and say things I do not believe to be true. Therefore I would like for you to write me a letter, that I may have to show them, that they may know the truth about the "Mormons."

Please state also in your letter what denomination you belong to, if any.

Yours respectively,
LUCY ELLIS.

Mr. Ellis' Reply.

To this letter Mr. Ellis replied, as follows:

Madam—Your letter of April 25, asking sundry questions having reference to the "Mormons," is before me, and I take pleasure in replying.

The "Mormons" have not only been "ridiculed," but they have been shamefully lied about and abused, even to the extent of persecution, and in the main by people calling themselves "Christians." But you are aware that all new sects have met great opposition from those already established. If "Mormonism" had not from the first met a want in the lives of members of existing churches, if it had not made rapid growth, if it had remained a puny infant, little attention would have been paid to it. You must remember that in so-called "Christian" countries, "Mormon" converts have almost wholly come from the existing evangelical churches. They do now, and the fact that the opposition is found chiefly in these churches.

As to being "illiterate," I must ask you to look over the people whom you know as members of the evangelical churches in your own country. If they are illiterate, take them as an average of the same churches throughout the world, and, then, remembering that the mass of "Mormon" converts have come out of such churches, you may draw a fair inference.

But this would be true only of converts. Yet it is true that many "Mormon" converts have been uneducated people, it does not follow that, for that reason, they have been immoral or unworthy. Educated people are not, because of their education, any better "Christians" than the average of those who are classed as illiterate. In the case of "Mormon" converts from evangelical churches the change was merely from one church or sect into another, the mental conditions being not greatly disturbed. But from the time those people become "Mormons" education becomes an important part of life's work. I know of no sect that has been more persistent in the education of its people—old and young—than "Mormonism.' ' Here, where the people have become thoroughly established, you would be greatly surprised to see the earnestness of the young "Mormons" in acquiring education in all directions. I am convinced that your friends who sneer at "Mormons" as being "ignorant and illiterate class of people," would be put to shame were their own accomplishments brought into comparison with those of the mass of "Mormons" born and reared in the "Mormon" church.

Do they "preach and practice polygamy since the manifesto was passed?" For more than two years the anti-"Mormons" of Utah have been charging that polygamous marriages have been made frequently since the issuance of the "manifesto" in 1890. Yet with the state laws all in their favor, with the courts very largely in the hands of non-"Mormons," there has not been a single case established. I am forced to the conclusion that there have not been any polygamous marriages since 1890. But the manifesto did not and could not annul polygamous marriages already existing. Such families have not been broken up save by death, and that is the agency that will in due time wipe the last polygamous line from the slate of "Mormon" life.

Do the Elders preach doctrines in the world different from those taught at home? I have never heard a "Mormon" missionary in his field of labor. But I have heard a great many "Mormon" sermons in Utah, and I have never yet heard anything taught that might not be just as freely taught by every missionary in the field. So far I can speak with certainty. But I have heard only such tachings as are given in "Mormon" public meetings. What is taught in their temples I do not know. That is to say, there is a kind of Free Masonry in "Mormonism"—a series of "endowments" corresponding somewhat to the "degrees" of Masonry. No conscientious "Mormon" will talk about the secrecy enjoined in connection with this work, any more than a faithful Mason will divulge the secrets of his lodge. This phase of "Mormonism" is connected with its temples, into which no Gentile enters—into which even no "Mormon" can enter unless he or she is recommended as in "good standing" by their bishops. But while I acknowledge my ignorance of what is taught in the temples, I can say conscientiously that I have no reason to believe that there is anything taught there that is inconsistent with the sermons I have heard in public, or with what the missionaries teach abroad.

My own "denomination?" Church people call me an "infidel." I care so little about their opinion that I never attempt to explain. To you, however, I will say that I do unto others as I would have them do unto me. Many of those who condemn me as an infidel call themselves "followers of Christ." If I know the Man of Nazareth at all, the only safe plan for such people is never to let Christ know they are following Him. I make no pretentions. My life is my religion and on that I stand or fall, and I demand for unpopular "Mormonism" every right, every protection extended to sects that are more popular, but not so useful.

The article, apart of which you read, is from my booklet, entitled "Mormons and Mormonism." I will send you a copy. I think I will also offer your letter and this reply to the "Mormon" paper here. The editor, whom I know well, may possibly be pleased to say something in regard to the temple teachngs that will help you to understand it better than you will from what I have said.

Kindly let me know if I have satisfied you.

Respectfully,
CHARLES ELLIS.

Are they Lamanites?

Deseret News.

The following remarkable story appeared in several papers, and if true it suggests that members of the colonies which left this continent many centuries ago, and found places of abode on several of the islands of the Pacific ocean, as recorded in the Book of Mormon, may have penetrated as far as the Philippine Islands and left descendants there, whose posterity is yet to be found among the Malays. Or it may be that the immigration occurred in more modern times. At any rate the alleged occurrence is worth recording, and may form a subject of investigation for one of the scientific societies of the twentieth century. This is the report:

"Ex-Representative Springer tells a story which is worthy of investigation by the bureau of ethnology. A Creek Indian from the Indian Territory, who was a member of the rough riders, enlisted in the regular army at the close of the Spanish war, and was sent to the Philippine Islands. While campaigning with his regiment in the southern part of the archipelago he found a tribe of Malays whose dialect was almost the same as the language of the Creek nation. He could understand them so well that he was able to act as interpreter with a tribe he had never heard of before."

"Churches Worse Than Saloons."

Toledo, O., May 13.—Rev F. E. Patton, a young Christian minister of this city, preached from the stage of Burt's opera house here tonight. He said:

"By the practice of the church more people are doomed to eternal perdition than were ever caused by the saloons or any other influence. Place no faith at all in your churches. Mark my words, that there will be a reformation that will shake the religious world to its foundation. Isms and schisms will be parts of a broken parachute."

The Rev. Patton will arrange for a church edifice and will have in the building billiards, pool, bowling, etc.

One hundred medical students were asked to name the books of the Bible and only five could do so. Some named "Philistines," "Marcus Aurelius," and "The Epistle to the Filipinos."—T. R. Burnett in "The Way."

A man should never get so far away from the Lord that he cannot reach Him with a short prayer.

THE SPIRIT OF GOD UNITES THE SAINTS.

Our Good Deeds Should Increase Each Year — This is a Time of Preparation for God's People.

Discourse Delivered by Apostle F. M. Lyman, at Salt Lake City, April 6, 1900.

While I attempt to speak to you, my brethren and sisters, I trust I may be able to make you hear, and that by the aid of the Spirit of the Lord we may feel encouraged and strengthened in our faith. We meet together frequently as a Church in general conference for the transaction of business and to receive the word of the Lord. We have the ancient Scriptures and we have the modern Scriptures, and scriptures are being made now, as has always been the case when the Lord has had His Church upon the earth, with the living oracles; for when they speak by the inspiration of the Holy Ghost, what they say is scripture. We are entitled to know individually whether our brethren speak to us the truth, for it is our privilege to enjoy the same Spirit that they speak by. This is the power that binds the Latter-day Saints together, and that holds us to our obligations and covenants with the Lord and with each other. We are not held by threats, nor by fear, but by love—the love of the Gospel, which has been planted in our hearts and has been growing with the people for these seventy years. We have become a pretty well trained people, and four-fifths of the Latter-day Saints, I believe, are doing tolerably well, and I believe that the one-fifth that are careless in some things, are perhaps laboring fairly well in others. There will no doubt be quite a percentage of the people that will not be found numbered among the wise.

While listening to Brother Brigham Young and to President Snow, the parable put forth by our Savior, as recorded in the 25th chapter of Matthew, was presented to my mind, and I thought to read it, that we might be brought to consider by its examination whether we are numbered among the wise or among the foolish. This is a very important matter; for if we travel along with this Church for twenty years, for thirty, forty or fifty years and then at the last find that we have failed to save our souls and that we are among the foolish, it will be very unprofitable to us. As President Snow has said, we are gathered together for the upbuilding of the Kingdom of God upon the earth, and there is some reason why we should be thus gathered; why we should take upon us the obligations that we have; why we should endure the hardships that we have; why we should, among all the denominations on the earth, be singled out for the despising of all people, and why this condition should stay with us and follow us in preference to any other people in the world. We are a small people, not very important in numbers nor in wealth, and yet every little while something occurs that creates quite a furore in regard to the Latter-day Saints. The whole world becomes agitated and in a ferment over the Latter-day Saints, and there is trouble in the hearts of many people for fear the Latter-day Saints will do something very wrong. What is the matter? Are the Latter-day Saints minding the business of any other denomination? Are we troubling ourselves particularly about our brethren who have other forms of religion? Are we excited and worried over them? Do we combine together with some other people in order to look after the morality and purity, or the immorality and corruption, of other people? How carefully the Latter-day Saints attend to their own business! And is it not a proper thing for the Latter-day Saints to take care of themselves, their own morality and honesty? Shall we not give attention to our own affairs, and are we not just about of the same material, the same kind of people, as our other religious brethern? Have we not come from among other denominations? Have we not been gathered from among the Catholics, the Presbyterians, the Methodists, the Baptists, the Congregationalists and the Christians, as well as the infidels? Now, have we gone to these various denominations and gathered the very worst of them? Have we ever advertised in our periodicals and in our preaching and labors, publicly or privately—have we ever bid for the bad Methodists, the bad Presbyterians, the bad infidels? Have we ever promised them an easy way of salvation? Have we done any of these things, or have we gone to the world conscientiously and honestly and laid before them the offer of life and salvation on consistent and Christian terms? Have we ever promised anybody that they could be saved in their sins? Have we ever asked anybody to come into this Church without repentance, without reformation, without honesty, without virtue? Have we entered into a compact with anybody to be corrupt? Have we promised them immunity from the punishment of the law if they transgressed the law? Do we cover up their sins and hide them? Are we doing that? Are Bishops, Presidents of States, Presidents of quorums, Elders, High Priests and Seventies asking the corrupt and wicked from among the nations of the earth to come to us and we will shield them in their corruption, in their adulteries, their fornications, their thieving and their dishonesty? Why, no. But we have presented to the world a very startling and remarkable work, a work that requires repentance and reformation. And when repentance has been complied with, in order that the repentance may be genuine and the forgiveness of sins continue, it must be eternal. It is not enough for men to repent in order to come into the Church, and then do as they please, but their repentance must be perpetual; it must not need to be repented of. If a man has been a thief and ceases to steal, he must continue to refrain from his larcenies. If a man has been a liar, a deceiver, or corrupt in any degree whatever, it is required of him in this Church that he must cease forever. If he should live a hundred years, he would not live long enough to have any degree of allowance shown to him for transgression because of his age, but the older men are the better they must be. I think that is reasonable; for the oldest of all whom we have ever heard of is said to be good and the only one who is entirely good—our Father who is in heaven. I say the father should be better than the son, the mother should be better than the daughter, and this Church has now arrived at the full ripe age of three score and ten. What shall we do who have been entrusted with the holy Priesthood? Can we afford to be indifferent and careless? We are now seventy years nearer to the coming of the Son of Man than we were when the Prophet Joseph, under the inspiration of the Holy Ghost, organized this Church. After this extended experience, can we not well afford to be good, conscientious and honest with the Lord? Can we not afford to make our repentance and reformation genuine from this time forth, believing that the coming of the Son of Man, the redemption of Zion and the fulfillment of the purposes of the Lord are at our door?

Can we not afford to do this now, so that when the Bridegroom comes we shall be prepared to meet Him; for He will come; He has always come when He has promised. He has visited the earth in this dispensation and has established His authority and power among men, and the Millenium, the reign of righteousness, is to be ushered in; and it is liable to come in our day. The redemption of Zion is also liable to come in our day. There is doubtless a set time for the redemption of Zion and for the coming of the Son of Man. The time has not been made known to us, and is not likely to be, until He comes. It would hardly be fair for the Presidency, the Twelve and the presiding brethren to know the very time of His coming, so that they could be prepared, and let the people be indifferent and careless. The coming of the Son of Man will be as much of a surprise to the presiding brethren as to any others. That is, it will occur when they are not looking for it particularly. We hope to be prepared, and we hope the people will be prepared, but it will come suddenly, and you will know it as soon as we know it. We have the Spirit of that coming, and the Spirit of the redemption of Zion. We have the Spirit that indicates that in the near future the Lord will appear.

Hence, the Spirit of the Lord has been very powerfully upon President Snow and his brethren, and they have been led to urge upon the people the importance of reformation, not alone in the law of tithing, but in every other principle of the Gospel. Tithing alone is not enough. It will yield its measure of oil and light and of inspiration and power, to those who observe that law. But if we are non-prayers, non-partakers of the Sacrament; if we are not found doing by others that we would that others should do by us; if we are not honest and virtuous, the fact of our being tithe-payers will not be enough to save us. But it is pretty well discovered and understood that if men can stand the test of the law of tithing, which appeals to our wealth, they will be able to make other sacrifices as well; for there is a strength and a power which comes in answer to our fulfillment of this law that will enable us to do other things much less difficult. There are many things less difficult than the payment of tithing. In our fallen condition, being of the earth earthy, we love the things of this world, and it is a most difficult thing for some of us to meet this requirement of the Lord. There is quite a percentage of the brethren who have received the Priesthood, as well as members of the Church, who ought to be tithe-payers and are not. I want to ask any man upon whom I have ever laid my hands and conferred authority in the name of the Lord Jesus; I want to ask any brother who has ever had the hands of the servants of God laid upon his head, to confer the Priesthood of God upon him, can you reconcile your course of life, if you neglect to furnish the revenue necessary for the building up of the kingdom of God on the earth? Can you justify yourself in this? I want the High Priest, the Seventy and the Elder to come to me as an individual and show me his philosophy and reasoning as to how he can conscientiously hold the Priesthood of God and yet decline to meet the obligations that belong to that Priesthood. I believe that there is no man in this Church entitled to the holy Priesthood who will not magnify it. I believe the Lord requires it of every Deacon, every Teacher, every Priest, every Elder, every High Priest, every Seventy, every Patriarch, every Bishop, President, etc. And we will not always be tolerated with the authority of God unless we do honor it. We will be found among the foolish, lacking oil in our lamps and being unprepared for the coming of the Son of Man, unless we attend faithfully to these duties.

Is a man justified in this Church who fails to partake of the Sacrament when the opportunity is offered? Is a man justified who does not bow his knee before the Lord daily, and who forgets the Lord in secret prayer? I think not. I believe that the Latter-day Saints are required to meet all these obligations and to be as honest with their brethren as they are required to be honest with the Lord. It is not enough for us to pretend to be honest with the Lord, and not be honest with our brethren. We cannot be honest enough with our Father

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MAY 5, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	343	35	99	21	4	77	58	1		4	13	136			Chattanooga	Tennessee
Heber S. Olson	Virginia	44	1202	106	321	328	40	957	311	101		28	73	783	5	2	Richmond, Box 388	Virginia
B. F. Price	Kentucky	26	734	5	42	180	41	715	700	19	2	12	49	429	1	1	Centre	Kentucky
E. L. Pomeroy	East Tennessee	35	829	3	106	206	93	1074	807	18		39	55	593			Winston-Salem	N. Carolina
W. D. Rencher	Georgia	34	945	10	93	170	57	512	468	22	1	19	62	660			Columbus	Georgia
A. C. Strong	North Alabama	37	1187	157	214	179	30	671	640	86	5	22	74	726	2		Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	40	936	761	49	159	3	661	538	32	3	20	67	468	2	2	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	37	1101	38	124	224	49	871	115	25	3	25	50	469		1	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	42	1401	240	137	290	48	278	202	21	2	15	92	683	2	12	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	826	299	63	359	13	263	162	14	1	9	47	527	2	1	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	308	145	73	134	7	134		11	1	2	14	241			Ackerman	Mississippi
W. W. MacKay	East Kentucky	28	783	15	413	216	28	584	535	23	1	15	55	524	8	1	Barboursville	Kentucky
J. N. Miller	Louisiana	6	169	15	2	31	4	51	21	4		2	17	95			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	472		18	235	14	186	46	9	1	5	24	180		5	Bridge Creek	Florida
Don C. Benson	North Kentucky	20	504		92	84	64	413	381	12	1	13	28	432			Louisville	Kentucky
L. M. Nebeker	Ohio	29	795	251	238	93	81	1310	75	27	1	12	24	526			539 Betts St., Cincinnati	Ohio

in Heaven to justify us in being dishonest with our brethren. We must meet our obligations to our brethren, to our families, to the world. We must deal honestly and conscientiously in all these things. If we do not, the spirit of the Lord will withdraw from us, and when the spirit of the Lord withdraws from us we complain, we find fault, we are not happy, and we are not satisfied. We cannot afford to sacrifice the presence of the spirit of the Lord, because we cannot be Latter-day Saints unless we enjoy it and are directed by it constantly. It seems to be a difficult thing to do to meet our temporal obligations to the Lord. Our hearts are naturally set upon the things of this world. We can see temporal blessings a little plainer than we can see the spiritualities of the kingdom, for they are here before us, and we enjoy them. We are inclined to gather the things of this world around us and to treasure them up, while the spiritual things, and eternal life with our families and friends hereafter, pertain to the future. They are a little a head of us, and if we do not have the spirit of the Lord strongly in our hearts, there is more or less a question of doubt and misgiving about them. All these things, however, vanish when we discharge the duties that devolve upon us as Latter-day Saints. And we expect to look after every man, through the Presidents, the Bishops, and the Apostles, and see to it that all who have been entrusted with the authority and power of God, shall come to the mark and do their duties faithfully and well, that they with their families may be saved. We want you to be saved; but if you do not want the salvation that is offered through the Gospel of the Lord Jesus Christ, why make the profession that you do? There is no salvation in professions alone, or in promises and covenants, nor is there any salvation in the blessings that are put upon us under the hands of the servants of God, unless we do the will of God. I want to bear that testimony to the people, and ask that from this time forward we serve the Lord with all our hearts, so that when the Son of Man appears upon the earth, we will be numbered among the wise virgins of my text—which I have not read; you can hunt it for yourselves.

We feel encouraged in our labors, although we are all the time trying to stir the people up. Yet in our councils the Lord has manifested to us that the Latter-day Saints are improving, that they are gaining strength and power, increasing in numbers, spreading abroad and becoming more firmly established on the earth, and that prosperity and success are attending upon them. The best days that we have ever had are the days in which we live now. The kingdom is the Lord's and He will take care of it. It is our business, my brethren and sisters, to see that we take care of ourselves. The Lord will take care of the kingdom, and no power on earth can prevail against it. As suggested this morning, if it was secure when it was organized seventy years ago, with only six members, what shall we say of it when it numbers over a quarter of a million? We certainly feel encouraged. We feel as though we were on the Lord's side, and that the Lord is on our side. We know He is, for He talks to us and directs us in all things pertaining to this kingdom. He sustains His servant the Prophet, and magnifies him in the eyes of the people. The will of God is known, and the keys and authority of God are always present. The Lord has established His work, and He will preserve it. God bless you, my brethren and sisters, and may His spirit fill your hearts that we may rejoice exceedingly in this conference, is my prayer through Jesus Christ, our Lord. Amen.

READ AND PONDER.

A blunt man sometimes has fine points.

An ounce of practice is worth a pound of theory.

Conceit may puff a man up, but it will not prop him up.

Most people prefer to wear their own mantles of charity.

Common sense is one thing you cannot buy with love or money.

Some men have a gallon of words to every spoonful of thought.

A young man cannot preserve his honor and self-respect in alcohol.

Experience is a dear school, and you have to pay your own tuition.

Nine men are moved by sentiment where one is moved by sense.

A preacher should not attempt to save feelings at the expense of souls.

There is no greater fortune for a young man than a full set of good habits.

You do not have to weigh some people in the balances to find them wanting.

Learn to hold your tongue. Five words cost Zacharias forty weeks of silence.

A serious trouble with some young men is, they do not like to work between meals.

Many a promising young man has singed off his finest ambitions with a cigarette.

It is strange—but, nevertheless, true, as a rule—that the spoiled children belong to your neighbors. They do not live under your roof.

The best speaker is the one who can say the right thing at the right time in the right way, and then keep his mouth shut at all other times.

Texas is ahead. There is a church out there that baptizes by machinery. The preacher and candidate are lowered into the water on an elevator.

People who pray for a baptism of fire and despise a baptism of water in this world, may in the next world despise a baptism of fire and pray for water.—T. R. Burnett in "The Way."

THE DEAD.

Elder Samuel A. Walton, who left the Louisiana Conference in April, 1899, on account of sickness, died on the 10th of last February. His home was at Auburn, Uintah county, Wyo. He suffered from a severe attack of pneumonia, being confined to his bed but three days, when the spirit took its flight. As a missionary he was humble and faithful; as a son and brother he was a true and lovable man. He will be missed by a host of friends in the South and at home. May God comfort his loved ones, who know the Heavenly Father does all things well.

On the 12th day of May, 1900, Sister Cordelia Marshall, whose home was at Gladesborough, Carroll vounty, Va., was called from this life to the Great Beyond. She was baptized in August, 1898, and was a faithful Latter-day Saint, and remained so to the end. She leaves a husband and two children to mourn her loss. Elders J. H. Lines and W. F. Ostler were present to take charge of the funeral services.

Sister Elizabeth Cowart, of Hillsdale, Pearl River county, Miss., passed away from this earth May 6th. Sister Cowart was a faithful member of the Church of Jesus Christ of Latter-day Saints. Her life and character since her baptism has been one of emulation. Many a meal has she prepared for the Elders, who have always found the latch string of her door on the outside. She leaves a good and God-fearing husband and nine children, who will miss her from the family circle. All belong to the church, and will allow no Satanic influence to hold them from living the gospel. May the Lord bless and comfort the grief-stricken family. Elder J. W. Vance.

Releases and Appointments.

Releases.

Jas. M. Smith, Don C. Brimhall, Middle Tennessee conference.

B. F. Johnson, North Alabama conference.

Geo. May, East Kentucky conference.

Appointments.

Georgia conference—E. T. Mayhew, W. A. Lindsay, Hyrum Brinkerhoff.

East Tennessee conference—W. A. Adams, H. Randall.

Chattanooga conference—E. R. Wooley, F. L. Hickman.

Transfers.

Geo. F. Summerhays from Chattanooga to North Ohio conference.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

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SKETCH OF THE LIFE OF PRESIDENT GEO. Q. CANNON.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT GEO. Q. CANNON.

President Cannon was born in Liverpool, Jan. 11, 1827. His parents were natives of the Isle of Man. Their progenitors were traceable as natives of the island for several previous centuries. While not classed with the wealthy from a worldly point, they were endowed with even greater riches—honesty, integrity and devotion to principle, which secured to them the respect and confidence of the people who knew them. The possession of these excellent traits, coupled with humility, are important factors conducing to man's obedience to the Gospel. In later years, when Apostle John Tay-

lor and his associates bore the Gospel message to England, the parents of Geo. Q. Cannon were readily found among those who knew the "voice of the Good Shepherd," and straightway hearkened thereunto. Early in life Brother Geo. Q. was a devoted reader of the Bible. developing a strong desire to learn more than he could understatnd by a literal reading of the Scriptures. He knew enough, however, through reading the Bible and making comparison between its teaching and that of modern sectarian churches, that the latter were destitute even of the true "form of godliness;" much less did they enjoy the gifts and powers of the Holy Ghost. In his youth he yearned to witness the mighty deeds performed by the Savior and his Apostles.

With such a preparation of heart, Geo. Q. Cannon readily accepted the Gospel as revealed to the Prophet Joseph Smith.

In 1842 the family started for Nauvoo. On the way Brother Geo. Q.'s mother passed from this life, and was buried in the sea. Two years later his father died, leaving a family of orphan children. Leonora Cannon, aunt of Geo. Q., had moved to Canada and become the wife of Elder John Taylor, of whose family Brother Cannon became practically a member, after reaching Nauvoo.

Upon the arrival of the Cannon family there, Geo. Q. recognized in an instant in the midst of a large number of people the Prophet, Joseph Smith. Soon after this Brother Cannon worked for his uncle, Elder Taylor, in the printing establishment and there learned the printer's trade, with which he has had so much to do in later years. When the Saints were exiled from their beautiful city and homes in Illinois in 1846, Elder Cannon accompanied the main body to winter quarters. Here he remained until the next year, when he wended his way with the exiled Saints across the dreary plains to the Salt Lake valley.

He arrived there Oct. 3, 1847, and thus became literally one of Utah's early,(and history has proven), best and noblest pioneers. He and his uncle, John Taylor, who was proprietor of an old-fashioned saw mill—the first established in the valley, labored hard to upbuild the barren waste, which today blossoms as a rose.

Geo. Q. was physically, mentally and spiritually an industrious young man, which grand quality, essential to greatness, has characterized him to the present moment, and will remain to the end of time and throughout eternity. During the early settlement of Utah, food, as well as all other commodities, was very scarce. For weeks at a time, much of the provisions upon which many subsisted, consisted of thistle roots, weeds and the wild sago root. In all these trials Elder Cannon was a practical participant; for weeks at a time his appetite was never satisfied.

In 1849 he was called to go to California and from there he went on a mission to the Sandwich Islands. When the Hawaiian mission was inauguarted, it was not contemplated so much to reach the natives as to preach the Gospel to the white population. The Elders found the opportunities of preaching to the whites very limited, and most of them favored returning home. Here was emphasized a most prominent trait in the character of President Geo. Q. Cannon. He had been sent to declare the plan of salvation. The message is to all the world, without regard to race or nationality. The natives, like the whites, were in darkness, and President Cannon determined that he would not return home, but remain and establish the Gospel among the inhabitants of the islands. He informed his associates that he would stay if he had to remain alone and labor without baptizing a soul. Four Elders remained with him, and the result of their labors is well known. In three and one-half years they baptized nearly 4,000 souls. Brother Cannon also translated the Book of Mormon into the Hawaiian language. From that time a permanent and prosperous mission has existed upon the islands, and thousands of the natives have embraced the Gospel.

Subsequently a sugar plantation was procured and has been successfully managed by the Elders, who have performed missions upon these islands. Early in his missionary work among the natives, President Cannon, in answer to prayer and faithful desire to preach the plan of life to the natives, received by gift from God power to understand what the natives said in their conversation. This was the gift of interpretation, and soon after he was also able to speak the language, with great accuracy.

Elder Cannon returned to California from the Islands in 1854. For some time he assisted Apostle Parley P. Pratt in the preparation of Elder Pratt's very interesting Autobiography. Returning to his home in Salt Lake City, he became one of the Presidents of the 30th Quorum of Seventies, which position he filled with credit and ability. He was soon called on a second mission to the Islands, but before the time of starting was appointed to assist Elder Parley P. Pratt in the publication of a paper in California. Upon reaching California he was appointed to preside over the missions there and in Oregon, while Brother Pratt returned to Utah.

Brother Cannon edited the Western Standard, which contains some of his choicest productions in defense of the Latter-day work. He also printed in the Hawaiian language the Book of Mormon, which he previously translated. This work, with the personal supervision of missionary labors, called for the best mental and physical energies of President Cannon. These he devoted with cheerfulness and great efficiency, to the perfect satisfaction of the general authorities of the Church. In those days missionary work in California, through pulpit and press, was attended with great difficulties, and it is safe to say that no one was better qualified by humility, faith and energy for such a labor than was Elder Geo. Q. Cannon.

When Johnson's army came to Utah, President Cannon, in obedience to counsel, closed up the affairs of the mission and returned home, reaching Salt Lake City Jan. 19, 1858. He was appointed adjutant general in the army, organized to defend the people against invasion. He served with ability. After this he was appointed by President Young to take a printing apparatus, press and material and publish the Deseret News. This labor occupied his time from April to September, 1858. When at Payson, returning from Fillmore to Salt Lake City, he received a call to fill a mission to the eastern states. The call came suddenly and unexpectedly, but Geo. Q. Cannon was, and is a minute man. He made it a rule of his life to answer promptly to every call of duty, and in less than one hour he was prepared to start. The purpose of his mission was to enlighten the public mind regarding the true state of affairs in Utah. This was a delicate matter, as prejudice ran very high. The army being sent to Utah was entirely due to the scurrilous falsehood of federal officers, and others in Utah who thought to make capital by defaming an unpopular people. Brother Cannon labored with indefatigable zeal and efficiency. He was greatly aided in his labors by letters of introduction from Gen. Thos. L. Kane of Pennsylvania, who understood the situation in Utah, and had been an undeviating defender of the Latter-day Saints ever since their expulsion from Nauvoo. By the assistance of these letters President Cannon was enabled to meet and converse with members of congress, many leading editors and other public and influential men. He laid before them the true status of affairs in Utah, and disabused their minds of much prejudice. At the same time he had charge of the branches of the Church in the east, and acted as emigration agent for the Church. In all these labors he exhibited marked ability, good results followed and perfect satisfaction rendered to the Authorities of the Church.

During his absence he was chosen, Oct. 23, 1859, to be one of the Twelve Apostles, a vacancy having been occasioned by the death of Apostle Parley P. Pratt. He returned ten months later and was ordained to the Apostleship Aug. 26, 1860, being then 33 years of age.

Very soon after he was called on a mission to Great Britain, and reached Liverpool Dec. 21, 1860; subsequently the Church printing office was established in that city. Since that time, from the Church printing office in that city has issued tens of thousands of copies of leading Church works and pamphlets, explanatory, and in defense of the Gospel of Christ and the character of the Latter-day Saints.

Elder Cannon returned to America in May, 1862, and with the Hon. Wm. H. Hooper repaired to Washington, D. C. They had been elected senators from Utah, in the effort to secure admission for the territory into the sisterhood of states. After the adjournment of congress in July, 1862, Brother Cannon returned to England and presided over the European mission until 1864. Upon his return in the autumn of '64, an Indian war was in progress, and the journey over the plains was attended with perils. but through Divine Providence no disaster occurred. From the arrival of President Cannon in Utah in 1864, dating backward, more than fourteen years had been spent in misisonary labors far from his mountain home.

While returning, home and family was a source of joy to Elder Cannon, he had no disposition to lay aside his missionary work. The field at home was broad and needed attention. Thousands of youths were growing up in the valleys of Utah and to their salvation, more especially, did he turn his attention. In the winter of 1864-5 he established a Sunday school in the 14th ward of Salt Lake City. In 1866, he began the publication of the Juvenile Instructor. His experiences as a writer, his love for children in particular and mankind as well, aptly qualified him to issue such a paper, designed to inspire and promote faith in the hearts of Zion's youth. The magazine is now thirty-four years old, and it is safe to say that no publication in the shape of a magazine or paper has done so much good among the young people as has the Juvenile Instructor. It is especially adapted to the younger people, and may be read with great benefit by all the Saints. President Cannon, though loaded with many duties, has never failed in devoting time and attention to the Juvenile Instructor, for the growth and development of faith and purity in the hearts of the young people.

In 1867, President Cannon was made general superintendent of Sunday schools throughout the Church. In this position he has faithfully and efficiently served from that day to the present time. He is greatly interested in education, and was at one time chancellor of the Deseret University, and is now one of the Church Board of Education. He recently remarked in public that no labor in life had given him greater satisfaction than the teaching and training of the youth in the paths of righteousness, and in all matters of true education as a means of promoting faith. President Cannon issued a little work called "My First Mission," reciting the hand-dealings of the Lord with himself and associate missionaries upon the Sandwich Islands. This was the first of a series of such volumes which have been issued since that time.

In 1867 President Young appointed him to edit the Deseret News, which wsa then a weekly and semi-weekly. While in this position he instituted the Deseret Evening News. In 1877 himself, with Elder Brigham Young, Jr., again had charge of the Deseret News. President Cannon is the author of a standard work on the life of the Prophet Joseph Smith and many other smaller publications. If all he has written in books, papers, magazines, pamphlets, etc., were published in

book form they would comprise many volumes of several hundreds pages each; from every one of which could be learned lessons of incalculable worth to the children of men. President Cannon is remarkably attached to the Book of Mormon. He wrote "The Life of Nephi," and in many of his writings can be discerned the plain simplicity, the humble faith and spiritual force of the Nephite Prophets. He is a living evidence of the truth stated by the Prophet Joseph Smith, that by reading the Book of Mormon we should get nearer to God than by reading any other book extant. In a business line, President Cannon has been connected with railways, banks, mercantile and other financial enterprises, looking to the promotion and development of resources in the inter-mountain country. He took part in founding Zion's Co-operative Mercantile Institution, and is at present the only surviving member of the original board of directors of that great institution. He has also been a director of the Union Pacific railroad, and has been prominent as a member and officer of the Trans-Mississippi congress. But recently, in company with Apostle John Henry Smith and others from Utah, he attended the session of that body held in Houston, Texas, and subsequently visited the City of Mexico, in the Mexican republic.

In 1871 he was again sent on a mission to the east, to assist in the correction of wrong impressions created in the public mind by wicked and designing men against the Latter-day Saints.

In August, 1872, President Cannon was elected to congress as delegate from Utah. In this position he served for ten years. Although not entitled to voice or vote in legislation, he had marked influence among leading men in that notable body. On account of intense prejudice existing, through false impressions, against Utah and her people, his experience in congress was frequently a most trying one. Notwithstanding this, he made many warm friends in the Capital, and accomplished much for Utah and her people. In 1882, when the Edmunds act came into operation, President Cannon was rendered ineligible to congress, the act barring him out because he believed and practiced plural marriage as a Divine institution. Before leaving congress, however, he had the opportunity of speaking in defense of the people of Utah. He discharged this sloemn duty with ability and courage to the perfect satisfaction of his friends in congress and the people of Utah. In August, 1877, President Young died. In his will he named Geo. Q. Cannon, Brigham Young, Jr., and Albert Carrington as executors. The administration of the estate was attended with considerable perplexity. Several dissatisfied heirs started a suit. Jacob S. Boreman, the judge, issued an order increasing the bonds of the administrators. As this act of the court was altogether unjust and uncalled for, the administrators preferred an indefinite term of imprisonment rather than submit to this travesty by increasing the bonds. After a three weeks' term in the penitentiary, Chief Justice Hunter, who had newly come into office, set aside the action of Judge Boreman and liberated the administrators. Following their liberation President Cannon and associates proceeded with their labors until the affairs of the estate were closed.

Subsequent to the decease of President Brigham Young, the Presidency of the Church was exercised by the Twelve Apostles. When the Presidency was again organized with President John Taylor at the head, he chose for his counselors, Apostles Geo. Q. Cannon and Joseph F. Smith. Since that time the Presidency has been organized twice, occasioned by the decease of Presidents John Taylor and Wilford Woodruff. In each instance Presidents Cannon and Smith have been chosen, and hold that position at the present writing. In this position, as in all previous ones, President Cannon has manifested that humility and meekness which ever yearns for the guiding hand of the Almighty. His choice gifts to counsel and assist in directing the affairs of the Church have more than ever been brought into activity in the Presidency of the Church. In 1884, when the fury of persecution was raging, particularly against plural marriage, it was thought proper for leading men subject to these assaults to go into exile. The spirit of persecution against the Saints was exceedingly bitter. The law, itself severe, was transcended by federal officers in their determination to fine and imprison those who were living in plural marriage. It appeared that the anti-Mormon element were determined to provoke violence and thus secure a pretense that migh result in scenes similar to those enacted in Missouri and Illinois. Much suffering was endured. Thousands of dollars of fines were imposed. Altogether about 800 men and a few women were imprisoned. At last the storm abated, the conservative long-suffering of the Saints was answered as a prayer by the Almighty, and conditions settled down to a moderate enforcement of the law. A double martyr, President Taylor, died in exile. In all these trials President Cannon was a leading sufferer. He was in exile, and suffered a four-months' term in the penitentiary, but all this tended to advance the interest of the cause and prove the Saints to be superior in morals, sobriety, patience and faith, to their persecutors. Their prison life, rather than a stain was a credit, indicating their fidelity to conviction of right. The experiences of President Cannon's life have been so varied through numerous hardships, from his youth up, as to be a heavy strain upon his physical and mental being. He is now past 73 years of age, and, all things considered, is remarkably well preserved. He is still in the enjoyment of health and in the full discharge of his many onerous duties and we trust he will be continued in this life for many years; a blessing, a benefactor to the Saints of God, as he has been from his early youth. His preservation is greatly due to observing the "word of wisdom" and personal cleanliness. An example of virtue, temperance, industry, courage, humility and faith to the people of God. President Cannon is gifted as a speaker and writer, yet his study to use simple language and make his meaning clear to all classes, is worthy the following of all young men, whose lot in life may be cast in a similar mould. Among the many noble traits of character possessed by this great man, there is none more conspicuous and which possibly has never been excelled by any man in this dispensation, and that is: profound respect for the Lord's Anointed. We think it can be truthfully said that no living being ever heard or could possibly infer by word or act from President Cannon the slightest disrespect or even depreciation as to the morality or ability of his file leader. The names of Joseph Smith, Brigham Young, John Taylor, Wilford Woodruff and Lorenzo Snow are to him sacred, as shown by his life association with these men of God. As a fitting conclusion of this brief article we subjoin a character sketch of President Cannon from the able pen of Elder John Nicholson:

My first meeting with George Q. Cannon was in the city of Edinburgh, Scotland, in 1862. On the invitation of several brethren of the local branch of the Church, I accompanied them in a friendly call upon him at the house at which he was stopping during a brief visit to the Scottish capital. He was at that time presiding over the European mission.

I was then a youth of 22 years, and afflicted with diffidence, amounting to embarrassment in the presence of strangers, and therefore on this occasion confined myself strictly to the exercise of observation, listening to the conversation and replying tersely to questions directed personally to myself.

I was at once struck with the strength of the personality of the distinguished visitor,—a handsome, vigorous man of 35 years. His figure of medium height, well rounded and erect; the shapely head crowned with a liberal growth of black hair; the cheeks and upper lip clean shaved; the chin adorned with a close hirsute growth. Up to that time his was one of the most striking faces I had seen: a forehead broad and high—the breadth being specially observable in the upper section; a somewhat large, aqueline nose, almost approaching the Israelitish in contour; a well-formed mouth, without rigidity and with an expression of amiability. The large, clear gray eyes impressed me most. In the course of conversation, in which he took the lead, the characteristic mobility of his countenance was exhibited.

My acquaintance with the subject of this personal sketch covers the period from 1862 to the present. At times it has been close—notably while he was at the head of the Deseret News establishment and editor of that journal, commencing in November, 1867, and continuing for several years. Necessarily I had opportunities of becoming familiar with many of his traits. One of these was his regard for detail and appearances. While presiding in Europe he insisted that the clerks employed in the office at Liverpool should write with neatness and legibility. All those who worked under him in that capacity became excellent penmen.

The importance he attaches to appearances is not only apparent in his own unvarying personal neatness, but in his requiring, under proper circumstances, the same condition on the part of others. Hence in the missionary field in Europe he directed that every Elder should be clad in a full suit of black, of clerical cut, and surmounted by a tall silk hat. Frequently when a group of missionaries arrived he would commission one of the office clerks to take the lot to a clothing establishment, where they were thus equipped. Occasionally, but rarely, some of the boys from the far West objected. One of these is now a Bishop in Idaho. While the latter labored abroad he insisted on dispensing with the use of suspenders, in wearing a suit with some semblance of antiquity and not of the regulation cut or color, and a somewhat unsymmetrical article for head-gear. Brother Cannon sometimes good-humoredly referred to this unconventional but really estimable individual.

President Cannon is a gifted speaker. In his earlier experience he was much more deliberate in utterance than later in life. In this he showed his usual fidelity to detail. If he happened to make the slightest error in grammar he would there and then correct himself by repeating a sentence. This was noticeable in the first discourse I heard him deliver. It was on the subject of the necessity of continuous revelation, which he explained with striking clearness. For many years he has ranked among the foremost public speakers of the nation. Added to his wide range of information and deep and sometimes tremendous earnestness, he has been aided by a clear, resonant voice. When warmed to his theme he has on occasions reached the highest flights of oratory, thrilling and captivating his auditors by the forcefulness of his thought and the persuasiveness of his address.

There never was a man within the range of my acquaintance who could so readily as he adapt his speech to convey important thoughts to the minds of little children. This is one of the rarest of gifts. It is natural to him, and he developed it to a high degree of excellence by cultivation. Hence his speech has a wide applicability, ranging from the undeveloped children to the most cultivated audiences of mature people. His addresses have been far from being confined to theological and moral subjects, but have embraced a wide variety of themes, including civil government and other matters associated with the general well-being of humanity.

He is an intense lover of little children, in whom he takes a deep interest. This trait has always been manifested in his visits to families. He never fails

(See page 216.)

LATTER DAY SAINTS'
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SATURDAY, JUNE 2, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

We wish to call the attention of all delinquent subscribers in regard to renewing their subscriptions.

After July 1st all delinquent names will be dropped from our mailing list. Renew at once.

UTAH WINS.

The intercollegiate debate between the University of Nevada and the University of Utah ended in a glorious victory for the latter. The world is beginning to note that much good can come out of Utah, and as for orators, why the woods are full of them in Zion.

WILL FLOAT THE FLAG.

Deseret News.

Gov Wells has notified all state institutions to throw old glory to the breeze on President Brigham Young's birthday, which occurs Friday, June 1st. While no word has been sent to business men, and those having charge of public buildings, it is believed that they, too, will fall in line and do honor to Utah's founder, first Governor and pioneer.

BRIGHAM YOUNG'S BIRTHDAY.

Yesterday marked the ninety-ninth anniversary of the birth of Brigham Young, second President of the Church of Jesus Christ of Latter-day Saints. President Young was born in the daybreak of the nineteenth century, June 1st, 1801, in Whitingham, Windham county, Vermont. Much has been written of this noble man—the "Lion of the Lord," as he was often called. Through the many persecutions, trials and tribulations which he passed, we find him ever comforting and encouraging the Saints. At times when men's hearts and courage failed them, this Prophet of God marched bravely on, trusting in the mighty arm of his Creator. He led the children of God across the barren wilderness, and was indeed the "modern Moses."

One writer has truly said that "He could speak the language of the stars, discourse eloquently regarding the organization of worlds; and then in simple terms direct how to plow and plant, reap and sow."

At his funeral, President George Q. Cannon said "he had been the brain, the eye, the ear, the mouth and hand, for the entire people of the Church. * * * Nothing was too small for his mind; nothing was too large. His mind was of that character that it could grasp the greatest subjects, and yet it had the capacity to descend to the minutest details."

"His sermons were as practical and full of common sense, as his demeanor was calm and devoid of extravagance and affectation. He discussed upon the highest philosophy and upon doctrine the most profound, but in the same sermon taught his hearers how to beautify their homes, how to build cities, how to redeem the desert. The embodiment of his religion was to do good here upon this earth, and he put his doctrine into practice." "The Lord does not thank you for your alms," said he, "long prayers, sanctimonious speeches and long faces, if you refuse to extend the hand of benevolence and charity to your fellow-creatures, and lift them up, and encourage and strengthen the feeble."

The people, from whom he sprung, and with whom he had always mingled, sought his advice for its wisdom and moderation, and loved him for his hearty, genial, lofty soul, no less than for his conscientious course and deep convictions of right and justice. "He has had to settle difficulties with thousands, and where is the man, Mormon or anti-Mormon, who ever appealed to him for the decision of a case but was satisfied with the result?"

He had faults, because he was mortal, and doubtless these appeared grave to his enemies; but his virtues swallowed them up. Ranking among the immortal benefactors of his race, his defects need no apologies, as his character needs no chiseled monument to mark its greatness. In the whole mountain region of the West, we see the traces of his marvelous genius and his still more wonderful influence on the minds of his people, their organizations and institutions. He stamped his opinions on his day and age, and succeeding generations, gazing through the clarifying glasses of time, will know the truth even better than we, and link his name with the greatest and noblest characters on earth.

By the inspired pen of the gifted Eliza R. Snow, the following beautiful lines were written over thirty years ago:

"Servant of God, most honor'd—most beloy'd,
By Him apointed and of Him approv'd.
Prophet and Seer—You stand as Moses stood,
Between the people and the living God."

"All human wisdom and all human skill
Could never qualify you, thus, to fill
The place you occupy: nor could you bear
Thro' human aid, the weight of duties there."

BALLOTING FOR BISHOPS.

"Behold, how good and how pleasant it is for brethren to dwell together in unity!" These words were uttered by the sweet singer of Israel—David, the Psalmist—and the expression of this holy man of God appeals to us very forcibly at this particular time when the sects of the day are divided and sub-divided—not only opposing each other, but also divided among themselves. An apt example, illustrative of the disunion existing among preachers of the same professed faith, and one which comes right home to us, having transpired but a few days ago; is the Methodist General Conference recently held in Chicago. In balloting for Bishops it seems that there was a sectional division—the East and the West crossing religious swords, engaging in sectarian tilts, thus causing them to be at loggerheads. Were they united? Not if the reports of that Conference be true. There were long-drawn-out deadlocks, and it was not until sixteen ballots had been taken that they succeeded in electing a Bishop. One can very clearly understand the jangling and contention rife in that convention, when we read that "the venerable John Lanahan, of Baltimore, moved to indefinitely postpone further balloting and thus end this wrangling." Amid much confusion his motion was laid on the table by a vote of 315 to 300, and another ballot was ordered. Perhaps never before, since the organization of the Methodist Church, has there been manifest such dissension and contrariness as was exhibited in Chicago during their late Conference.

In the good old days of Paul and Peter, James and John, preachers of righteousness were made able ministers of the Word by the Spirit of God. It is recorded in the thirteenth chapter of Acts of the Apostles, that when the Lord desired His servants—Barnabas and Saul (Paul), to go forth and declare righteousness and repentance unto both Jew and Gentile, it was the Holy Ghost which said, "Separate me Barnabas and Saul for the work whereunto I have called them"—not the ballot box, but the Holy Ghost—quite a difference and a remarkable distinction. The Spirit and power of God will unite and join as one the hearts of the true followers of the lowly Son; while the evil influence will divide and confuse the children of men. If we are true believers in the written word of God—the Holy Bible—then we must admit that those who are disunited, and divided, are not living and acting in accordance with Holy Writ, for Paul says, speaking by way of commandment in the name of the Lord Jesus Christ, that we should all speak "the same thing, and be perfectly joined together in the same mind, and in the same judgment." Christ prayed to His Father and asked Him to make His followers one! He told them "to tarry in the city of Jerusalem" until they were endowed with power from on

high; and furthermore He gave them to understand that this power—the gift of the Holy Ghost—should guide them into all truth. In guiding into "all truth" it would naturally enough lead them from all error, bind their hearts together, and make them see with an eye single to the glory of God. Paul says, "Let the same mind be in you as was in Christ Jesus." The mind in Christ Jesus was to do the will of His Father, to have His followers united as one; that peace and harmony may abound, and the sons of men agree. Consistency and unity thou hast neither place or lot in the confused ranks of modern Christianity.

"LEARN WISDOM IN THY YOUTH."

When that great and good Prophet—Alma—whose record we have written in the Book of Mormon, was giving his farewell instructions to his beloved son, Helaman, he uttered these very beautiful and expressive words: "Oh, remember, my son, and learn wisdom in thy youth; yea, learn in thy youth to keep the commandments of God; yea, and cry unto God for all thy support; yea, let all thy doings be unto the Lord, and whithersoever thou goest, let it be in the Lord; yea, let thy thoughts be directed unto the Lord; yea, let the affections of thy heart be placed upon the Lord forever." Could a loving father give unto his son better admonition or more choice counsel, than that given above? "Learn wisdom in thy youth." This is the secret of final success and eternal happiness—learn wisdom. It will aid you in the betterment of your condition temporally, and be beneficial to the salvation of your soul eternally. Says the wise man, Solomon, "Get wisdom, get understanding." Ah! wisdom, thou art a precious gem, possessed by the few, yet sought after by the many. Some have knowledge, using it merely as a stalking horse to vain glory for self; but few possess this rare and priceless jewel—Wisdom.

These words spoken by the faithful Prophet—Alma—informs us that we must "Learn wisdom." Yes, "learn wisdom," by experience, by research, by investigation, and above all, by revelation. What a blessing we would be to our parents, our associates and our God, were we but to learn wisdom in our early days and apply it, as is pleasing in the sight of Our Father in heaven. We have too much worldly wisdom, and not enough of that genuine, pure, divine wisdom that emanates from the throne of God. "The fear of the Lord is the beginning of wisdom," says the Psalmist David, (Ps. 111:10), and the question naturally enough arises: Do we fear God? Or, are we not puffed up in the pride of our own hearts—thinking we know something—being contentious, bigoted and self-righteous? If we lack wisdom; if we are void of understanding; if we fail to possess knowledge, light and intelligence, let us do as James has commanded, "If any of you lack wisdom, let him ask of God." Why not ask the Lord for wisdom? Surely we need the counsel of a kind, loving, just, merciful Father, who holds in His hands the destinies of men and nations. "A man of understanding hath wisdom," but fools die for the want of it; for wisdom is better than rubies," and all other things that may be desired cannot be compared to it.

Let everyone give ear, and let the heart of man incline to the instructions of this dutiful, godly parent, Alma, to his obedient, faithful son, Helaman.

Learn these beautiful words; let them be engraved upon the fleshy tablets of your heart; let them be burned in living letters of gold upon the conscience, to stir you up in remembrance of your duty to God, to your fellow-man, and last, but not least, to your own selves.

History of the Southern States Mission.

(Continued from page 202.)

May, 1897.

President Kimball visited Florida and succeeded in stirring the Elders to greater activity, though he was decidedly unwell the entire time. He found the conference in good condition, and the Elders willing to work for the Master's cause.

Leaving Florida, President Kimball took violently ill, and was carried from the car at Lamison, Ala., where the Elders met and conveyed him to Magnolia, the conference place of meeting. Elder Musser visited the South Carolina Elders in conference on the 15th and 16th. They seemed to be in good spirits and were anxious to be taught further regarding their duties as servants of God. It was quite remarkable to note how faithful and determined were the Saints who attended conference. Some of them walked as far as 250 miles, and several families traveled long distances in camp wagons. They were striving to observe the "word of wisdom" and the grand law of tithing; they were thirsting to drink from the fountain of living truth. Elder Rydalch was appointed to visit the Mississippi and Louisiana conferences, and labor among the Elders for about two months, prior to his going home.

While conducting meeting at Elk Park, Mitchell county, North Carolina, Elders John R. Terry and W. H. Welling were assailed by a mob of outlaws, who threw at the Elders, abusing them in a lively shape; however, the Elders escaped uninjured. Mr. Bowers, the hotel keeper, and a good friend to the Elders, emptied his six-shooter into the mob, piercing through one man's coat sleeve and another's vest. Twenty Elders arrived from the west near the close of the month.

June, 1897.

Oppressive heat seemed to reign supreme during June, in consequence of which many of the Elders suffered great inconveniences; still the work progressed. A goodly number of baptisms were performed. Elder Albert Matheson arrived at the office on the 18th to assist in the work. Elder Joseph McGregor was chosen to temporarily preside over the North Alabama conference.

The spirit of mobocracy made a faint display in South Alabama conference, but resulted in no harm to the Elders.

Nineteen Elders arrived on the 22d inst, and were assigned to their respective fields of labor. Following is a report of work done in the mission by the twelve conferences for the three months ending June 26, 1897.

Miles walked, 149,090; families visited, 49,216; families revisited, 35,171; rejected testimonies, 3,677; refused entertainment, 3,488; tracts distributed, 73,621; dodgers distributed, 39,697; books sold, 2,251; books given away, 2,290; books loaned, 1,920; meetings held, 16,569; gospel conversations, 71,746; gospel letters, 1,307; children blessed, 296; baptisms, 587.

July, 1897.

A good deal of sickness was developed throughout the mission on account of the oppressive heat.

On the night of the 3d inst., at Rodgerway, S. C., the meeting house belonging to our Saints was burned to ashes by their enemies. The fire broke out Saturday night, shortly after the close of the last meeting on the first day of branch conference. On the second day of conference, meetings were held at the homes of the Saints, who, undaunted by the outrage committed, subscribed $75 toward the erection of a new house of worship.

(To be continued.)

JOHN W. RIGDON IS IN SALT LAKE.

John W. Rigdon, of New York City, the only surviving son of Sidney Rigdon, first counselor of the Prophet Joseph Smith, is visiting old friends and acquaintances in Salt Lake City. He recently arrived from the East. In the course of a conversation he stated that a morning paper had not quoted him correctly in some portions of the interview that appeared that morning. In regard to his father's conversion to the "Mormon" Church, and his first knowledge of the Book of Mormon, he stated that he thought Oliver Cowdery was the man who brought the book to his father, but that Parley P. Pratt was with him at the time. Mr. Rigdon stated that he went to his father just before the latter's death, and told him that if he knew anything regarding the coming forth of the Book of Mormon, that had not been told, he owed it as a duty to himself and his family to tell it. The father replied that he had but one story to tell, and that was the story told him by the Prophet Joseph Smith, that the records from which that book was taken were engraved on gold plates, and the father then testified to his son that Joseph Smith was a Prophet of God, and that an angel handed him the plates from which was taken the Book of Mormon. "Do you believe that, Mr. Rigdon?" "Yes, sir, I believe every word of it. For a long time I was skeptical about it, but now I believe every word my father told me and my heart is with the Mormon people. So was my father's; he would never permit a man to speak disrespectfully of the Church in his presence."

Mr. Rigdon stated that it was his belief that Joseph Smith instituted the system of polygamy, and although he (Rigdon) never subscribed to the doctrine, he never said that it came from the devil, as was stated in the interview with the Tribune.

In regard to the introduction of polygamy by Joseph Smith at this early date, there has always been a dispute. The Josephite branch of the Church insists that polygamy was not practiced or sanctioned by Joseph Smith, but was introduced by Brigham Young when he became the head of the Church. Mr. Rigdon said yesterday that he had positive knowledge that polygamy was introduced by Joseph Smith as early as 1843.

Mr. Rigdon affirms that the two points on which his father hung out were polygamy and the accession of Brigham Young to the leadership of the Church, and although he never recovered from the humiliation, and spent the remainder of his days in silence, whenever the Church was assailed the old fire would kindle in his eyes, he would become animated and the assailant would soon retire a thoroughly whipped man.

Mr. Rigdon by profession is a lawyer. He is a ready and intelligent conversationalist, and very affable in manner. His sensitive nature was manifested, when, on speaking of his father's lonely and brooding life, he became so affected that he broke into tears.

He related many very interesting experiences incident to his boyhood life in the Church, and stated that he was proud of having been baptized by Hyrum Smith, the Prophet's brother, and having his father and the Prophet as an audience. He was taken from what was supposed to be his deathbed, and baptized in the river, after which he quickly recovered.

This is John W. Rigdon's second trip to Utah; his first visit was in 1863, crossing the plains with an ox team.

When he was there at that time Mr. Rigdon states he was urged by Brigham Young to write to his father, conveying to him Brigham Young's earnest request to come and make his home in Salt Lake. He wrote the letter, and although he hoped that his father would accede to the request, he felt at the same time that he would not do it. He remained here and in Montana for two years. In 1865 he went to Fort Benton, built a flatboat and traveled down the Missouri to St. Joe, Mo.

Mr. Rigdon was born at Mentor, O., in 1830. He has a wife and three children, two daughters and a son. His son resides in California, and the others of the family still live in New York.

President Snow was a friend of Mr. Rigdon's father, and Mr. Rigdon himself knew the President in the very early days of the Church.

Mr. Rigdon said he expected to remain some time, and would try to see more of the country than he did when he was out there almost forty years ago.

He stated he liked Salt Lake, and if circumstances were such as to permit him to move there, he would certainly do so.

In conclusion, Mr. Rigdon said: "I feel well towards the Mormon people, and I hope that they will continue to prosper, for I feel that they are the people of God."

WHIMS OF NOTED AUTHORS.

Habits and fancies of famous authors are a fruitful source of investigation for the student of literary curiosities. Balzac affected a monkish habit when writing, a garment so wholly at variance with his lax code of morals as to be in a measure grotesque. This robe was necessary before he could settle down to continuous work, and then he labored with tremendous energy. Dickens was uneasy and incapable of satisfactory composition unless he was seated at a certain table. When he was in Paris and Bologne in 1855 and 1856 engaged in writing "Little Dorrit," he carried this table with him, having been compelled to abandon the attempt to work at the novel until his favorite piece of furniture was sent to him from England. The prolific Southey had also a favorite desk and though author of 109 novels and innumerable articles and reviews, he could not write a sentence unless he was seated at that particular desk with his beloved books and familiar articles of library furniture around him. But a singular fancy, stranger than the foregoing, was that of Bacon, who drew inspiration from the fumes of a bottle of claret poured on earth which had been freshly upturned.

Some Grotesque Notions.

Johnson ridiculed all such fancies as unworthy of any sensible man, and declared that if a person were capable of writing at all he could write under any conditions "if he set himself doggedly to it." Presumably the good doctor would have attributed Lord Orrery's literary industry while suffering from gout not so much to the efficacy of the attack as an intellectual stimulus as to the fact that the gout compelled the noble author to indulge in a sedentary occupation. De Quincey is authority for the statement that James Hogg, the Ettrick shepherd, and Graham, the author of "The Sabbath," were unable to versify with any degree of facility unless they sat down with boots and spurs on. This must have produced a lively sense of riding Pegasus in a manner less imaginary than literal. One of the two poets named is likely to have imitated the other's whim, just as John Phillips, an English poet, whose existence is now known only to special students of minor English literature during the Cromwellian and restoration periods, certainly copied the fancy of Isaak Vosclus, the Dutch scholar, in having his hair combed by a servant while meditating his works. George Wither, whose poems, written about the same time, are spiritual in subject and treatment, records that he was obliged to watch and fast while engaged in poetical compositions. His inspiraton vanished if he touched meat or drink; "even if I take a glass of wine I cannot write a line," he says.

Made Themselves Ridiculous.

Dickens was a great walker and a keen observer during his pedestrian exercise, but exercise was the primary impulse that started him to cover miles of streets and roads. Coleridge, however, told Hazlitt that he never composed so readily as when walking over uneven ground or making his way through a coppice with the twigs brushing his face. The meditative Wordsworth thought out most of his later poems while walking to and fro, but he preferred a straight gravel path where he could wander mechanically, heedless of any obstruction or impediment. These are different in kind from those caprices of costume such as Buffon's helplessness, without a spotless shirt and starched frill. A leading modern novelist wrote in a variety of uniforms and masquerade dresses according as the character was military or historical; he could only get into the proper vein by wearing the costume of the leading character in the period treated. Dryden indulged a peculiar fancy in having himself bled at frequent intervals and he ate raw meat, believing that it strengthened his imagination. This, however, was a less harmful stimulant than was used by so many famous authors. De Quincey and Coleridge were the two chief writers addicted to opium, but Bishop Horsley, Dean Milner, Shadwell, the poet, and that precious imposter, George Psalmanazar, were addicted to the drug.

They All Tippled.

The use of wine in the eighteenth century was so general that practically all the authors who flourished then were drinkers. One is surprised, however, to find Blackstone sitting down to write his "Commentaries" fortified with a bottle of port before him. Voltaire was an inveterate coffee drinker while engaged in writing, and overindulgence in that beverage during a protracted literary effort was the proximate cause of his death. Schiller also drank coffee, "to thaw the frost out of his wits," but he fancied imbibing the infusion while seated with his feet in hot water. This, he believed, stimulated his imagination in sluggish moods, and he refreshed it during work by copious drafts from a flask of Rhenish wine. Montaigne's amiable partiality for the companionship of his cat is a famous instance of a writer's whim. We can imagine the studious essayist stroking his feline pet with one hand while with the other he penned the witty and wise results of his reading and meditation. Hobbes, the philosopher, indulged in "ten or twelve pipes with a candle" during the time he sat at his desk each day, but so many authors have been dependent on tobacco since the ill-treated Sir Walter Raleigh introduced the Nicotian weed to Europe that their enumeration is impracticable. Tennyson, it will be remembered, was an inveterate smoker among the latter-day poets.

Creatures of Caprice.

Seasons and the conditions of weather were believed by many authors to have affected their imagination and facility of expression. Even the sane and philosophic Milton declared that he never could compose anything to his satisfaction except in the period between the vernal and autumnal exquinoxes. This was his season of inspiration and poetry flowed spontaneously. Thomson, who sang of "The Seasons," Collins and Gray convinced themselves that their muses were subject to exactly the same influences as Milton's. What probably gave rise to such fancies as have been alluded to might be worthy of investigation by the student of psychology. It is known that obedience to some little superstition relative to going to sleep will cure sleeplessness. Perhaps some fortunate composition at a particular time or place or under some peculiar circumstances may have induced the belief that the recurrence or reproduction of the conditions might be essential to the best work. But we do not learn that Bunyan ever wanted to be sent back to Bedford jail in order to renew the literary inspiration which gave birth to "The Pilgrim's Progress." Nor did Cervantes care to return to the wretchedness of the Spanish dungeon in which he wrote "Don Quixote." Indeed, in the last analysis most of the whims of authors may be traced to some form of personal luxury or sybaritic indulgence. —Philadelphia Press.

GLEANINGS.

Coming From Nevada.

Salt Lake Herald.

This afternoon fifteen representatives from the University of Nevada will arrive in this city to take part in the intercollegiate meet and public debate with the University of Utah. The debate will take place in the theatre on Friday evening, the 25th inst., and the athletic contest will take place on the university campus at 2:30 Saturday afternoon.

* * * * *

Brigham Young Birthday Celebration.

It has been decided to ask the children of the Sunday schools of the Salt Lake stake of Zion to take part in the celebration of the birthday of Brigham Young on June 1. At 9 o'clock on that day they will meet at the monument at the head of Main street. This they will decorate with flowers and they will then be taken to the Tabernacle, where they will take part in commemorative services.

* * * * *

This week the brethren and sisters at the office here enjoyed a call from Elder Geo. H. Emery, who has completed a two years' mission in the Virginia conference. Elder Emery carries with him that sweet, congenial influence so conducive to friend making in the field, and so beneficial for the converting of the honest in heart. He is the son of Bishop Geo. H. Emery, of the 16th Ward, Salt Lake City, and has proven himself a worthy, true representative of his noble sire. He returns to be a joy to his family, an honor to his ward, and a benefactor unto all who stand in need.

The Three and Four Plan.

"At the close of the war," said a Southern representative today, "a great many negroes in the South refused to leave their old homes. My father gathered his former slaves about him and told them they were free and must leave him. Some went and others remained. Among the latter was an old darky named Eph, who swore he would not leave, but would stay and take his chances. 'All right, Eph,' said my father. 'Just take four or five acres and go in on the three and four plan.'

"'An' what am dat, massa, fo' de Lawd's sake?'

"'Why, if you raise three loads of corn you must give me one and you keep two.' So Uncle Eph went to work and raised a crop. At harvest time my father rode over the farm and noticed that Eph had cut his corn. Seeing the old fellow, he rode up and asked him why he didn't do as he had agreed about dividing the corn.

"'Well, massa, yoh said if I raised free loads of corn I wuz to gib yoh one an' take two loads myself, an' I done only raised two loads.'"—Washington Times.

In Memory of the Soldier Dead.

Extracts from an article written by Gen. J e Wheeler for the Chattanooga Times

Devotion to the memory of the dead is not the birthright of any one people, or tribe, or nation, nor does it find its origin in any given period of history. It is a sentiment as ancient as creation, and as widespread as humanity. The first death recorded in sacred history left a broken-hearted Eve to hand down her tears to sorrowing mortals, and from that time there have ever been bleeding hearts which find solace in bringing flowers and sweet spices and precious gifts to lavish upon the lifeless clay, once the casket of a precious, immortal soul.

Among the rudest and most savage people we find sparks of this sentiment. The old heathen held their mosts beautiful and attractive festivals in honor of the dead, and selected their most famous orators to chant the praises of the departed. The older nations of the east allowed this devotion to degenerate into ancestor-worship.

Our aboriginal Indians have thousands of quaint rites, varying with the numberless tribes into which they are divided, for the purpose of commemorating the dead and keeping alive in the hearts of the young the memory of the brave and glorious deeds of their departed chieftans and the beauty and virtues of their mothers.

A sentiment so universally exhibited must be deeply rooted in the human heart; it has its source, indeed, in the eternal youth of the soul which finds its counterpart in the ever renewed springtime of mother earth. The heart may be crushed and frozen by the sordid cares of life which bind it down with the numbness of scores of winters, and yet, as the glad awakening earth flings up its free arms to embrace the ever-renewing youth and newness of the spring-tide, "Hope springs eternal," and the soul bowed down by grief and care and even the weight of years, lifts itself up in the gladness of reawakened life to catch the joys of the newborn spring. The faint murmur of the bursting bud and blossom, the gurgling music of the brook, the drone of insects and the melodious voices of nature's feathered choristers all join to soothe the spirit and send a quickened pulse throughout the weary frame.

We look about for the dear ones wont to share life's joys with us. They are not visible to mortal eyes nor do they respond to our yearning call; but to the keener senses of love and memory they stand revealed so near that we can almost touch their garments; changeless, immortal, they tread strange and unexplored spheres, beckoning us ever upward and onward to higher and holier lives. And we can but keep their memory green, we can but salve the wounds in the sad hearts of those who survive them by enshrining in sweetest flowers the graves of all our loved ones gone before; even more ardently and intensely does the heart yearn to express itself towards our soldier dead and the yearning leads us to place garlands upon the graves of those whose heroic valor has won for them a country's love and gratitude.

Origin of Memorial day.

The American custom of decorating the graves of the soldier dead originated with the fair women of the southern states. If I mistake not, Alabama was the first to inaugurate the annual custom of observing a day as sacred to that purpose.

Beginning with the first anniversary of the close of the great struggle between the north and south, the ladies of the south, led by those of Alabama and Georgia, have held appropriate ceremonies each recurring spring, in honor of the beloved heroes who fell in the civil war. The early spring of the more genial climate of the gulf states brings its wealth of flowers in time to celebrate the memory of the dead during the month when the great armies of Lee and Johnston yielded to the overpowering forces of Grant and Sherman; but in the northern states Memorial Day comes a month later.

The 30th of May was chosen and formally set aside for the purpose on May 5, 1868, in an order to the Grand Army posts issued by Gen. John A. Logan, then commander of the Grand Army of the Republic. The general public took part in the ceremonies thus inaugurated and the custom was so pleasing to the people at large that within a few years most of the northern states had made the day a legal holiday, to be set aside during all time for the special observance of memorial services in honor of the dead soldiers.

There was at first inevitable bitterness and sectional rancor, but these sentiments were little felt between the veterans themselves who survived the war. They grappled with one another and recognized in brave antagonists foemen worthy of their steel, mutual respect soon ripened into esteem and confidence; the conflict had broadened, not narrowed their souls, and by degrees the annual festivities of Memorial Day have wiped out the bitter feelings engendered by internecine strife.

* * * * *

And the boys who followed the flag to the far-away Philippines and died beneath the Stars and Stripes—who stops to ask their state or section? It is enough that they are our soldiers, defenders of this great republic; and no honor is too great to pay to the memory of the American soldier. His prowess, his endurance, his fortitude and his courage have challenged the admiration of the world, and are equalled only by his tender generosity toward a fallen foe.

Today, after the suns and rains and dews of thirty-five years have called forth flowers to carpet the graves of the heroes who gave up their lives on the battlefields of the civil war, or in the hospitals crowded by the conflicts and hardships of the struggle, we are apt to forget what men of '61-'65 endured for their country. The shout of victory reverberating down the chain of time silences the moan of anguish which rose from the place over which brave columns charged. The picture presented to our imagination of bright uniformed hosts, gleaming swords and prancing steeds, obscure those other scenes when the angel of death came to claim the men whose graves we now decorate with flowers.

Lessons of Patriotism.

We would have our children learn the lesson of patriotism which comes from the bivouac, the tedious march and the battlefield. We would have them emulate the self-sacrifice of those men who so cheerfully left the office, the shop, the counting room or the plow to show their loyalty by fighting, and, if need be, dying for their country. Whether they fought beneath the Stars and Stripes or beneath the Southern Cross, they fought for what they conceived to be right, and sealed their loyalty with their blood.

If Egypt built pyramids to honor the memory of her tyrannical kings, it is fitting that America should keep green the memory of those who died in defense of the liberty our ancestors won by battling against a king. What other nation has such good cause for honoring its heroes as America?

Not to uphold dynasties or emperors and kings do our soldiers battle, but for eternal truth and justice, and to guarantee to all over whom the flag of our country floats the advantages of the blessings of the principles of the free republican government, which has made ours the leading one among the powerful nations of the earth. It is for this that American soldiers go forth cheerfully to endure the hardships of the soldier's life; to die, perhaps, the soldier's death.

* * * * *

The heroism of those whose graves we decorate, whether they be "The Boys of '61," or "The Boys of '98," is one of the bright jewels in the diadem that crowns the brow of American liberty. It is part of the heritage of every child born beneath our flag. Therefore, in honoring the men who died for the millions yet to come, for in giving testimony to the courage and loyalty of the men who sleep in soldiers' graves, we enhance the nation's glory and render the name American citizen of still more priceless value.

So long as nations, like individuals, are prone to forget the rights of contemporaries, war will be an unfortuante necessity. The question, then, for statesmen and humanitarians to consider is how best to avert the horrors of war.

In Gen. Washington's speech to both houses of congress, Jan. 8, 1790, we have the assurance of that great soldier and statesman that:

"To be prepared for war is one of the most effectual means of preserving peace."

The patriotism of American citizens renders it unnecessary to maintain such great armies as Europe seems forced to keep ready for action. But there are many other ways to prepare for war.

A nation whose people are ever ready to defend it against insult or aggression and to do battle for the right, commands universal respect.

"Eternal vigilance is the price of liberty," and not too great a price, our ancestors thought when at fearful odds they wrestled with a mighty foe, and like the stripling David came out of the conflict strong and free.

The destinies of nations are shaped by those who fight and die at their country's call. History is written in the blood of the brave and the true. But the manhood of a nation is formed by the hand that rocks the cradle. So long as American mothers teach their sons that the greatest possible privilege and the highest honor is to fight for country, its safety and its honor, so long shall we have a nation in whose honor, chivalry, glory and patriotism shall dominate. Would we check the greed for wealth and power, and stop the mad career of a mammon worship let us encourage the cultivation of high ideals and lofty ambitions. Let us cherish the memory of our dead heroes and while we minister to the necessities of the living, let us not forget the dead, but as each Memorial Day rolls round, let us scatter flowers above the sacred dust and renew our tributes of admiration and gratitude.

Motion and Color.

The relations between light and the eye are wonderful, and the rapidity of the vibrations of the atmosphere necessary to produce color sensations are amazing. To get the sensation of redness our eyes are affected 482,000,000 times in a second; of yellowness, 540,000,000, and of violet, 707,000,000. So that the seven-hued rainbow, whose firm and subtle flame is reared out of drops of water that are ever shifting, plays upon the human eye in a manner so astounding that the strongest mind might stager beneath the awful revelation.—London Opinion.

Releases and Appointments.

Releases.

Middle Tennessee conference.—L. R. Jensen, H. J. Fouiger, Jr.

Virginia conference—Geo. H. Emery.

Appointments.

Virginia conference—Isaac Clegg.

Transfers.

R. W. Smith, of the Chattanooga conference, has been called to labor in the office.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MAY 12, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	312	48	21	176	6	127	96	5	1	21	16	203	2	3	Chattanooga	Tennessee
Heber S. Olson	Virginia	43	1177	16	332	241	50	1026	410	98	4	26	64	755	2		Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	26	709	83	45	179	36	489	388	23	12	6	44	451			Centre	Kentucky
E. L. Pomeroy	East Tennessee	25	817	2	119	259	122	1174	812	52	3	32	47	629	1	2	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	31	1057	27	120	149	83	552	484	15		21	66	636		11	Columbus	Georgia
A. C. Strong	North Alabama	37	1123	39	230	204	31	774	741	57	3	20	64	781	2		Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	39	971	170	55	179	15	721	656	36	6	21	68	463	7	9	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	37	944	59	82	220	24	521	74	20	6	22	68	429		3	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	44	1345	100	181	223	49	136	79	5		11	44	611			Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	721	136	130	463	8	620	390	27	1	6	65	706		2	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	301	3	74	148	4	146	4	13	3	1	15	251	4	2	Ackerman	Mississippi
W. W. MacKay	East Kentucky	28	705	2	314	176	14	484	416	33	2	20	51	486	3	4	Barboursville	Kentucky
J. N. Miller	Louisiana	6	103	42	6	26		22	7	6	4	8	17	126			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	509	48	12	198	25	133	74	35	4	2	12	191		7	Camden	Alabama
Don C. Benson	North Kentucky	20	639	14	66	90	66	615	570	16		4	29	475		3	Louisville	Kentucky
L. M. Nebeker	Ohio	29	702	147	255	63	73	1395	90	42	5	26	28	467	3	1	539 Betts St., Cincinnati	Ohio

SKETCH OF PRESIDENT CANNON.

(From page 211.)

to give a liberal share of attention to the little ones, with whom he pleasantly converses. In this capacity he has exhibited marked tenacity of memory by calling each child of a household by name after a lapse of two or three years between a former and a later visit.

His love for and interest in his own progeny are hardly exceeded. This patriarchal instinct prompts him to group the members of his family and their branches around himself, he being the center of the aggregation. The wisdom of this is apparent. It is the process of patriarchal populous expansion. Its perpetuation means an incalculable wonderful result. So long as the organization and solidification are preserved, the accretion must necessarily be ceaseless. This practical effect of his personality is but one of numerous evidences of the communal tendency of his thoughts and far-reaching character of his ideals.

It must not be supposed that Brother Cannon's interest in and affection for children are merely of a centralized character. On the contrary, these sentiments are, with him, decidedly expansive. His work at the head and front of the Sunday School system, now so conspicuous a feature among the Latter-day Saints, places this beyond question. He took hold of this labor when the enterprise had scarce an existence as an organization. Now it extends to every settlement where the Saints are found, and has numbers of scattered branches in the nations abroad. I have no idea that this beneficent establishment has its equal in completeness and efficiency in the world. The spectacle presented by the Jubilee celebration held in the Tabernacle, Salt Lake City, Oct. 8th, 1899, was of such a character as to impress any intelligent beholder with this thought. Who can count the number of precious souls whose feet have been directed and maintained in the path of rectitude and salvation by the agency of this great institution? If the subject of this sketch had performed no other work in life than that which he has accomplished in connection with the Sunday School cause, it would entitle him to have his name handed down as a benefactor, to the latest generation. What he has produced under the blessing of God, through this agency, radiates beyond the limits of time and stretches into eternity, where the multiplication of its effects will parallel duration.

The man about whom I write has been conspicuous for the strength of his personal magnetism. As a rule he captivates those who come in contact with him. The influence of his personal atmosphere has not only been felt among his co-religionists, but has extended to all classes of men whom he has met in the world. I should say that he is a natural statesman. This has been virtually admitted by national characters of this Republic, while he occupied the position of Delegate to the Congress of the United States from the Territory of Utah, and since. While acting in that capacity he showed his usual appreciation of the necessity for familiarity with details. Not only did he acquaint himself with the functions of government and the features indicating the limitation lines between its different departments, but likewise with the names, constituencies, and some personal particulars regarding every member of each branch of the National Legislature. He was therefore regarded by his cotemporaries in that body as a kind of individual intelligence bureau. When any one member made inquiry of another about some particular Senator or member of Congress, it was by no means unusual for the gentleman interrogated to say, "I don't know. Inquire of Mr. Cannon from Utah. He seems to know everybody." This species of information was doubtless useful to the gentleman who possessed it. As a rule, men are pleased when they observe evidences of being remembered.

Running through the career of this striking character are strong evidences of his adherence to duty as he has understood it. This ideal has been sustained under circumstances that have demanded, at the time, much personal sacrifice. His responses to calls made upon him by his superiors in office in the Church of Christ have been prompt and unhesitating. I have found in my observation of men this statement of Carlyle to be unqualifiedly correct: "Great minds are respectfully obedient to all that is over them. Only small souls are otherwise."

The standard of the subject of this sketch in relation to charity has always been of the highest order. His exalted ideal in this respect has not only been exhibited in his public and private teachings, but, without doubt, is personally exemplified in his entire mortal career to the present. This eminent position regarding the most important subject that occupy human contemplation has undergone in him but a single change—a modification in his views in relation to those who have not practically occupied the same elevated moral position as himself.

Has Brother Cannon exhibited faults? Ask me if he is human. Imperfections are the lot of humanity. Where there is light there is shadow—the more brilliant the light the deeper the shadow appears by contrast. The failings of mere men of the world pass without notice, while the defects of individuals conspicuous for great qualities appear abnormally large by immediate contrast with their opposite. In this case I speak not of imperfections. They should be buried in oblivion by the overwhelming weight of his virtues.

ABOUT PEOPLE.

Only one man who served in the Confederate Senate during the war is now to be found in the United States Senate. That is Vest, of Missouri. When he retires the last of the Confederate Senators will have passed from public life.

When the Duke of Norfolk was about to depart from London for Africa he took his sword to the private chapel in the Roman Catholic Archbishop's house, where, according to an ancient rite, it was solemnly blessed before the altar by Cardinal Vaughan.

Miss Bessie Shirley, of Salt Lake City, owns and edits a mining journal. Though she is but 19 years old, she has established the paper herself, and has made a success of it. She makes weekly trips to all the neighboring mining centers in search of news, and wields a great deal of influence.

The Cynic.

The cynic is one who never sees a good quality in a man and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light; mousing for vermin and never seeing noble game.

The cynic puts all human actions into only two classes, openly bad and secretly bad; he holds that no man does a good thing except for profit; his insinuations and inuendoes fall indiscriminately upon every lovely thing like frost upon the flowers. If Mr. A is pronounced a religious man he will reply, "Yes, on Sundays." Mr. B has just joined the church. "Certainly, the elections are coming on." The minister of the Gospel is an example of diligence. "'Tis his trade." Thus his eye strains out every good quality and takes in only the bad. To him religion is hypocrisy, honesty only a preparation for fraud, virtue only a want of opportunity. The livelong day he will coolly sit with sneering lip, transfixing every character that is presented.

It is impossible to indulge in such habitual severity of opinion against our fellow-men without injuring the tenderness and delicacy of our own feelings. A man will be what his most cherished feelings are. If he encourage a noble generosity, every feeling will be enriched by it; if he nurse bitter and envenomed thoughts, his own spirit will absorb the poison, and he will crawl among men like a burnished adder whose life is mischief and whose errand is death.

He who hunts for flowers will find flowers, but he who hunts for weeds may find weeds. Let it be remembered that he who is not himself morally diseased will have no relish for disease in others. Reject then the morbid ambition of the cynic, or cease to call yourself a man.—Henry Ward Beecher.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JUNE 9, 1900. No. 28.

TRUTH SHALL TRIUMPH!

BY ELDER DAVID H. ELTON.

Oh! how glorious is the thought;
Truth shall triumph!
Tho' her course be dearly bought—
Truth shall triumph!
She, the victory shall win,
Over wickedness and sin,
Peace and righteousness bring in—
Truth shall triumph!

Tho' her foes are legion now—
Truth shall triumph!
To her every knee shall bow—
Truth shall triumph!
Wicked hosts may scoff and jeer,
Mock, revile, malign and sneer,
Still these joyful words we hear—
Truth shall triumph!

From the Heaven's comes the cry—
Truth shall triumph!
Echoed now from sky to sky—
Truth shall triumph!
Earth with this glad lay shall ring—
When the just behold their king.
Saints and angels shout and sing—
Truth shall triumph!

Hallelujah! swell the strain—
Truth shall triumph!
Jesus comes to earth again,
Truth shall triumph!
Comes in power 'mid realms of light,
Comes in majesty and might,
Comes to put our foes to flight—
Truth shall triumph!

Courage! servant of the Lord!
Truth shall triumph!
You've received His perfect word!
Truth shall triumph.
Fervent love your righteous shield,
Holy truth your sword to wield—
Meet the foe and never yield—
Truth shall triumph!

Elder Christo Hyldahl.

We take pleasure in presenting to the many readers of our southern "twinkler" a brief biographical sketch of the life of him whose gladsome, congenial features adorn and illuminate the fair page of this week's Star. Brother Hyldahl is known far and wide in the Southern States Mission, for the admirable characteristics which compose his being has made him friends wherever he has journeyed.

Born in the far-away, sunny land of Denmark, he naturally inherited those sterling traits which have ever characterized the sturdy inhabitants of the Scandinavian peninsula. His early life was spent in the land of his childhood, where he cheerfully assisted his parents in maintaining an honest livelihood. It was here that he was thoroughly schooled in the rigid school-room of stern experience, which training is ever beneficial, lasting and of priceless worth, although severe and exceedingly trying when endured and encountered. But he braved the trials, and with a will which knew no defeat, he successfully battled with the arduous duties of manual labor, rising victorious over every obstacle and difficulty. At the age of 16 he left his native country, Denmark, and sailed across the broad Atlantic, in company with his father. They settled in the thrifty city of Chicago, where our beloved brother labored assid-



ELDER CHRISTO HYLDAHL.

uously with muscle and sinew for five long years. His mother (Sister Hannah Sorenson, having embraced the Gospel some years prior to his emigration from Denmark) left her home in Utah and paid a visit to her husband and children in Chicago, for the purpose of carrying the good news of salvation, which she had been made the happy recipient of. The testimony of the dear mother rang in the ears of her son Christo as a familiar sound, and her words rested not alone on the ear, but he felt the sense as well as the sound, and they sank deep into his heart. Prompted by the remarkable impression which his mother's testimony had made, he decided to spend a season in the land where the despised people, called Mormons, dwell. He landed in Utah, and began a course of study in the Brigham Young Academy. It was while studying in this institution that he became thoroughly convinced of the truthfulness of the Gospel, which led him to implicitly yield obedience to the same.

In 1898, April 27, he received a call to fill a mission in the northern states and two weeks later found him in his field of labor, working as a traveling Elder in the city of Chicago. After spending six months in this capacity he was transferred to the Southern States Mission, where he occupied the position of commissary clerk and book-keeper. In March of '99 his beloved wife—Sister Allie Hyldahl—was appointed and set apart as a missionary to the Southern states. When the Chattanooga conference was duly organized in May, '99, Brother Hyldahl was selected as its president. In December of the same year he was released from this position, and appointed as a counselor to President Ben. E. Rich, to fill the vacancy occurred by the return to Utah of Elder Geo. A. Lyman. He has filled all his callings with signal ability and marked success. Having performed an honorable mission, he, in company with our much loved sister and faithful co-laborer, left Chattanooga for Chicago on May 31. We wish them God speed in their journey, success in all their undertakings, for we feel that they have performed their part well, and that the Lord has many rich and perfect gifts in store for them.

History of the Southern States Mission.

(Continued from Page 213.)

July, 1897.—Some slight attempts were made at mobbing South Carolina Elders in Georgia, but no serious results developed. Although this spirit of violence showed itself in the Conference just named, yet a feeling of comparative peace prevailed throughout the other parts of the mission. The Elders were permitted to hold many meetings and push the other work unmolestedly. This is in striking contrast to what the Elders were enabled to do during the protracted meeting season, only a few years previous.

Persecution in South Carolina had not ceased by any means. The following is but a brief account of mob violence near

Ridgeway, S. C.: The Ridgeway Branch Conference convened near Ridgeway, July 3d and 4th. Threats of violence to Saints and Elders had been made, but no attention was paid to them. On the night of the 3d inst. the church was burned by incendiaries. The Saints at once made preparations to rebuild their house, Brothers James A. Smith and R. E. Cleveland coming from Oconee county for the purpose of erecting it. Saturday, the 17th inst., these men were met in the road by James Harrell and R. W. Hollis, who cursed them, warning them to leave the county. That night the house of Brother W. W. Collins was fired into by unknown parties, about twenty buckshot entering the building, slightly wounding his daughter.

The night of July 24th, Elders Morris Wilson and Henry Behrman were visited by a mob of 120 drunken men while at the home of Mr. Lewis Branham, in Kershaw county, and warned to leave the country by August 1st. These Elders went to Columbia, where they were met by Samuel P. Oldham, the president of the Conference. Elders Oldham and Wilson called upon the Governor of the state, who assured them that they were entitled to protection. Elders Wilson and Behrman then returned to Fairfield county, and visited the Saints. Some hostile demonstrations were indulged in by the mob element, but they made no attempt to get the Elders until a later day.

Thirteen Elders arrived on the last day of the month and were assigned to various fields of labor.

August, 1897—President Kimball, on account of sickness, was unable to attend the Kentucky Conference, which began on the 7th inst. Elders John Woodmansee and Albert Matheson, who were laboring in the office, were sent by him to hold conference with the Elders. The Elders gathered at Junction Branch, Metcalfe county, in a frame meeting house with a seating capacity for about three hundred people. It was built by the Saints of that county, and at the beginning of this conference meeting it was dedicated by John F. Wakefield, President of the Kentucky Conference. There were in attendance not less than 1,000 people, which included about 100 Saints, some of whom had traveled from 150 to 175 miles to attend conference. On this occasion the spirit of the Lord was enjoyed in a rich measure by the speakers, to the edification of Elders, Saints and the public in general.

(To be Continued.)

The Morning.

The morning is the gate of day, and should be well guarded with prayer. It is one end of the thread on which the day's actions are strung, and should be well knotted with devotion. If we felt more the majesty of life we should be more careful of its mornings. He who rushes from his bed to his business and awaiteth not to worship is foolish as though he had not put on his clothes or cleansed his face, and as unwise as though he dashed into battle without arms or armor. Be it ours to bathe in the softly flowing river of communion with God before the heat of the wilderness and the burden of the way begin to oppress us.—Spurgeon.

Language.

A century ago, the French language was spoken by 10,000,000 more people than spoke the English tongue. Today the English leads. The figures are given as follows: The English language is spoken by 115,000,000 out of the world's inhabitants, Russian by 85,000,000 German by 80,000,000, French by 58,000,000, and Italian by 38,000,000.

AS IT WAS IN THE DAYS OF NOAH.

BY ELDER R. W. SMITH.

The Scriptures inform us that "as it was in the days of Noah, so shall it be in the days of the coming of the Son of Man." This being the case, it would be of great benefit to us to know something of the general conditions as they existed in those days, as it would enable us to contrast them with existing conditions of the present time and prove, or disprove, the claims which are being made in the world today to the effect that the coming of the Son of Man is nigh at hand—even at their doors.

This is a highly important question, and one that concerns most vitally every individual now living upon the face of the earth; and especially those who are interested in their soul's salvation. It is in view of this fact, and with a hope of doing good, that I offer a few remarks upon the subject.

The days of Noah are distinguished as being among the most remarkable of the world's history, from the fact that at that time the earth was entirely submerged in water, and totally depopulated with the exception of eight souls. This we understand was its water baptism, or cleansing by water. The days of the coming of Christ to reign on earth will mark the greatest epoch of the world's history since its creation, for the reason that at that time the consummation of the wicked is to take place, all things are to become new, and the earth is to receive its spiritual baptism or cleansing by fire.

The religious condition of the world today is very similar to that of Noah's day and time. This may be considered by some to be a very broad assertion. But allow me to remind you that the truth is very broad. Aye, so broad that the entire struggling, opposing, contending masses of humanity could unitedly stand upon it, if they would but consent to do so.

This assertion, however, is not made without sufficient reasons and evidence to back it, as will be seen by what follows.

Let us go back now to the days of Noah just prior to the flood, and examine into the true state of affairs with regard to the social and religious condition of the people of the world in general. Notwithstanding this people had with them a living oracle of God, who was in direct communication with the heavens, to give instruction and advice to them concerning their spiritual duties; yet we find that they gradually drifted from the truth, until finally they apostasized altogether from the teachings of the mouthpiece of God. This of course gave Satan full sway, and he lost no time in making complete havoc of the entire generation. They turned their attention entirely to the things of the world; they were marrying and giving in marriage, increasing in licentiousness and vice, as they increased in numbers, until they became so corrupt and wicked that the Lord determined to destroy them from the face of the earth. Not, however, did he carry this terrible decree into execution until He had given them ample time to repent of their sins and receive a remission thereof. He commissioned Noah to preach to the people, calling them to repentance and warning them of the terrible judgments which would shortly follow if they refused to do so. Noah went forth with the proclamation of the Lord as commanded; and how was he received?

Naturally we would think that his message would be received with the deepest gratitude and thankfulness by that condemned generation; but instead of this, they coldly rejected the Lord's anointed with his message of love, liberty and salvation, and thus lost the last chance of a reconciliation with their Father and God. Did Noah cease to warn them, and to urge upon them the great importance of his mission among them? No. Although branded as a fanatic, scorned as a heretic, hissed and jeered for believing what they considered such absurd nonsense, he labored diligently and incessantly for a period of one hundred and twenty years, and then only succeeded in convincing his three sons and their wives of the divinity of his mission, and the rest were swallowed up in the great deluge which followed. All that was good and desirable might have been enjoyed by this generation of people, had they so desired and lived for it. What was it that debarred them from the enjoyment of the blessings that might have been theirs? It was their persistent obstinacy in refusing to hearken to the commandments of God through His servants, and trusting in their own wisdom and learning to guide them through. Esteeming themselves far greater and wiser than any whom God might send to correct them in their manner of living and lead them into paths of rectitude and right.

Now cast your eye critically over the world and examine closely into the conditions as they exist today, and you will discover, as I have previously remarked, that they are strikingly similar to that day and time. The great masses of the people have become worldly; utilizing their time and talent in keeping up with the fashions of the day, and paying far more attention to the adornment and comfort of their bodies than to their moral and spiritual development, and the building up of the Kingdom of God on the earth. Those who profess to be followers of Christ are virtually in the same condition as were the antideluvians. They refuse to accept the God of Abraham, Isaac and Jacob as the God of today, and have substituted in His stead a God that has no body, parts nor passions. The Scriptures teach that in order to come to God we must first believe that He is; but modern Christianity teaches that He isn't. They claim that He is an immaterial being, and of course that means nothing; therefore they deny His existence. The Bible also speaks of a time when men would deny the only God that bought them, and it appears that that time has come. However, when we come to think about it, it becomes quite necessary on the part of our Christian friends to invent a new God, in order to be consistent with the rest of the improvements (?) which they have made upon the long-established order of heaven. For they have so perverted and changed the doctrines of the Bible that it would never do to retain the God of Abraham as the author of their faith and practice. It would never do to associate modern Christianity with the God of the Bible, for they could never agree worlds without end. Hence the necessity of a change in the person of the Deity. But I am digressing.

No doubt there are thousands today who, if you should remark in their hearing that the people of today were in very much the same condition as were the antideluvians, would throw up their hands in horror and say, "Oh, no! That cannot possibly be true! This is a day of progression and advancement. The people are becoming educated and enlightened at the present time, and are far in advance of any generation that has ever lived upon the earth." It is quite true;

the world is advancing and making rapid progress along certain lines, but what are they? Is it progressing religiously? No, verily, no. Religion is loosing its hold upon the minds of the people every day. There never was a time in the history of man when such confusion, contention, discord and disunion existed among religious classes, as we see before us at the present time.

This proves that the churches of today are transgressing and not abiding in the doctrine of Christ. For if they abide in the doctrine of Christ, John says they have both the Father and the Son; and if they had the Father and the Son, such confusion and contention would not exist, for God positively declares that "He is not the author of confusion but of peace." (I Cor. 14, 33.) Therefore we can come to no other conclusion than that "the earth is defiled under the inhabitants thereof, for they have transgressed the laws, changed the ordinances, broken the everlasting covenant;" and except they repent of their sins and turn unto the Lord they will meet a fate similar to that of the antideluvians, for the Lord God hath spoken it.

If we could lift the veil from this earth of ours for just a moment, and get one glance at the corrupt condition of the majority of the people, our hearts would grow sick and faint within us at the horrible spectacle which would meet our gaze. Sin, corruption, wickedness in every imaginable form fills the earth, which we would see if we were permitted to glance behind the scenes. One of the lines upon which the world is making the most rapid progress is the art of concealing sin. And one of the most impenetrable shields for sin now in use to baffle the public gaze and keep down suspicion, is the cloak of religion. The wearing of this shield has become quite popular in the world today, especially among the up-to-date, fashionable classes. There is enough sin, however, open and above board to occupy our attention without going into its secret hiding places to create a reformation.

The people of today are drifting into darkness, rather than gaining light. They cleave to darkness and shun the light. And why? Because the light would reveal them as they are, and that is what they wish to conceal. "Men love darkness because their deeds are evil."

Today pride and ambition have taken the place of virtue and godliness. Licentiousness walks the earth unbridled. Vice flaunts itself upon the streets. Pomp and pride exist where virtue would be ashamed to set her feet. And when a Prophet of the living God steps forth and declares that God has again spoken from the heavens, and that He is displeased with the actions of the children of men and desires them to repent and work works of righteousness, lest He should come and smite the earth with a curse; and that the great and dreadful day of the Lord is nigh at hand, when the Son of Man will come to execute judgment upon the earth; and to punish with everlasting destruction from the presence of God all those who know not God and have obeyed not the Gospel of our Lord Jesus Christ. He is ridiculed and mocked on every hand, hissed and jeered at and branded as a fanatical fool, unfit for the association of fashionable Christians. And those few honest-hearted who heed the glad message, and unite themselves with the armies of Israel to wield the sword of the Spirit in the defence of truth, are classed as deluded fanatics and not fit for the companionship of respectable people. How similar are the conditions at the present time to those of Noah's day.

There was a living Prophet of God upon the earth in the days of Noah, and Christ said that it should be the same in the days of His second coming. In the days of Noah there were eight souls saved out of the whole world. Few, wasn't it, comparatively speaking, with the number of inhabitants then upon the earth? How many today are following the straight and narrow way mapped out by our Lord and Savior? According to the words of Christ, should we look for the biggest crowd in searching for the people of God? "Straight is the gate and narrow is the way that leadeth unto life, and few there be that find it."

The burden of Noah's mission was to expose the wickedness of the people and call them to repentance. He did so and incurred the displeasure of the entire populace, and persecution followed.

The same burden rests upon the shoulders of the servants of God today, and in the discharge of their bounden duty, they encounter the same, or greater opposition. This is but natural, however, as the same cause always produces the same effects. Let all mankind awaken from their sleepy condition and prepare for the second advent of the Messiah, for He has warned us that He would come as a thief in the night, and at a time when He was least expected. And when He shall make His appearance He will "gather His wheat into the garner, but He will burn up the chaff with unquenchable fire." "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."

Services at the Salt Lake Tabernacle.

Elder W. H. Chamberlain, a recently returned Elder from the Society Islands, was the first speaker. He opened by saying that the children of men had been separted from the courts on high, that through trials and temptations that they might appreciate their heavenly home. So it was in the far-off islands of the sea. It was glorious to be home again, to hear the choir and to be among friends and kindred.

The speaker read from the fourth chapter of Nephi, in the Book of Mormon, wherein the prophet Nephi is grateful to the Lord for the light He had given him, and also bewails his own weakness. The Prophet also speaks of the power of the Lord made manifest in his behalf.

The speaker stated that it was while reading such noble thoughts and sentiments that he formed an attachment to the descendants of the Prophet Lehi. He had had the pleasure of laboring among some of them. These people were people of Israel because they naturally believe in God, and many of them embrace the Gospel.

Elder Chamberlain stated that, before going on his mission, he had expended his energies along other lines, and was not anxious to be called, but one morning, just before he awoke, he dreamed that he had been called on a mission, and it awakened within him a great love for the Gospel, and within one hour from that time he received his call.

The first "Mormon" Elders landed on the Society Islands in 1843. Many of the natives of that group have embraced the Gospel and they are generally faithful. The speaker had been in the islands nearly three years, and the Elders there are very energetic.

He had experienced the influence of the Holy Ghost, and he knew that it surpassed any other feelings that he had ever experienced. Feeling, said the speaker, is the basis of belief, and the Later-Day Saints must be in harmony with God to experience the feelings that they enjoy. Elder Chamberlain closed by bearing an earnest testimony, and expressing a warm desire for the blessings of the Lord upon the people.

By request of President Cannon, Elder Chamberlain spoke briefly in the native tongue of the Society Islands.

President George Q. Cannon.

President George Q. Cannon next addressed the assemblage, and in opening stated that he had been much interested in the testimony of the preceding speaker. He said that there were many words used by the natives of the Society Islands that were identical with some contained in the Hawaiian language. These people also have customs similar to the ancient Hebrew rites, showing that they are of the house of Israel.

The speaker stated that when the more enlightened men throughout Christianity embraced the Gospel, and then fell away into sin, they generally become very bitter towards the church, but the Polynesian people may embrace the Gospel and fall into sin, and after a lapse of years, repent and come back to the church apparently with as much faith as ever.

The Indians are natural Latter-Day Saints; even where they are indoctrinated with sectarian ideas they readily embrace the Gospel.

President Cannon spoke of the authority that is embodied in the priesthood of the Son of God. The "Mormons," said he, are a peculiar people, and one thing that tourists notice of is that the Latter-Day Saints are a mixed people, that they have come from all parts of the world, and this, said the speaker, is one of the strongest testimonies of the work of God, this gathering of people from all parts of the world.

Joseph Smith started out with the assertion that all the churches were wrong, but that God would restore His church. This was a most remarkable statement to make. It was the universal belief throughout Christendom that the Bible was all that was necessary to gain salvation. Joseph Smith claimed that he had received authority that was held by the ancient servants of God. Men who had never been taught in theology, were ordained by Joseph Smith to go out and preach the Gospel, with the result that people were converted and the Spirit of God descended upon them, and the gifts that had been enjoyed in ancient days were again experienced. Nearly every land has furnished its quota of believers in the message brought by Joseph Smith. Whenever the Gospel has been embraced the gifts of the gospel have been enjoyed, and it is that which united the people together.

There is nothing that can be met with anywhere that can be compared with the organization of the "Mormon" Church.

The speaker had witnessed hundreds of people gather in cathedrals and worship with apparent sincerity, yet in their midst vice abounded and unvirtuos people were numerous. What good is religion if it does not make a man honest and virtious. Virtue, declared the speaker, has nearly fled from the earth. He thanked God from his heart that he had the revealed principles of righteousness and purity. If it were not for the few Latter-Day Saints who hold to virtue, the world would be lost. Latter-Day Saints must be a virtuous people, if not they will be destroyed. The young people must be trained in purity and virtue, for as sure as God lives, those who indulge in unholy practices will be destroyed, as the antediluvians were detroyed, not by water, but destructions that will be as universal in their effect. God will destroy mankind if they do not repent. The wicked shall be destroyed, with their knowledge of evil, and the Latter-Day Saints will share in these destructions if they do not remain pure and upright.

The Gospel was restored that all who love truth and righteousness and virtue may be gathered out from among the wicked.

The choir sang the anthem, "Lift up your heads, oh ye gates."

Benediction was pronounced by President Jos. E. Taylor.

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SATURDAY, JUNE 9, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

HONORABLY RELEASED.

This week's issue announces the release of Elder Jeremiah Stokes, Jr., from labors in the Southern States. Elder Stokes carries with him the love, respect and high esteem of all who knew him. As an Elder in the van of Truth, he was valiant, steadfast, industrious and faithful; and those who have been honored with the privilege of being associated with him in the ministry, speak of him in the highest commendable terms. He was gentle, lovable, kind, good-natured; yet was he firm in his convictions of the truth, fixed in his purposes to do the right, and earnest in his efforts to convert souls to the ways of righteousness and peace. The last five months of his mission were spent in the office, where he labored assiduously for the cause which we are engaged in promulgating. May God bless him, the Holy Spirit attend him, and happiness and success be his to enjoy.

"WHAT WERE HIS RESOURCES?"

The Apostle Paul, in writing to the beloved Timothy, makes this emphatic declaration: "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. 3:16, 17). New England agnosticism and higher criticism of the written word—the Holy Bible—apparently do not care to accept these words, spoken by a true servant of the Lord Jesus in simple, plain, unequivocal language. Our reason for making this assertion is, that Rev. Lyman Abbott, who succeeded Henry Ward Beecher, in a recent public address delivered in Boston, declared that the Book of Genesis was a myth—a legend written before the flood by some unknown Prophet—and that it was impossible for Moses to have known of the things that transpired 2,000 years before he was born, and he asks: "What were his resources if they were not legends and myths?" We do not wish to take issue with the learned divine of Plymouth, but merely desire to say a word in defense of the good "Old Book," and, if possible, bring to light some of the "resources" which the Prophet Moses—"God's first pen," had access to, and which the "great preacher" overlooked in his eagerness to foster Higher Criticism.

Let us first see the prominence given the Prophet Moses over those other Prophets of Old Testament times. The Lord Jesus, when giving the parable of Lazarus and the rich man, said, "If they will not believe Moses and the Prophets, neither will they believe though one rose from the dead." Yes! and furthermore He gave the Jews to understand that the rejection of His message was due to their not believing the words of Moses, for, said He, "Had ye believed Moses, ye would have believed me; for he wrote of me." The words of the Savior certainly gives Moses a prominent position in the ranks of holy men and inspired seers, and when we learn that the Lord gave unto him the laws and statutes by which the children of Israel were to be governed; that it was Moses who was intrusted with the tables of stone upon which were written the ten commandments by the finger of God; that it was Moses who stood in the presence of our Eternal Father when the law was thundered from Mount Sinai during that wonderful display of divine power and majestic glory; that it was Moses who stood on the mount of transfiguration when our Lord was transfigured and glorified in the presence of the Apostles—Peter, James and John; and that it was Moses of whom the Apostle Paul testified as being faithful as a testimony of those things which were to come after; when we learn all these important events in which the Prophet Moses figured so conspicuously, we are at least convinced of this fact: that he was the vicegerent of the Almighty, and inspired Prophet of the Most High God. This being true, why not give him credit for having wrote all the books known to us as the Pentateuch? How can we believe the New Testament (which the reverend gentleman professes to accept) and at the same time endeavor to demolish and destroy the Old Testament, when the one is revealed and made known in the other? It is altogether inconsistent to indulge in such vain sophistry. Christ and His Apostles accepted the "Law and the Prophets"—the Old Testament—they read from it, preached from it, and from it proved their doctrine and their mission, holy and divine. Peter says that in the days of Noah eight souls were saved by water, while the disobedient perished in the flood. This exactly corroborates with the record given in Genesis, which was written by the hand of Moses. If the account given by Moses is incorrect, then Peter—that stalwart giant for truth—was hoodwinked by a false history, and was also guilty of fostering and maintaining the error by quoting it as authentic unto others. Would it be plausible or feasible to suppose that Peter—blest with the gift of the Holy Ghost, endowed with power from on high, commissioned by the Lord Jesus, and placed at the head of the twelve Apostles—would indulge in "legends," "myths," fables, and the like? It does not appear reasonable to have such vain, erroneous suppositions. Peter possessed, as all true servants of God do, the power to discern between right and wrong; truth and error; good and evil.

But to return to the question of the pastor at Plymouth: "What were his resources, if they were not legends and myths?" Let us see; Jude says something touching upon this subject which may interest us somewhat, and throw a ray of inspired light upon the question. Here are his words, "And Enoch also, the seventh from Adam, prophesied of these, saying, the Lord cometh with ten thousand of His saints." If Jude, living at a period some 2,000 years after the flood, understood and knew of the prophesies of Enoch, who was only the seventh in descent from Adam, is it not quite consistent and reasonable to believe that Moses had the writings of this holy man Enoch before him when he wrote the book of Genesis? If Enoch—just and righteous seer—prophesied of the coming of Christ—why should these prophesies be hid from Moses, when God had called him to be a leader and a Prophet unto Israel? We understand "the Gospel was preached unto Abraham." (Gal. 3:8.) Abraham came on the scene of action before Moses, and so he (Moses) had another resource, without giving heed to "legends and myths." This would give the faithful Moses at least two most worthy and divinely reliable witnesses, from whom he could gather facts and incidents as material for the composition of the former part of Genesis—at least that portion that bears record of events which transpired in their own day, and previous to their birth.

Moreover when we come to understand that Moses walked and talked with God, and that he was blessed with revelation and inspiration, being in communion with the heavens, and in close touch and intercourse with his Creator, we can very readily see that his resources were of the very best and most substantial nature. Could one desire a more worthy source of edification than to be privileged to have access to the teachings of the righteous Enoch and the faithful Abraham, together with the choice, divine gift of conversing "face to face" with his Maker—the just and merciful law-giver? No! for the latter—revelation—is the surest and best means of enlightenment and correctness, in any line of study or branch of science.

When we gather with the righteous and the blest in that bright, eternal city of the New Jerusalem; when the earth shall be as a sea of glass, being full of the glory of God; we shall hear the heavenly choir chanting in sweet melody the songs we love so dear, and, among other beautiful hymns which fall upon the ear, filling the heart with joy and the soul with gladness, shall be heard "the

song of Moses, the servant of God, and the song of the Lamb, saying, Great and marvelous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of Saints." (Rev. 15:3.) Yes, and when we shall hear this angelic strain by heavenly beings sung, then shall we know, even as the Apostle John states, that Moses is a "servant of God," and, as such, he demands our love, respect, honor, and confidence. Perhaps when we meet him in that home of peace and bliss, we shall find that his resources were many, and that he had access to a great many sacred rolls and holy books, which we today are lacking. The young and tender mind is so apt to become infected and infatuated with this Scripture-destroying, seductive influence, known as Higher Criticism, that we feel to say, Let reason weigh the mountains, count the planets, and measure the distance from earth to sun, but in matters pertaining to the divinity, sacredness, and authorship of Scriptural writings, let revelation speak. She hath spoken, and we know that Moses did write the books accorded him in the Bible; therefore let us stand by the good word of God, accept the writings of inspired seers as holy and true, and not quibble and say, "Where were his resources."

THE ELDERS DEFENDED.

In another part of this week's issue we are pleased to publish an article written by a Virginian in behalf of the Elders. The writer is not of our faith, yet feels a desire to do something to lessen the unjust persecutions heaped upon the Elders. We take the liberty of quoting from the letter accompanying the able article: "I am endeavoring to do my duty in the sphere where God has placed me." "I have great sympathy for these men who are subjected to such harsh criticisms—such cruel hardships, and I would like to feel that I had done something (though of course it is very little) to lessen their burdens." "I know they do not deserve such treatment as they have received, and are still receiving." "Many of the Elders have stayed with us; some while canvassing in this county, others who have been journeying through our neighborhood. I always found them humble, meek, deserving Christians." "I thought that this article would have more weight if published in one of our papers, so I sent it to a church periodical, but they refused to publish it—said it was unsuitable for their columns."

That the article was not suitable for the church paper is no surprise to us, for these good Christian editors do not care to deal out justice to the much hated Mormon Elders. No, they prefer to have false articles stain their inspired (?) pages, in an endeavor to darken the minds of the people in regard to the true religion of Christ, as taught and practiced by the Church of Jesus Christ of Latter-day Saints.

DEMISE OF JOHN JAQUES.

Deseret News.

John Jaques died at his home, 530 East South Temple street, at 6 o'clock last evening of Bright's disease, after an illness of seven weeks. Prior to the attack of that dreadful malady Mr. Jaques had been a very healthy and active man, and the rapidity with which the disease sapped his vitality and laid him low, was remarkable. John Jaques was the assistant historian of the Church of Jesus Christ of Latter-day Saints, and general Church recorder. In those positions he was eminently efficient.

He was born in Market Bosworth, Leicestershire, England, on Jan. 7, 1827, and had consequently attained to a ripe old age. In his youth he joined the "Mormon" Church, and emigrated to Utah in 1856, being a member of the famous handcart company. His brave heart and cheerful nature did much towards encouraging the more despondent members of the company. When a young man he evinced no mean literary ability, and was given a position on the Millennial Star, then located in London. He held that position until his departure for Utah.

Soon after his arrival in Salt Lake, Mr. Jaques secured a position on the Daily Telegraph, which was published by T. B. H. Stenhouse. He followed the paper to Ogden, but subsequently accepted the position of associate editor of the Deseret News. His work was always satisfactory, being a careful, painstaking writer, and at the same time forceful. After serving the News a few years he was called to a postition in the historian's office, where he labored carefully and assiduously during the remainder of his life. He rose to the position of assistant Church historian and general Church recorder in October, 1881.

John Jaques was a strong man, his abilities rising high above the average. He was useful wherever he was placed, and performed several missions abroad. He was the author of the catechism, a most valuable work for the children of the Saints.

Accept Your Lot.

A plow in the shop, polished and equipped, wanted a field. It understood its mission—to stir the ground and kill the weeds and make the corn grow. So it received a call. But it was not a promising field. The ground was hard, and there were stumps and stones. The corn was not thrifty, but the weeds were. The plow had expected mellow soil, and a luxuriant growth of good things. So it was discouraged and resigned. At last another field was found, but there were clods and weeds and hardened soil in it also; so the plow again resigned. And thus it went from field to field till plowing time was past. Now the plow is on the shelf in the barn.—St. Louis Observer.

Quantity or Quality?

The Presbyterian general assembly is reported to have declared that the supply offering for the ministry is insufficient. This is contrary to the popular impression, which has it that there are more applicants for positions as clergymen than there are profitable pulpits. But possibly the Presbyterian sages were talking about the quality rather than quantity of the theological students. The quality may be "insufficient," while the quantity is abundant. The point should be cleared up. Whenever there is a profitable pulpit vacant—always remembering the qualification profitable—there is a rush for it, which indicates, strange to say, that in the minds of modern preachers, the laborers are plentiful, while the harvest—in dollars—is scarce.

Sorrow's Lesson.

'Tis well all souls were made to suffer,
That each for others' woes might feel;
For pain unlocks the door of mercy—
So learns the wounding hand to heal.
—O. F. Whitney.

CHARACTER OF BRIGHAM YOUNG.

Hon. Thomas Fitch, a non-Mormon, speaks eloquently of the great founder, at the Anniversary Celebration, Salt Lake City June 1, 1900.

(Extracts from Deseret News.)

My friends, the man whose birth we commemorate and whose memory we honor today was known to me not through the report of others, but with an intimacy born of the relation of lawyer and client, an intimacy which soon ripened into a friendship which continued until he passed into the beyond. A quarter of a century has gone since he bade me farewell with a blessing which, although not of his creed, I did not scorn, yet his vital and vigorous personality seems as if it were here today, throbbing with life and strong in purpose.

It is such perceptions as these of the continued existence of those who have journeyed on that—without help from the dogmas of theologians, and without hindrance from the greater dogmas of scientists—come to us at times, and then with an intuition that is higher than reason we are convinced that our little life here is not rounded with a sleep, that it does not moulder to ashes in the dark house or perish in the incinerating flame, but that it goes out to broader fields of effort, to grander cycles of time, to worlds before which this world shall pale as a star pales in the presence of the morning.

This is no time nor place to speak either in criticism or in defense of the religious faith in which and by which Brigham Young lived and died, nor of the peculiar tenet of that faith which excited the animosity and inspired the hostile action of the religious and political world of America.

Yet it may not be unfitting to remark in this connection that while "the Lord loveth those whom he chasteneth," it often happens that the chastened ones do not immediately reciprocate the affection. History is filled with examples of people who have accepted in good faith the results of defeat on the battlefield or at the ballot box, or in the court room, and who yet have not hastened to love and reward those who, in their opinion, had "despitefully used them." Much of the prejudice that has been created and kept alive in the east against the people of Utah has resulted in part from the selfish obstinacy of a few Latter-day Saints who have preferred adherence to their own opinions to the welfare of their people; but it has resulted also from the unphilosophical unwillingness of some of those who successfully conducted the campaign against Utah's peculiar institution to content themselves with the moral results of their victory.

Time will correct all this. It will appear to all who study the situation without prejudice that the practice of plural marriage is at an end, and the missionary zeal of the misinformed will abate when this utter extinction becomes apparent to the world.

With it will disappear all that is objectionable in the religion of the Latter-day Saints, and the people of Utah will no longer be subject to criticism on account of their domestic relations. The civilized world has reached the conclusion that belief is not a matter of volition, that the will of man cannot dominate his brain, and that it is not given to priest or philos-

opher to sit in judgment upon any faith in the hereafter which restrains the evil passions and uplifts the purposes of mankind.

Heredity, environment, education, all contribute to fashion our beliefs and unbeliefs. The profoundest intellects of the orient accept the teachings of Buddah, of Confucius, or of Zoroaster. Scholars and statesmen proclaim that there is but one God and Mahomet is His prophet, and those who are now in the youth of their old age can recall the days when any sect of the Christian church would have expelled from its membership any one who dared to doubt the literal truth of the story of the sun's obedience to Joshua, or the narrative of the muscular exploits of Sampson, or the tale of the sojourn of Jonah in the interior of the whale, or the absolute verity of any of the numerous allegories of the divine philosophy.

The faith of the Latter-day Saints with polygamy eliminated differs but little in spirit or in detail from any evangelical creed. Its followers accept the ten messages of the thunder as the origin of all law for human government, they sit reverently at the feet of the crucified Christ, and their belief in the revelations of their prophets is as reasonable as many features of the creed of Christendom.

Indeed, the logicians, the skeptics and the theologians may all suggest that if revelation from God to man be a truth at all, why should it have ceased nineteen hundred years ago? Why should it not have continued until the present time through such inspired ones as might be selected by the Almighty as batteries to receive and interpret His message to mankind?

An effort—should effort be anywhere made—to now place the people of Utah under a cloud because of their theological idiosyncracies will fail—utterly. The world is moving into the new century. It has left behind it the rusted racks of Torquemada, the cold ashes of the fagot in which Socrates roasted, and the wrecks of the pillories in which the Puritans tortured the Quakers.

Brigham Young lived according to his light, and no prophet, priest or seer in all history was more sincere than he in believing that the light came from above. His spiritual and material systems were both engraftures upon a Puritan tree. He was a Vermont Pericles, an American Cromwell, a western Columbus; but he was above all the very incarnation of the Puritan idea.

The Pilgrims launched boldly out into the Atlantic and trusted God. The Pilgrim spirit was not confined to any religion or race. Lord Bacon was a Puritan in spirit, for as he takes his proud march down the centuries he may lay one hand on the steam engine and the other on the dynamo, and say, "These are mine, for I taught you how to invent." Columbus was imbued with the Puritan spirit when he made the historic reply to his remonstrating first officer—

"What shall I say, great captain, say,
If we sight naught but sea at dawn?
Why you shall say at break of day,
Sail, sail on, sail on and on."

Brigham Young, like his Athenian prototype, was formative in his ideas. He was a masculine man. He was instinctively an architect—a builder—a creator. He loved to plan houses, to organize industries, to provide for the erection of mills and factories. The overland railroad and telegraph lines through Utah, and the great irrigating canals were constructed under his guidance.

He would tolerate no slighting or inefficient work. Every stone in the temple from foundation to spire was cut to exactly fit its place. While a part of the foundation was being laid President Young was absent. On his return he visited the work and noticed a mason placing "spawls' or chips of granite under one of the blocks. "What is that for?' he inquired. 'In order to make the stone level,' was the reply. "How much of that kind of work has been done?" he sternly asked. "All the way down," was the answer. "Then," said he, 'tear it out all of the way down and begin over. Make every stone fit its neighbor, and stand level without any 'spawls,' and when the stones don't fit cut and shape them until they will fit.'

He had the patience with small annoyances that is an attribute of a great and placid soul. He brushed away the gad-flies instead of trying to crush them. His suaviter in modo was superb, but the forties in re was behind it. Beneath the velvet glove was the grip of steel. He was the Cromwell of his people, the lord protector of his realm. He had the same desire as the great covenanter for the freedom of his creed and clan; the same intense belief in the righteousness and wisdom of his own institutions; the same intolerance of interference with his methods; the same instincts of leadership; the same love of power.

A thousand miles toward the sunrise the Missouri rolls its turbid flood, yet in thirty-six hours we may journey here from there in a luxurious car. But the men and women who founded this commonwealth plodded for weary weeks across alkaline deserts under the fierce throbbing light, and over mountains torn from the tortured breast of chaos and thrown away upon the world. Footsore and weary, yet submissive to discipline and undaunted of soul, they faced the storm and the savage of the desert and disease, with the spirit of the Spartans whose messages to the ages is graven upon the rocks of Thermopylae:

'Go stranger, and in Lacedemonia tell,
That here, obedient to her laws we fell."

And ever in the vanguard was the leader—comforting, cheering, advising and encouraging his band, and with brave and prophetic messages inspiring them even as Napoleon inspired his troops when he said: "Soldiers, from the heights of yonder pyramids forty centuries look down upon you." The foliaged avenues and gardened palaces of the capital of Utah—the most beautiful city in the United States—were planned and planted under the direction of Brigham Young, and this magnificent pavillion—unrivaled in Europe or America—where the ozone of mountain heights mingles with the sweet salt breath of an inland sea is an offspring of his policy of improving every natural advantage of Utah.

President Young was an ardent and persistent advocate and helper of the cause of education. He was an architect of States as of temples, and in the erection of both he provided for the future. He knew that no edifice, whether of character or of granite, can be erected without a solid foundation, and that the education of the school room is the foundation of the house of life.

Under President Young's direction education of children extended to morals and manners as well as music and mathematics. The boys in Zion's schools did not smoke cigarettes during recess. Slander and malicious gossip were strangers in the homes of Utah, and there was ever a single standard of morality for men and women. The head of the Latted-Day Saints advised his young people to aim high, and make a point of reaching their aim, and if they fell below it to go at it again wtih redoubled zeal, for he knew that high and inflexible purpose is truth upon a cycle, swift, silent and sure to get there.

In private conversation as in public speech President Young's words were apt and to the point, and he aboundoned in homely and forceful metaphors. Said he, in my presence, to a young man who sought his counsel: "No man can make it rain, but any man can keep his platter right side up, so as to get some of it when it does rain." To another he remarked: "Be sure there is something you can do thoroughly well, and it is your business to find out what that something is. Don't fritter away your time by attempting the impossible. Remember that genius is often judgment." The enthusiastic Methodist brother who was haunted day and night by letters "G. P. C.," believed that it was a divine call to "Go Preach Christ." But, after his ministrations had driven away the congregation, he concluded that the letters really meant "go plant corn."

The history of Brigham Young has, except in Utah, been written by his enemies, who have allowed their hatred of one feature of the strange new faith which he preached and practiced to blind them to his greatness and goodness. He wronged no man. He lied to no man. He kept the faith with all men. He was just and generous, and charitable. He was loyal to his people, his country and his convictions of right. He was gentle and courteous. He was wise in counsel and fearless and unwavering in action. He ought not to be judged by ordinary standards.

No men and women in all this land are more progressive than are those of Utah. They do not resemble the man of whom Douglas Jerrold said, "He can never fully relish the new moon out of respect for that honorable institution the old one." The Latter-Day Saints have adopted some valuable legal and social reforms. When an advanced thought presents itself they do not telephone for police protection, they give it hospitable welcome. They limit by law the hours of labor; they compel the manager of stores to provide seats for female help; they prohibit blacklisting; they make wages a preferred debt, and exempt them from garnishment; they have modified the common law injustice which denies redress against the employer to the employee injured through the negligence of a fellow servant; they punish those who overwork or underfeed dumb animals; they were pioneers in establishing woman suffrage, and their legislatures have never yet sold a senatorial toga.

I have already sugested that the Puritan spirit has ever pervaded and controlled not only the spiritual and intellectual but the economic life of Utah. Brigham Young adopted the plan of building villages in which those who tilled the soil should live, and whence they would go forth to their labors in the surrounding fields. In the early New England settlements this method was adopted for more efficient defense against the Indians, with whom the colonists were usually so unfriendly that Lowell was impelled to say that "the Pilgrim fathers first fell upon their knees and then fell upon the aborigines." President Young's motive was to guard the young men and women against the discontent engendered by lonely and isolated lives, and to make farm life attractive by affording opportunity for social gatherings and rational amusements.

It has sometimes been charged against Brigham Young that he was disloyal to the government of the United States. This unjust aspersion rests solely upon the conjectures of his enemies, for there cannot be found a single authenticated act of utterance of his to sustain the accusation. When demand was made by President Polk upon the scattered, hunted, and depleted fugitives from Nauvoo for a battalion of 500 men for the Mexican war, Brigham Young replied without hesitation: "You shall have your battalion, Capt. Allen, and if there are not young men enough we will take the old men, and if they are not enough we will take the women." The battalion was raised without delay, and on the eve of its departure the leader of his people said to them: "I want to say to every man that the Constitution of the United States, as framed by our fathers, was dictated, was revealed, was put into their hearts by the Almighty, and I tell you in the name of Jesus Christ, it is as good as I ever could ask for. I say unto you, magnify the laws. There is no law in the United States or in the Constitution but I am ready to make honorable."

The loyalty which Brigham Young

proclaimed in those early days he maintained unto the end. In 1872, when his liberty and his life were menaced by those who were using the forms of law to compass their designs, there were some among his own people who advised resistance, and some who advised flight, but he promptly rebuked all such counsel. He held his American citizenship, as among the most valued of his possessions. Once, when it was learned that an indictment for a non-bailable crime had been found against him by a picked and packed grand jury, and that he would soon be arrested and probably incarcerated at Camp Douglas, a prominent member of his church said to him in my presence: "President Young, remember the fate of Joseph Smith. Do not place yourself in the power of merciless enemies. From this room the road is open to you unto a safe retreat in the mountains of Mexico, and there are not enough deputy marshals or troops in Utah to overtake or capture you." The grand old man arose, and outstretched his arm with that gesture of mingled patience and power which the artist has presented in his statue, and exclaimed: "No, brethren, there is no road open for me in which to travel as a fugitive from my people or my country. I will meet these false accusers face to face and defend myself to the uttermost. The Supreme Court of the United States will give us justice, and God will not desert me."

The cities of Utah today with their hundreds of miles of graded and shaded avenues, with their iron arms reaching out for the traffic of a mountain empire, with their glowing furnaces, their clanking forges, their humming factories, their miles of costly and beautiful homes, their palaces of art and industry and trade, their trolley cars propelled by prisoned waterfalls—all lived in the brain of Brigham Young when—53 years ago—he looked from the summit of Big Mountain upon the Salt Lake valley, and exclaimed: "Enough, this is the right place, drive on."

The age through which we have passed is but the herald of the age upon which we are entering. The pioneers have broken the path, it is for you, oh, young men and women of today, to follow. It is for you to lay check upon the wrong, to give encouragement and direction to the right, to place all your resources under contribution, to develop the posisbilities within you, to train your hands to the magnetic needle of self-government, to broaden your mantle of charity, to strengthen your discernment of error, to teach yourselves self-restraint and self-control.

The lesson that may be drawn from the life which we honor this day is that it is best to be patient, to be wise, to be strong, to be brave, to be hopeful, and—above all—to be good. Virtue is surely its own reward. It may be that in our earth-life it is sometimes the only reward that virtue ever receives, yet it is a reward nevertheless. I am neither sage, moralist, nor preacher, but I have found in a life that has mainly been one of toil and battle, that the success or gratification which comes from disregard of the higher and better impulses of the soul is always uncompensating. Such fruit will ever be Dead Sea apples—ashes and dust.

The bronzes of conquest on the column Vendome in Paris perpetuate the memory of triumphs won by Napoleon, who desolated a world that he might illumine a throne. But no story of blood or tears mars the harmony of the greeting which all Utah sends today, even into the All Hail Hereafter, to the leader whose bronze image stands under the shadow of the anthem in granite he planned, stands in death as in life, watching over his Israel with unslumbering eyes. The paths which he hewed through the passes and over the summits are now resonant with the rush of iron feet, and about the ashes of his camp-fires cities have grown, yet not for many generations will his name and his fame be forgotten by the people he served and loved so well.

An Appeal to Virginians in Behalf of Mormon Elders.

BY A VIRGINIA EPISCOPALIAN.

Representatives of the Church of Jesus Christ of Latter-day Saints, commonly known as Mormons, have for some time been doing active work in Virginia, and bitter indeed has been the opposition with which they have met. Very few there are, who pause long enough to see any good in a Mormon Elder. The mere fact that he is a Mormon is enough, in the opinion of some, to call down the combined wrath of heaven and earth upon him; so strong is the prejudice against them. So cruel are the indignities to which they are subjected, so persistently are they abused and dogged from place to place, that the sympathy of a few who call them friends has been justly aroused and they are determined to do something to alleviate the suffering of this unfortunate class of men. It is in the name of this small band that this appeal is written.

We, Virginians, know very little about the people whom these men represent; very little, comparatively speaking, about the teaching of their church, their customs, etc., being so far removed from them; but the mere fact that they are followers of God ought to be enough to cause us to stop and reflect before subjecting them to any unnecessary hardship. Some of you have such an unbounded dislike for the whole Mormon church and the Elders in particular, that you seem to lose sight of this. And yet, it is a fact. They worship the same God that we worship. They believe in the same Redeemer that we believe in. They believe that Jesus Christ is the Son of God and that He came into the world to save us from our sins.

Any of the Elders will tell you, if you allow them, that this is their belief. They acknowledge and worship the only true God—The Holy Father—and if they choose to serve Him in a way that is different from our own private and personal way, is it fair, is it Christ-like, to close our doors against them? You worship Him in the way that seems the most acceptable to you, according to your understanding of the Scripture, and I in the way that seemeth best to me, and thus it is throughout this whole broad land of ours. We all, as a nation, acknowledge Him, but claim the right at the same time to worship Him according to the dictates of our own conscience, our own religious convictions, as individuals. It is a privilege we all enjoy. And while, no doubt, it is right for us, each and every one, to serve Him in the way that seems most acceptable, and not only to serve Him ourselves, but to lead others to serve Him in our way, we should be very careful to guard against bigotry. Of course, we should let our light shine at all times, but then we must not think because we are right that everyone else who does not conform to our particular faith is wrong. We have no right to judge another. After all, we do not know that ours is the most acceptable form. We may think it is; we hope it is; but then we do not know. At any rate, it is certainly very uncharitable to condemn those who, as worshipers of God, are just as sincere in their religious convictions as we are in ours. It is unkind. It is un-Christlike. Do not condemn them or turn them away, my friends, without at least giving them a hearing. Even the meanest criminal is allowed to say a word in his defense. Take them in and talk with them calmly and quietly, about their doctrine; then, after you have obtained a fair knowledge of their belief, compare it with your own and point out to them what you believe to be erroneous.. It will do no harm and it is undoubtedly your duty.

They come among us as missionaries, as servants of God, and as such we ought to receive them, no matter how widely in many points we differ in religious opinions. How can you expect or hope for our own missionaries to be kindly treated by the heathen—those poor benighted creatures who have never known the refining, softening influences of the religion of Christ—while we, who live in the broad daylight of God's blessed Gospel, treat these men so inhuman, so shamefully? Is it possible that you expect more of the heathen than you are willing to give?

Possibly, you think that you are justified in your course of action by feeling perfectly sure that your way of serving God is the right one and the Mormons are wholly in the wrong and ought, therefore, to be supressed. And so you go rigorously to work to do all you can towards what you believe to be your Christian duty.

My friends, just stop for a moment and reflect. Do not deceive yourselves by any such false idea of Christianity. That is not the religion of Christ.

Our dear Master is just as surely a God of love and mercy today as He was when He bade him who was without sin cast the first stone at her, who was accused, so many years ago; He loves each and every one of us, and the Mormons, despised though they are, are just as surely His children as you and I. They may hold erroneous ideas, but we do, too, perhaps. They may be the least among His children; but they are undoubtedly His. He, Himself, told you that when he said "He that is not against us is for us." Luke 9:50. And being His children, He certainly loves them as such and will surely hold you responsible for any suffering that you cause them, either directly or indirectly. Remember that, for while He is a God of love and mercy, He is also a God of justice. But granting that your form of worship is the right one, that you have rightly interpreted the Bible teaching and that you are serving God in the way that is most acceptable, so far as doctrine is concerned, and the Mormons are a misguided people, wholly and entirely in the dark.

Are you leading them any nearer to Christ by closing your doors against them? Do you think you are helping them to find the true light by refusing to allow them to tell you one word concerning their belief? Do you think you are showing them that your religion is one that enjoins love and charity to all men when you refuse them even so much as a night's shelter?

Is this the blessed religion of Christ? Is this the charity that covereth a multitude of faults? The charity that suffereth long and is kind?

But, laying aside the religious part of the question, you ought to receive them and treat them kindly for humanity's sake. It is not much they ask of you—only shelter and a little food. Surely that is very little to give a fellow-creature in need. They are strangers in a strange land, as it were, and entirely dependent upon your kindness and when you refuse to take them in and care for them, they must suffer. There is no alternative, they have no means, no way of providing for themselves. In accordance with their doctrine, they carry no money on these tours, believing that they are doing the will of God in traveling as He commanded His disciples to travel. (Mark 9:7-10.) That is their belief; they try to live up to it, and surely it is as little as we can do, to provide them with food and shelter while they are in our midst. Do not close your doors against them, my friends. I beseech you, in the name of humanity, in the name of God, in the name of Him who was, Himself, a stranger and a wanderer here, not to turn these men away—away from your homes, away from your hearts, to wander on, weary and uncared for.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MAY 19, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	405	122	4	79		67	32	2	1	13	15	226	2	3	Chattanooga	Tennessee
Heber S. Olson	Virginia	43	962	57	148	221	47	746	306	43	1	31	63	380			Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	26	714	153	49	193	32	480	339	27	1	13	46	481			Centre	Kentucky
E. L. Pomeroy	East Tennessee	35	890	384	105	372	73	1052	722	46	4	30	50	603			Winston-Salem	N. Carolina
W. D. Reueber	Georgia	31	852	165	141	153	125	691	392	19		24	61	800		5	Columbus	Georgia
A. C. Strong	North Alabama	37	1175	68	171	201	29	644	599	5	3	32	59	784			Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	39	975	80	88	144	14	778	578	67	7	18	85	475	20	21	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	37	904	171	95	220	44	659	124	33		27	53	397	2	1	Sparta, Box 40	Tennessee
J. M. Haws	North Carolina	44	1334	29	241	267	59	254	116	18		44	70	776		5	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	910	145	69	319	6	338	209	29	4	17	54	656		2	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	451	300	4	72	2	29		8		2	19	167	6	6	Ackerman	Mississippi
W. W. MacKay	East Kentucky	28	746	8	412	185	19	628	456	351	2	29	67	516			Barboursville	Kentucky
J. N. Miller	Louisiana	6	118	27	4	20	3	35		7		1	11	66			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	432	96	27	194	10	191	32	13	1	2	21	199	2	5	Camden	Alabama
Don C. Benson	North Kentucky	20	454	54	42	102	29	435	131	5		5	25	492		3	Louisville	Kentucky
L. M. Nebeker	Ohio	29	574	340	209	68	47	1167	104	46	1	21	27	480			539 Betts St., Cincinnati	Ohio

Abstracts From Correspondence.

Old Town, Lafayette County, Fla.

To The Star:

With a desire to testify to the truthfulness of the gospel, which we embraced on March 18th, 1899, we pen you a few lines:

Having become disgusted with religion, for in the world we could see nothing but confusion and contention. The first time we ever heard the pure gospel of Christ was in February, 1898. Elders Watts and Coombs called at her house and asked for entertainment for the night. We were well pleased with them and invited them to call again. After hearing them preach four times we were convinced that they were the messengers of the pure gospel, having all the gifts and blessings promised to the pure and obedient of our Lord. At the time we applied for baptism we were both unwell.

After baptism the Elders administered to us and we immediately recovered. This with other things has been a strong testimony to us. We wish to bear witness to all people that the gospel is true and Joseph Smith was a prophet of God.

Yours in the Gospel,

J. W. Bennett.
Nancy Bennett.

Rockwood, Tenn.

To The Star:

I trust you will allow me space in your paper that I may bear my testimony to the truthfulness of the gospel. I do not only believe, but I know that the gospel preached and practiced by the Latter-Day Saints is the one accepted by our Father; being the same as taught by our Savior, while on earth. I know that Joseph Smith is a prophet of the true and living God. I was baptized July 20, 1897, by Elder D. W. Jeffs. The same day my mother being ill the Elders administered to her and she received strength and relief at once; arising from her bed she assistetd in preparing dinner, and attended the baptizing in the afternoon. Praying that all saints may ever have the holy spirit to guide them in the paths of righteousness. Your sister in the Gospel,

Virgie Ellis.

Lincolnton, N. C.

To The Star:

A few nights back, while traveling the roads through rain, in quest of a place to tarry for the night (having been turned from many doors) my thoughts were, "how would I receive a stranger if he called at my door?" Surely he would not be turned away. There are many blessings awaiting those who entertain the servants and children of God. If Lot had turned from his door the angels he would have been destroyed with the wicked of Sodom. "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares." The words of Christ should be a warning to those who profess to be Christians, yet they obey not his teachings. "For I was an hungred, and ye gave me no meat; I was thirsty and ye gave me no drink; I was a stranger, and yet took me not in."

"Then shall they also answer him, saying: Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me." (Matt 25; 42-45.)

Again we are commanded to do unto others as we would have them do unto us. "If thine enemy hunger, feed him, if he thirst, give him drink, for by so doing you heap coals of fire upon his own head." If we love the Lord we will do as he commands.

Elder W. C. Packer.

Thanks God for His Cigar.

"Mr. President," said Bishop Stevens at the recent general council of the Reformed Episcopal church in Baltimore, "I smoke, and I shall continue to smoke. I don't believe the use of tobacco is as bad as it has been described; I believe it is all a piece of will worship. God has never said anywhere that we shall not be ministers of His Gospel if we do use it. God provided for every need in nature, and I thank God for my cigar."

GLEANINGS.

A few weeks ago, Elder J. A. Wixon, having been honorably released, paid the office brethren a visit, while en route home. His most pleasant hours were while examining into our mode of condusting a paper. These were happy moments to him, and often his mind wandered back to days past, when he too used to handle type. His thoughts centered upon the beauties of the paste pot, and the never-failing friend of an editor—"the scissors," Elder Wixon is now busily engaged reading choice poetry, etc., as the following clipping from the Box Elder News, Brigham City, will tell:

Announcement.

It is with pleasure that we announce that Mr. J. A. Wixon has purchased an interest in the Box Elder News and will hereafter be associated with Hyrum Standing and S. C. Wilson in the business.

Mr. Wixom has for many years past been in the newspaper business and is a practical printer. We fell that the company will be greatly strengthened by acquiring his assistance and that our patrons will be also benefited.

The home of Brother and Sister Topham, of Paragoonah, Utah, was made happy a short time ago, by the arrival of a visitor—viz. a baby boy. Elder Topham labored in the Southern States as a missionary and did a good work. He lives in hope his son may fill a similar mission to that of his father some day. The Star sends congratulations. "The harvest is great and the laborers are few," so there will be plenty of room for the junior Topham.

* * * * * *

For some time past Elders C. N. Corbridge and Manasseh Smith have been holding a series of meetings near Tyus, Ga. One evening after the close of meeting rocks were thrown at the house by unknown parties, but the Elders took very little notice of the unruly disturbers. The brethren accompanied a friend home and thought when they retired for the night their enemies had lost track of them. Such was not the case, however, for about 11 o'clock the bigots surrounded the house and fired a number of shots, presumably into the air. The armed cowards carried their plans no further, knowing full well that a man in the south will protect his guests against abuse, preferring to lay down his life for them, rather than have them harmed while under his roof.

Releases and Appointments.

President Christo Hyldahl, office; J. Stokes, office.

North Alabama Conference—Joseph Brimhall, N. E. Jensen.

Middle Tennessee Conference—James Kirk, Isaac W. Parry.

Transfers.

F. P. Hammond from East Tennessee to North Ohio Conference.

THE DEAD.

Sister Alice Cherry, wife of Brother H. C. Cherry, departed this life May 6, 1900. She was born May, 1858, in Beaufort county, N. C.

She was a kind and devoted soul, and leaves a devoted husband, eight children and a host of friends.

Both she and her husband were baptized March 19, 1899, and have lived faithful Latter-day Saints.

Sister Eliza Willford, of Clay county, Florida, met with a sad accident on the 18th ult. Her clothing caught fire and burned her so badly she only lived a very few hours. The sister was about 67 years of age and always tried to live up to all the light she had received. She has always been kind and loving and will be missed by Elders, Saints and friends.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JUNE 16, 1900. No. 29.

HOPE, FAITH, LOVE; THREE LESSONS.

There are three lessons I would write;
Three words as with a burning pen,
In tracing of eternal light
No night but hath its morn.

Have hope. Though clouds environ now,
And gladness hides her face in scorn,
Put thou the shadow from thy brow;
No night but hath its morn.

Have faith. Where'er thy bark be driven,
The calm's disport, the tempest's mirth,
Know this—God rules the hosts of heaven,
The inhabitants of the earth.

Have love. Not love alone for one,
But men, as men, thy brothers call,
And scatter, like the circling sun,
Thy charities on all.

Thus grave these lessons on thy soul;
Hope, faith and love—and thou shalt find
Strength when life's surges rudest roll,
Light when thou else wert blind.

—Schiller.

OUR CONFERENCE PRESIDENTS.

Elder Don C. Benson.

There is an ancient Greek aphorism which says: "Good men never die." This maxim has stood the critics' test for over a thousand years, and today it remains just as true and accepted, as the day when it was first spoken by the Grecian philosopher. Slightly paraphrased we have it thus: "Good never dies." No! for "to live in hearts we leave behind, is not to die." Apostle Ezra T. Benson was a great and good man, who bestowed upon his posterity an inherent and God-like goodness. Although he passed from this sphere of action some years ago, and now mingles with the just and true of by-gone days, it can truthfully be said of him that he lives in the hearts of those whom he left behind. Apostle Benson was a sturdy pioneer, who braved the wilds of the inter-mountain region, and assisted in the establishment of that beautiful commonwealth which graces the Rockies of the far west by its beneficient presence. Thrice pleased must be this faithful seer, when he beholds his children ministering the word of salvation to those who sit enveloped in spiritual darkness—destitute of divine power, and utterly void of the Gift of the Holy Ghost.

He, whose portrait will be scanned, and whose brief biography will be read by the many readers of this week's Star, is a son of the staunch and firm Apostle—Ezra T. Benson. His presence in the mission field, clearly predicts that the good spirit of his father is not dead, neglected or forgotten. No! for Elder Don C. Benson is declaring the self-same message of life and salvation which his father so gallantly, fearlessly, heroically and faithfully advocated.

Brother Don C. Benson first saw the light of day in Logan, Cache county, Utah, Sept. 29, 1869. A few short years after his birth his father was called beyond the grave and his angel mother was left a widow with six little children to care for. She struggled nobly, and by the help of God she succeeded in bringing them up as is pleasing in the sight of the Lord. She sought by faith and prayer, by counsel and instruction to have her children versed in the laws and



ELDER DON C. BENSON,
President of North Kentucky Conference.

ordinances of the Gospel. In his tender years our brother attended the district schools, and when large enough to work, he attended in the winter and labored in the summer. After completing his studies in the district schools, he commenced a course in the Agricultural college, Logan, Utah, but not having much of a desire for scholastic education, his sojourn in the class room was very brief.

Prizing the gospel above all things else in this world, when he received a call to perform a mission, he was found ready to go, and so he reported to the Presidency in Salt Lake City. It was on the 19th of June, 1899, that he arrived in Chattanooga, where he was assigned to labor in the North Kentucky Conference. His first five months in the ministry were spent in the capacity of canvassing Elder, after which he labored as a traveling visiting Elder. When President L. M. Terry was released to return home, April, 1900, Elder Don C. Benson was chosen and appointed to fill his place. Since that time until the present he has taken charge of the affairs in the North Kentucky Conference. Elder Benson is prompt, humble, faithful and true, and bids fair to make a mark in the world. May the blessings of God attend him, and the good spirit of the Lord be present with him.

History of the Southern States Mission.

(Continued From Page 218.)

Elders T. W. Naylor and Albert Matheson held conference with the Middle Tennessee Elders at Beersheba Springs, Grundy County, Tenn., on the 14th and 15th.

Elder Matheson held conference with the East Tennessee and North Carolina Elders. With the former brethren on the 21st and 22d at Jacksboro, Tenn., and with the latter on the 28th and 29th, near Princeton, N. C. At each of the gatherings a good spirit prevailed. At the Priesthood meetings which were held the day after the public meetings closed, the Elders manifested a strong desire to receive counsel; expressing their desire to carry the same into effect.

On the 20th inst., Elders Behrman and Wilson were staying at the house of Bro. James E. Dixon, four miles southwest of Camden, Kershaw County. About 11 p. m. a mob of probably 100 persons surrounded the house and took the Elders outside. Brother Dixon was not at home at the time; the Elders were taken about twenty rods from the house and whipped with a strap, Elder Behrman receiving thirty, and Elder Wilson forty lashes. The mobbers failed in making the Elders promise to leave the county. A day or two previous to this time, some of the houses of the Saints at Fairfield, were raided by the law-breakers, but no Elders were found. The Saints prosecuted twenty-four members of the mob, but they were acquitted by the jury. Twenty-seven Elders arrived on the 25th inst., which greatly strengthened the mission.

September, 1897.

President Kimball's health was improving somewhat, yet not enough to allow him the privilege of visiting the different conferences. Elder Matheson visited the brethren and held the following conferences on the dates mentioned: Virginia Conference at Rudford 11th and

12th, North Alabama at Big Cove, Madison county, on the 18th and 19th, and East Kentucky, the 25th and 26th. In Mississippi, South Alabama, Louisiana and some parts of Florida, the yellow fever (which had broken out in Mississippi the month previous) had spread so much that the efforts of the Elders were badly hampered. Quarantine regulations not only prevented them from moving among the people, but in many cases the mails were stopped.

President J. A. Cornwall, of the Louisiana Conference, not hearing from a large majority of his Elders, was unable to report the condition of his conference.

In the southern part of Mississippi, matters were no better. The Elders simply had to stay in the homes of their friends, contenting themselves by working among them. Notwithstanding these disadvantages, the work progressed favorably. More books were sold, during this month, than any previous month of the year. Seventeen Elders arrived from Zion on the 22d inst. Following is the report of work done by the twelve conferences in the mission, for three months ending Sept. 26, 1897:

Miles walked, 137,524; families visited, 48,535; families re-visited, 34,847; rejected testimonies, 2,717; refused entertainment, 3,520; tracts distributed, 63,620; dodgers distributed, 47,105; books sold, 3,402; books given away, 3,033; books loaned, 1,771; meetings held, 18,525; gospel conversations, 67,410; gospel letters, 4,032; children blessed 252; baptisms, 539.

October, 1897.

Yellow fever was still raging in the gulf states. The presidents of the conferences were requested as they were the month previous, to take their co-laborers from the fever-stricken districts, into the less effected northern counties of their respective states. Quarantine regulations were strict, and compelled the Elders to remain where they were thus stopping the work to a certain extent.

(To be continued.)

Thomas B. Reed on Life.

"You are well experienced in this world's affairs," I ventured. What do you take to be the object of life? Money?"

"No."

"Individual happiness?"

"Not wholly. Right action. A man should take a part in the affairs of his fellow-men and live up to the dictates of his conscience in acting. He should be of some use. If he has desires, all the better. A desire for anything that will help others and satisfy you is a good thing. A man has a right to desire money or place or public praise, but he has no right to any selfish feeling in the matter. He ought to desire to be liberal and earn his reward by service of some kind.'

"Do you think the world offers as much to individuals as it ever did?"

"If we can trust history, it does. The literature of earlies times seems more complaining than our own. Men were just as dissatisfied a thousand years ago as they are now. Man seems always to have craved a great deal more than he could obtain. Individually, I think the age is richer with opportunities than for ages. The system under which we live is somewhat defective, and many suffer by it; but it is changing and the world grows better. The unselfish man will find enough, I fancy, if he honestly fulfills his duty to his fellow-men. It is all a question of peace of mind, and that can be obtained in various ways—the best one, by doing right."—Success.

A good old dame, who appearantly spent a great deal of her time reading her Bible, was very seriously relating the death of an infant in the neighborhood, to her neighboring friend. "Did the child suffer much?" asked her friend, "Suffer! of course it suffered. Didn't Jesus say "Suffer little children to come unto me?"

THE BOOK OF MORMON—ITS AUTHENTICITY.

A LECTURE GIVEN BY INVITATION, APRIL 29, 1900, BEFORE THE OHIO LIBERAL SOCIETY, CINCINNATI, OHIO, BY ELDER BEN. L. RICH.

On April 29, 1900, Elder Ben. L. Rich, by invitation, appeared before the Ohio Liberal Society at Cincinnati to deliver a lecture upon the Book of Mormon. The G. A. R. Hall was well filled with an appreciative audience and the young man received marked attention. At the close, fifty minutes were devoted by the congregation in asking questions. After the rendition of a beautiful musical program, the chairman introduced the speaker as a young man who was worthy the respect due a gentleman and who would be found fully able to take care of himself.

Ladies and Gentlemen: There is probably no cause so universally discussed, and yet of which so little is known, as the one termed "Mormonism." Most undoubtedly you have all heard of, or read about the "Mormon" people, but probably this is the first opportunity the majority of this audience has ever had of actually seeing a real live "Mormon." By our pious brethren we are branded as a stigma upon our pure civilization. But let those who may raise aspersions upon our people, please to give us an impartial account of their own, and we shall be satisfied. I was born of "Mormon" parents, have been raised in the faith of my fathers and nearly all my life have breathed "Mormon" atmosphere. But until I came east and was made to view myself as others see me, I did not know what a very bad, wicked man I really was. To say that the "Mormon" people and their belief have been erroneously and sinfully abused and misrepresented, is to speak the truth but mildly. "Mormonism" as it is, not as our enemies would have it be, possesses beauty, intelligence, truth and purity. An enforcement of its teachings tends to the development of man morally, spiritually and physically. The practice of its precepts inspires virtue and progression. It looks forward to a perfect consummation of the brotherhood of man, when all men will enjoy the inherent prerogatives of their birth, bound together in mutual co-operation under freedom, truth and righteousness. Such are the purposes and intentions of "Mormonism." Its enemies, however, have put upon its clear brow a repulsive and hideous mask; and thus disfigured and masqueraded, it is exposed to the taunts and mockery of a thoughtless and fickle rabble. Knowing whereof I speak, I hold up before the gaze of all men the Mormon people, as a class, and challenge comparison in patriotism, in education in morality, in tolerance, freedom and humanity, with any other class of mortals; and candidly ask for their parallel, go where you will upon the face of this broad land. Our cause is persecuted largely by a frightened priestcraft—fearful lest it be overthrown and reach a premature doom. Professed followers of the meek and lowly Jesus, who apparently forget the commandments, "Thou shalt not lie; thou shalt not bear false witness against thy neighbor" are the cause of our misrepresentation. Because of religious fanaticism and bigotry the Mormon adherents were expelled from the confines of a Christian civilization; and in Christian America, Mormon blood has been made to flow like water. In the name of religion and by religious people some of the most inhuman crimes that have crimsoned the pages of history, have been committed. And I ask you to look well into the history of our cause, and see for yourselves if our wide-spread unpopularity cannot be traced to the same religious, unfair, and narrow sorce.

Do not judge our cause from the standpoint of our avowed enemies. Disabuse your minds of prejudice, consider the supporters of "Mormonism" sincere, moral and intelligent; view them and their cause in the light of true American tolerance, determined to give honorable treatment and hear the support of both sides, with an unbiased brain, before passing judgment. Remember that while I am a "Mormon" I do not surrender my rights as a gentleman, and in the presence of ladies and gentlemen I only ask the respect due a gentleman. You may not believe my religion; you may consider me deluded, you may ridicule my faith; but to me my Church and its teachings are most dear. I am thoroughly sincere in my convictions, and ask that my belief may be treated with fairness, liberality and reasonable consideration.

From the religious enthusiast a "Mormon" Elder receives the arguments of abuse, denunciations and ridicule, but from liberal minds he expects more humane and consistent treatment.

The religious organization to which I belong is the Church of Jesus Christ of Latter Day Saints. It is falsely called the "Mormon" Church and its teachings, "Mormonism:" because it affirms the Divine Authenticity of the Book of Mormon.

The Book of Mormon purports to be a history of the ancient inhabitants of America, the progenitors of the Indian. It holds that a people left the old world many centuries ago, and were led by the hand of God to the land now called "America." The first colony came to this continent soon after the confusion at Babel, when people were scattered upon "all the face of the earth." Here they lived, prospered and flourished for a time, until finally through wickedness and by internal dissention they became exterminated. A history of themselves, which they kept, and a scanty compilation of which the book of Mormon contains, was found by a people who subsequently inhabited the hemisphere. The second colony, with which the Book of Mormon deals principally, left Jerusalem, under the leadership of one Lehi, shortly before the Babylonian captivity of the Jews They set sail from the Arabian sea and under trying circumstances, landed on the western coast of South America, near the present site of Valparaiso, Chili. This transpired in the sixth century before Christ. The story is a long one, and as I am to give reason for my belief in the Book of Mormon and not to give the narrative of the people which it records, my account must be curtailed. After the death of Lehi, the patriarch or leader of the little colony, a división of the people was effected through the jealously of brothers, and two tribes or nations resulted, one called Lamanites after Laman, a son of Lehi, and the other Nephites, after Nephi, brother of Laman. Years passed, the inhabitants of the new world grew in numbers, expanded and quarreled. One nation tended towards civilization and advancement; the other by indolence and debauchery deteriorated, and in the course of years became an inferior and benighted people.

However, in the third or fourth century after Christ, the condition of the better class was wickedness itself. In a frightful war of extermination the race known as the Nephites was blotted out, or what remained became absorbed in the numbers of the Lamanites. Divisions arose, clans, tribes and nations broke off and grew away from each other. Some retained many of the arts of civilization; others retrograded. In 1492 Columbus discovered a remnant of this Lamanite nation and called them Indians. To this day scientists are unable to divine the direct origin of this copper colored race.

The Book of Mormon holds that among the people known as Nephites there lived prophets and Holy Men of God. Some wrote histories of the travels and wars of the people, others wrote prophecies and exhortations, while others recorded

the ministry of Christ, upon this continent after His resurrection, and of His teachings and commandments. Many of these writings were handed down from one dynasty to another, from one ruler to another, until the time of a prophet named Mormon, who engraved upon metallic plates a compilation or an abridgement of nearly all these records. He condensed the writings into a small volume, gave each section or book the name of its original author, and entrusted the keeping of the work to his son, who finished the work and hid it away in the earth. The metal book has been described as a volume of thin gold sheets, of the thickness of common tin. engraved on both sides and bound or fastened on one edge by three rings; in dimensions it measured about eight inches in length, seven in width and six in thickness.

On the night of September 23, 1823, Joseph Smith, a young man of eighteen years, while engaged in fervent and faithful prayer, received an answer to his supplications by the manifestation of a heavenly messenger, an angel who gave his name as Moroni; said that he had lived upon this continent long ago, the last of a succession of prophets; said that his father's name was Mormon, also a prophet, who had compiled a set of records of the ancient occupants of this continent which contained a fullness of the gospel of Christ.

Joseph was told many things about the race of man and its destiny, about the apostacy from the gospel established of Christ; and was promised on condition of his faithfulness, purity and chastity that he would be made an instrument in instituting under truth, a mighty reformation of the human family. He was told that throughout the world his name would be held for good by those who love and know the truth, and for evil by the wicked and unenlightened. The resting place of the records was made known, and instructions given concerning their translation and his preparation for his life's labors. After an elapse of four years Joseph Smith obtained the plates from their place of deposit, a hill twenty-five miles southwest of Rochester, N. Y., and with much difficulty incident to the severest kind of persecution, translated them. In 1829 the Book was published. Since then it has been printed in every language of the civilized world.

Such in extreme brevity, eliminating much that would interest and instruct, is the account of the Book of Mormon.

It is considered very unpopular to believe in the manifestation of angels nowadays, and some say it is not fashionable to believe even in a God. I do not know, I am sure, what you may think of a person who honestly and sincerely believes in the genuiness and truthfulness of the Book of Mormon. But there are thousands of men in intelligence, who peer the peers and who, not without cause or reason, accept the Book of Mormon and affirm it to be what it purports. If it is true it contains the secret of human salvation. If it is false, while it will elevate the human family by moral precepts and admonitions, it should be exposed and held up before the gaze of men as an object lesson of the frailties of falsehood. But until it is justly disproved, no man has the right to question the motives, or ridicule the belief of its adherents. No reasonable, fair person can have the arrogance to say it is imposition. When the Book was published men tried to account for its origin. It created a violent disturbance in all the Christian world. That it was of mere human origin the majority thought then, and to this day think, if, indeed, they can be said to think, that it is other than what is claimed for it by its supporters. Speculation became rife, and bright intellects endeavored to account for its authorship. Many and varied were the arguments advanced against the boy prophet and his works; but unless accompanied by brute force, spurned on by ignorance and ill-directed zeal, each and every argument fell piteously and helplessly to the ground. For want of a better argument, which since, though, has shown to what deception, prejudice and bigotry will resort, the religious opponents proclaimed that it was a new revelation and that as such it must be false, for said they: "Revelations have long since ceased. God has sealed up the heavens and has withdrawn himself from the human family for nearly two thousand years." Thus they reasoned. Not thinking for a moment that they might have changed, not God, as a reason of which they did not receive revelation. They supported their wild assertions by shallow perversions of the scripture. But that objection has long since fallen. The objection is as inconsistent as it is unscriptural, and as unnatural as it is unreal.

Scripture does not prohibit revelation. On the other hand it shows the utter impossibility of righteous permanency without it. Continuous and new revelation is to church what a main spring is to a watch, what heat is to fire, what savor is to salt, and what a rudder is to the ship; without it, the church crumbles away in decay, becomes decrepit and childish. Because of the lack of revelation, look upon Christendom today and contemplate its fickleness, its inconsistencies, its divisions and its superstitions. This argument of revelation against the Book of Mormon lacking reason and stability, another must be found. It was said, knowing that such a work could not have been written by Joseph Smith, who was unlearned in the worldly sciences and unschooled in literature and the classics, that Sidney Rigdon, a bright character in church history, was the real author of the Book, and had hidden his imposition behind Joseph Smith. No attempt at explanation was given, however, why Mr. Rigdon should have used Joseph Smith for his cloak. But this objection or explanation fell when it was proven that at the time of the publication of the Book of Mormon, Sidney Rigdon was a Campbellite minister in the wilds of Ohio, and until years after did not know the existence of Joseph Smith or the Book of Mormon. Then the opponents of "Mormonism" believed they had found proof of the so-called deception when they found within the Book this fact, that since it was a book of books, each book given the name of its author, the same style of dictation and manner of writing appeared in most of the books. And it was contended that various authors could not use the same style of writing; and since the same style was found throughout the several books, under the names of different composers, that necessarily the Book was written by the same author; and, therefore, it was false. This explanation gained credence; but it too was doomed to the same end as its predecessors. The Book of Mormon purports to be a book of books, of several writers, but says that it was compiled and abridged by Mormon. It is perfectly natural that in his paraphrases he would observe his originality in the books he abridged. Indeed, it would be most detrimental to the Book were this not the case. However, several of the sections were not abridged; and in them we find a marked difference of manner and style from the records rewritten by Mormon. This fact makes the work more consistent. Instead of becoming an argument against, this objection brings out an argument in favor of the Book of Mormon.

D. P. Hurlbert, an anti-Mormon, excommunicated from the church because of his immorality, accounted for the Book of Mormon in a manner most satisfactory to the public and in which the world places more confidence than in any other explanation. He attempted to show that Joseph Smith obtained the plot and gist of his work from the manuscript of one Solomon Spaulding written in northern Ohio in 1812. The false affidavits of this man Hurlbert, while they were replete with absurdities and contradictions, appeased the public curiosity, and to this day there are men who believe that the Solomon Spaulding story was the origin of the Book of Mormon. This argument has been thrown into the face of every Mormon Elder who has ever defended the faith of his convictions. Mr. Hurlbert gave out that the manuscript had been burned by accident; but in 1885 it turned up in Honolulu, having been taken there with the business and effects of the Painesville (Ohio) Telegraph, years before. It seems that the manuscript was taken to the printing house of the Telegraph for publication, but probably because of disappointment of its contents was ordered burned. It had been lodged among some old papers, and turned up in the Sandwich Islands, half a century later to witness for the cause of truth. The manuscript is at present in the State, and lately I communicated with its custodian.

Columbus, February 6, 1900.

President James H. Fairchild, Oberlin College, Ohio:

My Dear Sir: You will, I trust, pardon the intrusion of a "Mormon" Elder.

I desire to hear from you, directly, whether or not the account published over your signature in the New York Observer is true, which credits you with saying that Mr. Rice and yourself, with others, made a comparison between the original manuscript of the Solomon Spaulding story, which is now in your college library, and the Book of Mormon, and that there could be detected no semblance either in general or in detail between the two works. If the above assertion is correct, you will do me a very great favor by indorsing this letter and mailing same to my address. If the rendition be not true, would like to obtain a brief explanation from an authorative source. I will be truly very thankful for any information you may give me.

The veracity of your reported testimony referred to has been questioned, and I desire proof for the stand I have taken, hence this communication, which I pray you will not ignore.

Yours very respectfully,

BEN. L. RICH,

211 East Town St., Columbus, O.

The letter was indorsed by the signature of Mr. Fairchild.

TO be continued.

METHODIST REFORMS.

Philadelphia Call.

By the conference's action the time limit is entirely removed and the great Methodist denomination passes into the domain of congregationalism, where no limit to a pastoral is fixed

Brooklyn Eagle.

When a man has a reasonable assurance of permanence in his position he can do better work than when he is certain that he will have to move within a few years. It takes time to accomplish big results.

Chicago Chronicle.

The removal of the time limit on the service of Methodist clergymen will install a new era in that denomination. For the present it is an experiment. But doubtless the plan will produce results as acceptable and as valuable as have followed the same method in other Christian sects.

Indianapolis Press.

It is asserted that the new rule will be a great advantage to the talented ministers of the church by giving them a chance to build themselves up in communities that appreciate their ability and power. It will raise the standard of the Methodist ministry.

Cause and Effect.

"For what do you educate your girls, finely furnish your homes and give them social pleasures?" asked Prof. Cristman at the Des Moines Mothers' congress. Without pausing for a reply, he answered his own question, as follows. "To make them marriageable." Then the congress hissed him. Perhaps the professor had prepared his lecture for a fathers' congress.

SOUTHERN STAR

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SATURDAY, JUNE 16, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

SUMMER EXCURSIONS.

(Colorado, Utah.)

The Union Pacific will place in effect on June 21, July 7 to 10 inclusively, July 18 and Aug. 2, summer excursion rates of one fare for the round trip, plus $2 from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until Oct. 31. For full particulars address J. F. Aglar, General agent, St. Louis.

All Elders who have ordered alpaca suits should send to us at once their addresses, that we may send the goods. If there are Elders desiring these suits, who have not yet ordered, they should attend to this matter immediately.

Our "colored" shirts are now in stock, and we shall be pleased to furnish our Elders with the same promptly upon receipt of their orders.

THEN AND NOW.

Upon a brass tablet, found in the year 1280, among a quantity of records of the kingdom of Naples, in the city of Aguilla, was found the following inscription. Pontius Pilate sentenced our savior to be nailed to the cross, for six reasons, as follows:

1. Jesus is a disturber of the peace.
2. Jesus has taught the people sedition.
3. Jesus is an enemy to the laws.
4. Jesus calls Himself the Son of God.
5. Jesus calls Himself the King of Israel.
6. Jesus disturbed the worship of the temple, by leading a mob of people with palms in their hands.

Primitive Christianity was not so popular and so fashionable as is the system of worship which is so falsely called Christianity today. In that day to be a Christian was to be despised, looked upon as an enemy to the laws and a part of a disturbing element; but today, to be what is called a Christian, is to possess a passport into fashionable society. Then, to defend a Christian or speak kindly or truthfully of Jesus, was to be despised, derided and mocked, also to be shunned by man, therefore it was very seldom that a man of influence could be found with a heart brave enough, and a mind independent enough, to speak the truth about Jesus or His followers, who were everywhere proclaimed as disturbers of the peace, teachers of sedition, enemies of the laws, leaders of mobs and disturbers of those who desired to worship.

Among those who virtually led the persecution against this despised body of hated Christians and who were foremost in crying "Crucify him, crucify him," were chief Priests who were ministers of the so-called Gospel of that day.

There are many leading men of today who are looked upon as manly and brave fellows, who speak with profound respect when dealing with modern Christianity, who, had they lived eighteen centuries ago, would have occupied the same position towards Christ and Christianity in its unpopular and hated condition that they now occupy against Joseph Smith and his friends, who believe he was a Prophet of God. Joseph Smith and the Latter-day Saints occupy the same position before the Christian world today, that Christ and the Former-day Saints did before the Jewish people in their day. They are charged with the same crimes, and hated for the same causes; they are despised by the same kind of Chief Priests, and lied about by the same kind of Scribes, who are hungry for popularity and who are desirous of making a cheap display of pretended bravery. Had the class of individuals, here referred to, lived then instead of today, they would have recorded the resurrection of Christ as blasphemy; they would have sneered at the testimony of those who claimed to have seen the risen Redeemer, and would have given publicity only, to the statements of the pronounced enemies of Christ and the perjured Roman soldiers who guarded His grave.

If C. C. Goodwin, of the Salt Lake Tribune, had lived in the days of Christ, he would have shown his bravery by attacking Jesus and the Former-day Saints in about the same manner that he did Joseph Smith and the Latter-day Saints in the June number of Munsey's.

He's a slave who dare not speak for the right, fallen and weak;
He's a slave who dare not be in the right with two or three."

ATTACKED BY COWARDLY MOBOCRATS.

"Man's inhumanity to man,
Makes countless thousands mourn."

How very true indeed are these words spoken by the good-natured and jovial Scotch poet—Robert Burns. Yes! "Man's inhumanity to man makes countless thousands mourn." Man's worst and most fierce enemy is man. Just to think that that being who, in the image of his Creator, and blessed with wisdom and intelligence, will commit such devilish and inhuman acts as to cast him beneath the ferocious animals of the forest for bloodthirstiness, is enough to make one shudder, and exclaim, "Man's inhumanity to man makes countless thousands mourn."

On Sunday, June 3d, 1900, a wicked mob rushed into the home of Brother George H. Garman and savagely attacked Elders Joseph H. Woolsey and William A. Adams, who were staying there on that date. Elders Woolsey and Adams have for the past six weeks been laboring in Cabarrus county, North Carolina, and on the Sunday above mentioned had met at Concord for the purpose of conducting religious services. A meeting was held at 2 p.m., and all went well with the exception of a few low mutterings which afterwards proved to be the foreboding of the coming storm. The brethren had gone home with Brother Garman and had held meeting at his home in the evening, where the spirit of the Lord prevailed, and a most enjoyable time was spent. It was about 11 p.m., and the Elders were preparing to sing one of their beautiful hymns, when a masked mob, heavily armed, burst in upon them and straightway rushed for these two peaceable, unarmed, defenseless followers of the Master. Brother Garman courageously intercepted these savage intruders, but the odds were against him and he was violently hurled from the room over a flight of steps into the yard, receiving severe bruises about the head and limbs. This cowardly act accomplished, one of the fiends laid hold upon Elder Woolsey, who quietly shook him off as a terrier shakes a rat. Elder Woolsey, seemingly caring little as concerned his own personal danger, hastened to the side of Brother Garman, who lay bleeding on the ground, and attended to his wants. During this time the same outlaw who had thrown the injured brother from the room rushed across the floor and clinched with Elder Adams, and together they went struggling towards the door, it being directly opposite the one where the other brethren were. In the doorway a fierce tussle ensued, and Elder Adams was about to free himself from the grasp of his adversary, when the remainder of the mob came forth, and as many of them as possibly could, pounced upon him and dragged him from the house—the few who could find no hand hold lingered behind, shooting their pistols and shouting vociferously. Elder Woolsey had not discovered the absence of his companion, being intently engaged in examining Brother Garman's wounds, in order to find out the extent of his injuries. As soon as Elder Adams was missed Elder Woolsey went around the house to discover if possible just where he was. On account of the continuous shooting it was exceedingly dangerous for one to venture out, and owing to this fact the brethren were kept apart.

Fearing their force—about nine in all—too weak to handle both of the Elders (Elder Woolsey is a giant, compared with these pigmy mobbers) they concluded it best for the consummation of

their ungodly schemes to take Elder Adams alone. Their beastly anger was manifest, when one delivered a stinging blow upon the breast of Elder Adams, who was at the same time held fast in the grasp of the others, their hold being so firm as to make it impossible for him to move. There were nine of these wretches surrounding him when he was thus struck, and it was some few moments before he could regain his breath sufficient to speak. Notwithstanding their numbers, the hideousness of their blackened faces, and the presence of their deadly revolvers, he felt the power and strength of the Lord with him, and he rebuked them for their cowardice, and reproved them for their rank injustice.

They decided to take him to the Rocky River bridge, some four miles distant from Brother Garman's home, and feeling the influence and spirit of his rebuke they promised to let him go without injury, providing he would walk along peaceably. It was a singular march which occurred when they commenced their journey to Rocky River bridge. There were two scouting in the lead, followed by three—the center one being the "Mormon Elder"—a mobocrat on either side, closely followed by two more of the same stripe, while three of the gang loitered some three or four hundred yards in the rear, anxiously looking (?) for Elder Woolsey.

During the trip, the mobbers began to ask questions concerning "Old Joe Smith" and "Brig. Young," and, although in rather uncomfortable quarters, yet the Elder was ready to give them in words of plainness and sincerity the truth of the lives of these worthy seers. When asked what became of Joseph Smith, Elder Adams promptly told them that it was an armed mob who could not bear or accept the truth that had cruelly spilt his life's blood.

On arriving at the river bridge (which is about 150 feet in length) they marched the Elder into the center thereof, and then commanded a halt. Here an "indignation meeting" was held, in which the Elder was commanded to leave the community and never return on peril of his life. He was also told to inform his companion by letter of the dangers awaiting him in that locality. Bidding them good-night, and thanking them for their kindness in accompanying him so far entirely out of their way, Elder Adams started for the farther end of the bridge. As he was going, all alone, and bareheaded, the leader of the mob extended a little "brotherly love," for pulling off his little skull cap, which had been drawn down over his eyes, he handed it to the Elder, who eagerly accepted the same, again thanking them for their due consideration. Upon reaching the other end of the bridge, Elder Adams knelt down and poured out his soul in prayer to God, thanking Him for His goodness in protecting him from his wicked enemies, and preserving his life from the evil one. He had felt the power and strength of the Lord with him, and words were inadequate to express the joy of his heart and the gratitude of his soul.

After a few moments' reflection he decided to follow his companions—the mob—fearful lest they should come upon Elder Woolsey and do him bodily harm. Not willing to disgrace his head by wearing the cap of a chief coward, he took the aforementioned article in his hand and commenced trudging his way back—this time alone, save it were for the cap. The Lord led him a different road from that traveled by the mobbers, and it were well for him that he took another route, for his enemies were on the lookout for his return. After a somewhat tedious and tiresome walk over bridges, through forests and across fields, he finally arrived at Brother Garman's house. Elder Woolsey was not found here, and Brother Garman knew naught of his whereabouts. He had left the house about thirty minutes after the trouble in search of Elder Adams. Not finding his beloved companion, Elder Adams took his hat, grip, etc., and walked over to Mr. Hampton Howell's, a distance of about one mile. He had not been here long before Elder Woolsey made his appearance, and it is needless to say that they were highly pleased and exceedingly thankful to find each other safe, sound, unharmed, and unhurt.

The Elders express a desire to press on, and feel as did David of old when he said, "The Lord is my shepherd, I shall not want." Elder Adams has only been in the Missionary field a very few weeks, and if he continues steadfast in the hour of trial and persecution as herein shown he will prove a noble, valiant "Soldier of the Cross."

Mormon Pluck.

Chattanooga News, June 7, 1900.

Yesterday afternoon a News reporter called at the Southern States Mission headquarters and obtained the following interesting facts from Elder David H. Elton, president of the Chattanooga conference, regarding the mission.

Elder Elton said:

"At present there are but twelve Elders laboring in our conference, and the work is progressing to a marked degree.

"You know as we also do that opposition is necessary and essential to the development and advancement of any work. We are opposed on every hand, but like the faithful ones of old, we take it all in good part and hope for better treatment, when the minds of the people shall have become enlightened and educated as pertains our true motives and pure desires.

"In many ways are the lives, labors and travels of our Elders strikingly analogous to those holy men who labored for the Master during His own personal ministry in Palestine and Judea. The apostles and disciples of former days were valiant and courageous—fearing God—trusting in Him for strength, and relying upon the gift of the Holy Ghost for guidance in the line of duty. No one, to be truthful and know whereof they speak, can say that our Elders are not God-fearing men, who put their faith, hope and trust in Him from whom all blessings flow; and in regard to their pluck, boldness and valor in declaring the message they have been sent forth to proclaim. let me cite you to the stick-to-it-ive-ness of one of our Elders here in the Chattanooga conference. His name is J. W. Berry, and at present he is laboring in Bledsoe county, Tennessee."

Reporter—"It seems to me that I have a slight recollection of the name of Elder Berry, in connection with a mobbing which occurred in Lewis county, Tennessee, some years ago. Is the Elder of whom you have referred, any relation to the Berry I have mentioned?"

Elder Elton—"Yes! the young man now laboring in Bledsoe county is a son of Elder W. S. Berry, who was brutally martyred by a savage, cruel mob several years ago. It was a dastardly, heinous crime; and a more cold-blooded, pusillanimous atrocity has never been committed to mar the pages of Tennessee's fair history. When we reflect upon the memorable incident I have just related, and then consider the fact that the son of this brave martyr is here in Tennessee, preaching the same gospel for which his father nobly fell, declaring the same fearless testimony as that borne by his honorable sire,, we must at least acknowledge that the world will not, can not compete with the Mormon pluck! Just to think that that son will volunteer to leave the home of his loved ones, the bosom of his friends, and all that is near and dear in this life for the purpose of advocating an unpopular religion, yea so unpopular that is cost his beloved father his life, is enough, it seems to me, to convince the fair-minded of the earth that we are devout, sincere, earnest and fearless.

"It is very severe and exceedingly trying to have to smart under the last of that which one knows to be rank injustice. I have just received a letter from Elder Berry, in which he says: 'We attended preaching from a good Christian brother on Saturday evening and Sunday morning. Oh! how he did rail on us by calling us the false prophets, false teachers, and tallow-faced devils, also many other vile names, which I do not deem it wisdom to repeat. We took it like little men, and felt to ask the Lord to bless him with wisdom, love and light.' He is composed of the same admirable qualities which were ever manifested in the life of his martyred parent, and which compose the anatomy and moral fibre of the true servant of God in these latter days."

Elder Berry has a brother laboring in the North Alabama Conference. The two boys left home together and arrived in this city (Chattanooga) Jan. 21, 1899. They are true as steel, with a faith firm as the Rock of Ages, and their testimony of the Gospel cannot be shaken by the scoffs and jeers of the frowner, or the threats and abuses of the wicked mobocrat. The blood of a brave martyr flows in their veins, and such cannot fail to be productive of heroic deeds, faithful acts, and honorable conduct. They cannot be made to complain; but like the faithful ones of old, they press forward to the goal of Eternal Life.

GLEANINGS.

An Example Worthy of Imitation.

Mapleton, Utah, June 5, 1900.

Editor Southern Star, Chattanooga, Tenn.:

Dear Brother—Please find money enclosed in payment for subscriptions to The Star, which please send to parties whose names appear below. I have tried hard to increase the subscription of your valuable paper, which I deem a faith promoter, and which should be read by the young men in Zion and elsewhere. I suggest that every missionary returning home act as an agent for The Star. Your brother in the Gospel.

Bishop Wm. T. Tew.

We centainly appreciate the efforts of Brother Tew and thank him for aid given us in promoting the publication of the gospel.

Our mission paper is performing a labor in carrying forth the revealed truths. In doing as Bishop Tew has recommended, we are assisting the glorious work of upbuilding the kingdom of God.

A quiet wedding took place in Mesa City, Arizona, Thursday evening the 31st ult., at the home of President C. R. Hakes, he uniting in the holy bonds of matrimony Mr. George M. Fryer and Miss Lucy Phelps. While it was not a surprise to their many friends, yet but few were informed of the wedding having occurred until afterwards, when the happy couple were introduced as man and wife at the choir practice, which they attend. The bride is a daughter of H. S. Phelps, living just east of Mesa, and the groom is an adopted son of William Lang and wife of Mesa. Both are very popular in Mesa society. Congratulations are extended to the happy couple. May their lives be long and happy.—Exchange.

The Star sends congratulations to Bro. and Sister Fryer, and wishes them much happiness.

God's Infinite Love—Atonement—Gospel of Salvation.

BY ELDER DAVID H. ELTON.

"For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." (John 3:16.)

In the meridian of time it pleased our Eternal Father to send His beloved Son Jesus into the world to suffer for the sins of mankind and bring to pass the resurrection of the dead. The world was sorely in need of an Atoner, a Redeemer, and a Savior; for the sons of men were groping under the dominion of sin, and the unrelaxing grasp of death; powerless to free themselves therefrom, save one who was holy and perfect, should act as a mediator and redeem them by the free will offering of His own life. Christ volunteered to do His Father's bidding. He left the courts on high, where He had glory, honor and power; and came to the earth as a Lamb without spot or blemish, full of mercy, equity, grace and truth; pure, righteous, just and true, to present Himself a perfect, holy sacrifice for the sins of the world. The offering was accepted, justice was satisfied, sweet mercy rejoiced, and infinite love was manifest; while "whosoever will may come," resounded from shore to shore, and was re-echoed wheresoever the servants of God journeyed. The Prince of Peace, Jesus, the light of the world, had made it possible for mankind to live again; for their mortal bodies to be raised in immortality, clothed with a robe of righteousness, the fair brow adorned with a crown of everlasting life—the "robe of righteousness" and the "crown of everlasting life," being predicated upon obedience to the Gospel plan; while the redemption of the body from the grave was a free unconditional gift, extending to the whole human race, whether they be good, bad, or indifferent. It matters not, so far as the coming forth from the grave is concerned, what has been our life while here on earth, whether it has been a pure life of true devotion to God, or whether, on the other hand, we have catered to the world, the flesh and the devil, we shall be resurrected from the grave, for, "As in Adam all die even so in Christ shall all be made alive." (I Cor. 15:21.) But we shall, not all be resurrected at the same time, neither shall we be resurrected with the same glory, for in the same chapter from which I have just quoted, the Apostle Paul says, "There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So *also is the resurrection of the dead.*" (41, 42 verses.)

We understand by perusing the word of the Lord, that there are two resurrections yet to take place, viz., a resurrection of the just, which will occur when Christ comes in His glory, and a resurrection of the unjust, to take place one thousand years after our Lord's second advent. The Prophet Daniel, in the last chapter of his book, says: "And many that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt." (Dan. 12:2.) From this we observe that those who, in the justice of God, have merited "everlasting contempt" will be resurrected nevertheless, and be punished according to their desserts. Their sins and offences in this life will not prohibit them from being resurrected, but they will prove an hindrance and a detriment as pertains their glory, exaltation and eternal progression. John, the beloved, records the Savior as saying, "Marvel not at this; for the hour is coming in the which *all* that are in their graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." (John 5:28, 29.) Here we have the plain declaration of our Lord as an evidence divine, supporting the doctrine that the good, the evil, the righteous, the wicked, the just and the unjust, will all come forth from their graves in the own appointed way and due time of the Lord. In Paul's defense before Felix we have another ray of light thrown upon this subject. He makes this confession, "That after the way, which they (the Jews) call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the Prophets; and have hope toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the just and the unjust." (Acts 24:14, 15). If further proof were necessary we need only turn to the testimony of John the Revelator, who, when the curtains of the present were parted aside, was permitted to gaze down the dark vista of future ages until he "saw the dead, small and great, stand before God. * * and death and hell delivered up the dead which were in them; and they were judged every man according to his works." (Rev. 20:12, 13.)

Sufficient Scripture has been given to prove this fact; that Christ voluntarily left the mansions of His Father's glory (John 10:17,18, Matt, 26:53, 54) and gave himself a ransom for *all* (I Tim. 2:6), for the Prophet Isaiah, at a period 700 years before the Messiah's birth, prophesied of Him, saying, "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him * * * and the Lord hath laid upon Him the iniquity of us *all*. (Isaiah 53:5, 6.)

We see, then, what the atoning blood of our Savior hath wrought for us! By reason of His redeeming love manifest in the free-will offering of His own life, we are given a resurrection from the grave; and now it remaineth with us, as to whether we shall gain glory, honor and immortality in His presence. There is only one way by which an exaltation can be gained. Christ hath given us a salvation—free and unconditional—but our exaltation depends upon our lives of righteousness, together with the mercy and grace of God. Let it be understood that our individual acts would avail us nothing were it not for the atoning blood, the redeeming love, and the never-failing mercy of our Father and His Christ. God hath loved us, yea, with such infinite divine love and compassion, that He sent His only-begotten Son to the earth, who, pre-eminently the "man of sorrows, and acquainted with grief," offered Himself a spotless sacrifice for the sins of fallen man. So far as our resurrection pertaineth, Christ hath done it all. We cannot resurrect ourselves; the power to bring this restoration about resteth only with God, and He will redeem us from the grave, and break the bonds of death. Herein is a fulfillment of that oft-repeated passage: "By grace are ye saved through faith; and that not of yourselves; it is the gift of God: not of works, lest any man should boast." (Eph. 2:8,9) We are saved through grace—not of works, for how could works exalt if grace had not first abounded? It is by the grace of God that we live, move and have a being; and therefore, whatsoever we gain, whatsoever we enjoy, whatsoever tends to save and exalt us, is a gift of God, a blessing from Him who is mighty to save.

As pertains to our individual salvation, mentioned hereinbefore, this depends upon our implicit obedience to the laws and ordinances of the Gospel. When the Apostle Paul was engaged in instructing the beloved Timothy by letter, he wrote thus: "Be not therefore ashamed of the testimony of our Lord, nor of me His prisoner; but be thou partaker of the afflictions of the Gospel according to the power of God: Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Savior Jesus Christ, Who hath abolished death, and hath brought life and immortality to light through the Gospel." (2nd. Timothy 1:8-10.) From the above it will be seen that "immortality to light is brought" through the Gospel. In other words, life eternal, the best of all good gifts, is granted unto mankind by virtue of their compliance with Gospel law, and divine commands. Christ, we are told, is the Author of eternal salvation unto all them that obey Him (Heb. 5:8,9) "the Savior of all men, specially of those that believe." (1st Tim. 4:10). The acceptance of these passages of Scriptures in the spirit and the intent of the word, means: that although we may truthfully sing, "Grace is free, salvation a blessed gift!" it is nevertheless a fact that we must partake of these gifts, having clean hands and a pure heart: being righteous, God-fearing and faithful; in order to enjoy the rich fruits thereof. A simple illustration will suffice to make the meaning clear: Here is a free gift offered unto all. Does this gift benefit the man who stands idly by, heeds not the invitation to come forth and be filled, but carelessly neglects his every opportunity of being in possession of said gift? No! Verily, no. Neither can we expect to enjoy the free gifts of the Gospel, save we reach forth, take hold, and grasp the same. They are within reach of all. God hath so ordained them, and He has made known unto us how we may become the happy recipients thereof. David says we must "walk uprightly before the Lord, work righteousness, and speak the truth in our hearts." (Psalms 15:2), and James informs us that we must "resist the devil and draw nigh unto God." (James 4:7,8.) By doing these things we are treading upon the stepping stones to salvation and life everlasting; and by continuing on in the line of duty we shall inherit the glorious rewards promised unto the faithful and true. The Gospel of salvation has been instituted of the Lord, and established by Him at the cost of His life-blood, for our exaltation and advancement in things spiritual and eternal. While the Gospel is, as Paul emphatically declares, "the power of God unto salvation" still it must not be supposed for one moment that it will prove a savor of life unto eternal life to those who do not accept its precepts and obey its ordinances. No, we must of necessity obey the word of God, and keep His holy will, if we would receive of His divine gifts and enjoy His blessed promises. Here is an elevator, and as I stand on the first floor I observe

that by means of this operation scores are lifted to the second, third, fourth and fifth floors, etc. Well, now, if I would be raised in the elevator, it is self-evident that I must step inside; otherwise I might stand there, gazing intently and with all my mind believing—a mere intellectual assent only—and I would never, no never, worlds without end, attain to any loftier or higher position in that building, than my present standing on the first floor.

The Gospel is a logical, reasonable code of consistent laws. To the humble disciple of the lowly Nazarene it is a beautiful system, furnishing food for thought, material for reflection, and life and light for the spiritual being. God's infinite love is clearly and beautifully manifest in the atonement of His beloved Son. The love of Christ for all mankind is readily seen when we understand that He gave His life freely and voluntarily; and the grandeur, symmetry and magnificence of the Gospel structure, mingled with the sweet enlightening influences of the Holy Ghost, makes one precious, perfect total of love, supreme, divine and beneficent. To meditate upon the love of God and His Christ; to ponder and reflect on the plan of life and salvation, brings joy and gladness, sweetness and comfort, faith and hope, together with gifts and benefits, glory and honor, power and exaltation. Yea, more: it gives knowledge and wisdom, health and beauty, strength and nobleness, patience and fortitude, intelligence and serenity; above all that mortal man can express; until in the ecstacy of our mirth we exclaim:

"How great the wisdom and the love,
That filled the courts on high,
And sent the Savior from above
To suffer, bleed and die!"

"OBSERVATIONS IN UTAH."

The Wilkes-Barre (Penn.) Times of April 24 has the following defense of the "Mormon" people which, coming from a non-"Mormon' source and over the writer's own signature, is particularly gratifying and worthy of reproduction in the Deseret News:

"The Times is requested to print the following from the pen of Mrs. Henry Rose, who is a former resident of Kingston, but who has made her home in the west. She was before her marriage Miss Edith Lewis of Plymouth, a daughter of David Lewis. She is here on a visit to relatives:

"To the Editor of The Times;

"Since leaving my home in the west I have been asked by many people regarding the 'Mormons,' as I came from their midst, and take this means of informing your readers of my impressions as to this people after associating with them for many years. I was surprised at the strange idea entertained by intelligent people regarding this peculiar sect. I could not account for the prejudice existing until I learned of the source of the information sent broadcast. I have lived in Salt Lake City, Park City and Rock Springs, Wyoming, and have visited sections almost entirely 'Mormon,' yet in all the years of my mingling with them, never have I found anything upon which to base such uncalled for stories as I hear in the east. It really seems surprising that people who say they are in the service of the Master should wilfully invent the absurd nonsense that is given to the public here as facts relative to the 'Mormons.'

"Mistakes may have been, in the past, by this misjudged people, but if we examine a system results should be loked for rather than beginnings. I do not write in defense of 'Mormonism,' as I am not a member of their church, but simply state facts as I know them.

"Their teachings are consistent with Bible doctrines as they adhere closely to the instructions of Christ. The Book of Mormon and other church works, do not differ in teachings from the Bible.

"In their homes will be found peace and love as "Mormonism" embraces all principles of harmony. The oft-repeated stories of the degradation of the women are false; no people on earth present a more contented, hopeful, praying individual than the 'Mormon' mother. It is her greatest ambition that her children be taught pure principles and lead holy God-fearing lives, worthy of emulation. There is an absence of many evils found here in the 'Mormon' settlement.

"The youth are taught to become self-supporting and not dependent upon others. They branch out into the surrounding districts and acquire homes of their own. It is estimated that 90 per cent. own their own homes, yet they are termed indolent. A person has but to look over the beautiful valleys teeming with industry and prosperity to be convinced of the results of a united people. The tourist is pleased to notice the regularity that characterizes the building of towns and cities. The irrigation system marks the ingenuity with which these sturdy pioneers were blessed. Nowhere can be found the ignorance that is supposed to exist. Schools of high-grade are flourishing everywhere.

"We honor the Pilgrim fathers for their great work, why not honor the 'Mormons' for opening up the avenues of industry in the west. Both people were driven for the same cause: Their religion has paved the way for the future openings.

"Mormons are tolerant to other religions, they court investigation, and grant courtesies to others which I am sorry to say, are not received by their Elders, especially in this section. The 'Mormon' creed is 'Mind Your Own Business,' and if their opposers would teach the Gospel of peace and remember the above creed they would better deserve the name of Christian.

"Mormon" teachings are elevating and come nearer the mark of bringing about a united people than any other system I am conversant with. Many persons think 'Mormonism' means polygamy, which is wrong as that doctrine is not taught or practiced now.

"The claims made by this people are great and if true effect every individual. It is our duty to solve the problem, but not by force as has been done in the past. We should exercise charity patience and love instead of hatred. "Mormons' 'are very sincere in their worship, showing a broad-mindedness hard to equal.

"The question as to whether Joseph Smith received the manifestations he claims, deserves the attention of all. It has not been solved as yet and never will be if the methods pursued in the past be followed. 'Mormonism' is growing faster than any other denomination. There seems to be a superhuman force behind it that causes it to advance in the face of stern opposition. Let us exercise our American privileges of hearing both sides before condemning. Be not deceived by the invented falsehoods afloat which have been instigated through envy and jealousy. Mrs. Henry Rose.

HOW DOES IT SEEM TO YOU?

It seems to me I'd like to go
Where bells don't ring, nor whistles blow,
Nor clocks don't strike, nor gongs don't sound,
And I'd have stillness all around.

Not really stillnes, but just the trees'
Low whisperings, or the hum of bees,
Or brooks' faint babbling over stones
In strangely, softly tangled tones.

Or maybe a cricket, or katydid.
Or the songs of birds in the hedges hid,
Or just some such sweet sounds as these
To fill a tired heart with ease.

If 'twern't for sight and sound and smell,
I'd like a city pretty well,
But when it comes to getting rest
I like the country lots the best.

Sometimes it seems to me I must
Just quit the city's din and dust
And get out where the sky is blue.
And say, now, how does it seem to you?

—Eugene Field.

THE MISSIONARY'S MESSAGE.

While packing up my trunk to go upon my journey home—
'Twas after years that I had spent away—
I stopped to shake the hand of one in whom I recognized
My partner in my labors till today.
"O my dear boy!" I said to him—he quickly turned away;
His eye was wet. "Wait now," said I, "my friend,
You know I'm going back to see our loved ones and I thought
Perhaps a message you would like to send."

Chorus:

"Just tell them that I'm faithful," he said, "they'll know the rest;
Tell them I am looking well, you know;
Just whisper, if you get a chance, to the dear ones there and say
I love them as I did long years ago."

"Your cheek is pale, you're feeling sad; just let me take a word
To that lone wife you love and hold so dear;
We know she's longing now for you, just a word from you, we know,
Will cheer her heart as nothing else can cheer."
"I long to see her soon again, but not just yet," he said;
'Tis duty now that's keeping me away.
Just tell her not to worry, for I'm all right, don't you know,
Tell darling I am coming home some day."

Chorus.

"Your heart is warm, I know you feel a thrill within your breast
At mention of your darling little boy.
Just let me bear those pretty shells, and kiss his brow and say
'They're from your father dear, and you're his joy.' "
"Just take the shells," he said to me, "and say a father's tear
Bedewed them each; and kiss his infant brow,
And tell him that my anxious prayers for him do e'er ascend,
And some day papa'll kiss as you do now."

Chorus.

Those little girls you've fondled so, you'll send by me a toy,
And bid me dandle each upon my knee,
And tell them that their father'll come when his mission's ended here,
And soon their darling papa they shall see."
"Don't make me weep for them,' he said, "my darling little ones!
Their mother dear is ever with them there.
But take a token from my heart, and whisper, if you will,
Sometime again they'll have a fathers' care."

Chorus.

"I would not touch your heart yet more, but think of that dear one
Whose age and cares are told by locks of grey,
Who'll haste to grasp my hand and ask, 'How is my darling son,
That boy of mine who is so far away?' "
"My mother dear! Just tell her how I am and how I feel—
You know it better that I now can say;
Just tell her my faith and zeal, and make her feel I still
Am true to God and her, though far away."

—Elder Barker, in Deseret News.

I envy no quality of mind or intellect in others, be it genius, power, wit, or fancy; but if I could choose what would be most delightful, and, I believe, most useful to me, I should prefer a firm religious belief to every other blessing; for it makes life a discipline of goodness —creates new hopes when all earthly hopes vanish—throws over the decay, the destruction of existence, the most gorgeous of all lights—awakens belief in death—and from corruption and decay calls up beauty and divinity.—Sir Humphrey Davy.

Be noble! and the nobleness that lies
In other men, sleeping, but never dead,
Will rise in majesty to meet thine own.

—Lowell.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING MAY 26, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	359	163	17	105	5	126	35	6	1	20	20	255			Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1137	194	231	180	34	715	314	68	3	15	60	638	2	5	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	639	250	32	183	33	462	251	17	1	15	41	323		3	Centre	Kentucky
E. L. Pomeroy	East Tennessee	37	880	183	75	287	91	766	363	59	2	33	49	601	1	1	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	34	936	36	77	173	71	855	75	24		22	53	645			Columbus	Georgia
A. C. Strong	North Alabama	36	1101	111	170	172	34	561	517	58	5	16	73	781			Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	39	1025	78	33	155	29	449	294	55	1	18	68	397	12	7	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	37	1062	19	71	295	25	580	90	28	1	30	60	473	1	1	147 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	44	1141		325	317	77	462	89	26		23	84	839			Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	776	302	35	299	8	256	149	39	5	11	56	647	3	14	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	327	568	8	48	10	22	1	5	1	2	13	136		3	Ackerman	Mississippi
W. W. MacKay	East Kentucky	28	595	57	255	136	2	420	211	22	3	17	65	432	2	1	Barboursville	Kentucky
W. O. Phelps	Louisiana	6	106	39	3	17		18	1	4		2	8	61			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	450	507	76	245	10	285	66	12		3	20	157		4	Camden	Alabama
Don C. Benson	North Kentucky	20	696		82	108	57	564	196	15	1	7	33	496			Louisville	Kentucky
L. M. Nebeker	South Ohio	30	640	194	262	94	37	1488	69	44	4	12	32	587	1		539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio																41 Cheshire St., Cleveland	Ohio.

Abstracts From Correspondence.

Datura, Va.

Editor Star:

With a desire of bearing my testimony I will write you a few lines. The Elders visited my home and I treated them the best I knew how. I learned from them the true plan of salvation, which I had been seeking after for a long time, as I well knew modern ministers were not teaching the true gospel. On Sept. 24, 1899, I joined the Church of Jesus Christ of Latter-Day Saints, and I am thankful to say I have lived to behold the gospel again restored to earth in its purity. I, like thousands of others, enjoy the gifts and blessings promised to the saints. The Star is a welcome visitor. Ever praying for the welfare of all the honest in heart, I am your sister in the gospel,

Susan W. Woodson.

Rocky Mount, Va., June 6, 1900.

President Ben E. Rich, Chattanooga, Tenn.:

Dear Brother—Thinking perhaps a few lines from me will be of interest to you, I take this opportunity of writing. I am pleased to say that my testimony grows stronger every day. I am trying, in my weak way, to spread the gospel truths among the people, and to overcome my faults; to be a true and faithful follower of our Savior. The Lord has blessed me, and I know that if I continue to labor for His cause, He will give me continued light. I realize that we all have our trials to pass through, but by living up to counsel given by God's annointed, we will be better able to overcome all obstacles. To be sure one cannot learn all in a day, but must learn here a little, and there a little, line upon line and precept upon precept.

What a pleasure it is to one to know his understanding increases from time to time —— to comprehend the beauties of God's Holy Priesthood, delivered again in this age, to the Prophet Joseph Smith. Obedience to the Priesthood brings blessings tenfold. Elder Pratt and myself are laboring in Franklin county and have made many good friends, and a number of them are investigating the gospel. We held a meeting at a very influential gentleman's house last Sunday, about thirty people attending to hear us. We had such a good meeting and the spirit of God was in our midst. The gentleman of the house is a Sunday School choir leader, and he had his choir furnish the singing at our services. He desires us to visit him again and hold another meeting at his house, so we gave out an appointment for next Saturday night. We have made many good friends in this section, which has caused the scribes to rage. I believe the day will come when many people in these parts will embrace the gospel. The Lord will not permit the honest in heart to always be deceived by men who teach for hire and divine for money; men who are corrupt at heart and care not for nothing but earthly possessions. I will be pleased to hear from you whenever you can find time to write. May the Lord bless and protect you in your labors. Your brother in the gospel.

Frank H. Snow.

A Good Name.

Secure a good name to thyself by living virtuously and humbly, but let this good name be nursed abroad and never be brought home to look upon it. Let others use it for their own advantage; let them speak of it if they please; but do not thou use it at all but as an instrument to do God glory and thy neighbor more advantage. Let thy face, like Moses', shine to others, but make no looking glass for thyself.—Jeremy Taylor.

Flowery Sermons.

It is said that a young preacher, once desiring to get the opinion of Prof. Jowett as to a sermon he has preached, asked him what he thought of it. The professor looked at him a moment, and then slowly added: "Edward, if you would pluck a few of the feathers from the wings of your imagination, and stick them in the tail of your judgment, you would make better sermons." That is a criticism not likely to be easily forgotten.—Christian Observer.

FUNERAL OF MISS RICHARDSON.

Chattanooga Times, June 12.

Yesterday forenoon, at the family residence on Fairview avenue, Dr. Elmore conducted the beautiful funeral rites of the Presbyterian church over the remains of Miss Annie Grey Richardson, who passed away Saturday evening. He delivered a very choice sermon, dwelling upon the many virtues of the departed and speaking words of comfort and consolation to the bereaved family. Many friends gathered at the family residence to pay their last loving respects to her memory and follow the remains to their last resting place at the Forest Hills cemetery, covering the sacred spot with costly and fragrant flowers, laid upon the grave as tokens of remembrance and esteem to the purity and loveliness of the character of our sister. Miss Annie had certainly been a patient sufferer for years, and during the past fourteen long weeks has been confined to her bed; yet during illness she was never heard to murmur; on the contrary, she had ever shown that patient resignation to the will of God that always accompanies the true Christian spirit. During all her suffering she was so filled with the spirit of Godly charity to all mankind as to endear her to all who had the honor and pleasure of knowing her. She was truly a noble and loveable young lady, and those who had a knowledge of her goodness will always remember her as one who came upon the earth like an angel of peace, who remained just a little while to spread rays of sunshine in the path of others and then returned to her Savior and her God, leaving the earth a little better than it might have been had she not been on it.

To the parents and their family we repeat the words of the poem, written by Mary Mapes Dodge:

We know not what is it, dear, this sleep so deep and still,
The folded hands, the awful calm, the cheek so pale and chill;
The lids that will not lift again, though we may call and call,
The strange, white solitude of peace that settles over all.

We know not what it means, dear, this desolate heart pain,
This dread to take our daily way and walk in it again.
We know not to what other sphere the loved who leave us go,
Nor why we're left to wonder still, nor why we do not know.

But this we know, our loved and dead if they should come this day,
Should come and ask us, "What is life?" not one of us could say:
Life is a mystery as deep as ever death can be;
Yes, O! how dear it is to us—this life we live and see.

Then might they say—these vanished ones—and blessed is the thought:
"Lo! death is sweet to us, beloved! though we may show you naught,
We may not to the quick reveal the mystery of death;
Ye can not tell us, if ye would, the mystery of breath."

The child who enters life comes not with knowledge of intent,
So those who enter death must go as little children sent.
Nothing is known, but I believe that God is overhead,
And as life is to the living, so death is to the dead.

THE DEAD.

Sister Mary Ann Driggers, an aged an respected member of the Church of Jesus Christ of Latter-Day Saints, passed away on the 5th inst. From the best information obtainable she was 101 years of age.

July 31, 1898, she was baptized by Elder W. J. Fife and was a faithful advocate of truth. Until one week before her death, she was active in mind and body, when she gradually began to weaken until her life ebbed away and her spirit returned to God who gave her life.

Releases and Appointments.

Releases.

Nephi J. Black, Florida Conference.

Lee Preston, North Kentucky Conference.

William H. Ellis, Jr., Virginia Conference.

Transfers.

J. J. Shumway, from North Carolina to Ohio Conference.

E. S. Budge, Middle Tennessee to Ohio Conference.

J. H. Bankhead, North Kentucky to Florida Conference.

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JUNE 23, 1900. No. 30.

SKETCH OF THE LIFE OF PRESIDENT JOSEPH F. SMITH.

BY APOSTLE MATHIAS F. COWLEY.



PRESIDENT JOSEPH F. SMITH.

For twenty years President Smith has been Second Counselor of the Church of Jesus Christ of Latter day Saints. He was born Nov. 13th, 1838, in Far West. Caldwell county, Missouri. The period of his birth was a stormy one in the history of the Church—a time when it was but in its infancy. His father, Hyrum Smith, the Prophet's faithful brother, was all and more to Joseph than Jonathan was to David. In life they lived, labored and suffered together, and when their time came, died like men filling the martyr's grave for the salvation of mankind. Mary Fielding, the mother of Joseph F. Smith, was a native of England. and for energy, faith and determination, coupled with good business abilities, was a most worthy and suitable companion for her noble husband. A few days previous to the birth of Joseph F., his father and uncle, Joseph, with other brethren, were betrayed into the hands of armed mobocrats, through the cruel

treachery of George M. Hinkle. Being courtmartialed, they were sentenced to be shot, but this failed, by the interposition of Providence through Gen. A. W. Doniphan. They were then hustled off to prison, but before starting were allowed a few minutes to bid farewell to their families, being told they would never see them again. With such scenes being enacted, with mob rule holding sway, plunderings, drivings, imprisonment without trial, or conviction, poverty and distress, at such a time was Joseph F. Smith born into the world. His childhood days were spent amid scenes of persecution and hardships, which resulted in the martyrdom of Joseph and Hyrum Smith. His mother left Nauvoo in 1846, as an exile from her home and country, for no other cause than that of worshiping God according to the dictates of her own conscience. Although at this time Joseph F. was but a lad of 8 years of age, he drove an ox team for his mother across the state of Iowa. During the sojourn of the family at Winter Quarters, Joseph was occupied as a herd boy, in which he took special pride, feeling that his mother's cattle were the only means by which they were to make their exodus across the great plains of the "Far West." Even after reaching the valley Brother Smith was engaged in herding, and so close and conscientious was his attention to duty that he never lost a "hoof" through neglect or carelessness; this attention and devotion to responsibilities placed upon him has always marked his character, and is seen in all the labors of his life. During his trials at Winter Quarters, while herding cattle, he passed through a thrilling experience with Indians, who suddenly came upon him and his companions for the purpose of driving off their cattle. In the exciting chase, two Indians, one on either side of Brother Smith, rode up to him, and taking hold of his arms lifted him from the saddle, and probably would have scalped him, but for the unexpected appearance of a number of men who were going to the hay field. The Indians suddenly dropped him to the ground, and thus by the aid of Providence his life was saved; his bravery and fidelity to trust saved the cattle. President Smith was taught by the example and precept of his noble mother that in the performance of all duties and labors, he should go to the Lord in prayer. As a striking illustration of the faith with which he became imbued in his early boyhood, by the example of his mother, we present the following incident, related by President Smith, in his own language:

"In the spring of 1847 a portion of our family crossed the plains, following the pioneers to the valley of the Great Salt Lake, the remainder of the family intending to proceed on their journey to the west the following spring.

In the fall of 1847 my mother and her brother, Joseph Fielding, made a trip down the Missouri river to St. Joseph, Mo., about 150 miles, for the purpose of obtaining provisions and clothing for the family for the coming winter, and for the journey across the plains the following spring. They took two wagons with two yokes of oxen on each. I was almost 9 years of age at this time, and accompanied my mother and uncle on this journey as a teamster. The weather was unpropitious, the roads were bad, and it rained a great deal during the journey, so that the trip was a very hard, trying and unpleasant one. At St. Joseph we purchased our groceries and dry goods, and at Savannah we laid in our store of flour, meal, corn, bacon and other provisions. Returning to Winter Quarters, we camped one evening in an open prairie on the Missouri river bottoms, by the side of a small spring creek, which emptied into the river about three-quarters of a mile from us. We were in plain sight of the river, and could apparently see over every foot of the little open prairie where we were camped, to the river on the southwest, to the bluffs on the northeast, and to the timber which skirted the prairie on the right and left. Camping near by, on the other side of the creek, were some men with a herd of beef cattle, which they were driving to Savannah and St. Joseph for market. We usually unyoked our oxen and turned them loose to feed during our encampments at night, but this time, on account of the proximity of this herd of cattle, fearing that they might get mixed up and driven off with them, we turned our oxen out to feed in their yokes. Next morning when we came to look them up, to our great disappointment our best yoke of oxen was not to be found. Uncle Fielding and I spent all the morning, well nigh until noon, hunting for them, but without avail. The grass was tall, and in the morning was wet with heavy dew. Tramping through this grass and through the woods and over the bluffs, we were soaked to the skin, fatigued, disheartened and almost exhausted. In this pitiable plight I was the first to return to our wagons, and as I approached I saw my mother kneeling down in prayer. I halted for a moment and then drew gently near enough to hear her pleading with the Lord not to suffer us to be left in this helpless condition, but to lead us to recover our lost team, that we might continue on our travels in safety. When she arose from her knees I was standing near by. The first expression I caught upon her precious face was a lovely smile, which, discouraged as I was, gave me renewed hope and an assurance I had not felt before. A few moments later Uncle Fielding came to the camp, wet with the dews, faint, fatigued and thoroughly disheartened. His first words were: 'Well, Mary, the cattle are gone!' Mother replied in a voice which fairly rang with cheerfulness, 'Never mind, your breakfast has been waiting for hours, and now, while you and Joseph are eating, I will just take a walk out and see if I can find the cattle.'

My uncle held up his hands in blank astonishment, and if the Missouri river had suddenly turned to run up stream, neither of us could have been much more surprised. 'Why, Mary, he exclaimed, 'what do you mean? We have been all over this country, all through the timber and through the herd of cattle, and our oxen are gone—they are not to be found. I believe they have been driven off, and it is useless for you to attempt to do such a thing as to hunt for them.'

'Never mind me,' said mother. 'Get your breakfast and I will see,' and she started toward the river, following down the little stream. Before she had proceeded out of speaking distance the man in charge of the herd of beef cattle rode up from the opposite side of the creek and called out: 'Madam, I saw your oxen over in that direction this morning about daybreak,' pointing in the opposite direction from that in which mother was going. We heard plainly what he said, but mother went right on, paid no attention to his remark, and did not even turn her head to look at him. A moment later the man rode off rapidly toward his herd, which had been gathered in the opening near the edge of the woods, and they were soon under full drive for the road leading toward Savannah, and soon disappeared from view.

"My mother continued straight down the little stream of water, until she stood almost on the bank of the river, and then she beckoned to us. (I was watching her every moment and was determined that she should not get out of my sight.) Instantly we rose from the "mess-chest," on which our breakfast had been spread, and started toward her, like John, who outran the other Disciple to the sepulchre, I outran my uncle and came first to the spot where my mother stood. There I saw our oxen fastened to a clump of willows growing in the bottom of a deep gulch which had been washed out of the sandy banks of the river by the little spring creek, perfectly concealed from view. We were not long in releasing them from bondage and getting back to our camp, where the other cattle had been fastened to the wagon wheels all the morning, and we were soon on our way homeward bound, rejoicing.

"This circumstance was one of the first practical and positive demonstrations of the efficacy of prayer I had ever witnessed. It made an indelible impression upon my mind, and has been a source of comfort, assurance and guidance to me throughout all my life."

The impression made upon Joseph's mind by this striking answer to his mothers' prayer, has never left him, but has done much to encourage him in meeting every responsibility; causing him to realize that no matter how arduous the task the Lord will not fail those who put their trust in Him. Crossing the plains from Missouri river, to the Salt Lake Valley, Brother Smith (though less than 10 years of age at that time) drove two yoke of oxen attached to a heavily laden wagon, the entire distance of more than one thousand miles.

Reaching the valley of Salt Lake with his mother, Sept. 23d, 1848, he continued in charge of the cattle as herd boy for several years, and never lost an animal, notwithstanding the great number of large wolves in the valley. This work of herding was interchanged with plowing, harvesting, canyon work, etc., idleness taking no part in the life of this noble man.

The opportunities for education in those early days of trying experiences of the Church, were limited. Such learning as Brother Joseph possessed he acquired chiefly from his mother. She taught him to read the Bible during their pilgrimage across the plains, in the tent, and by the camp fire Such facilities as have been afforded him have not passed by unimproved. Being fond of books, he reads extensively the best of them, always with a purpose in view—viz.: to learn lessons of worth for practical use in life, and it is safe to say that no man living applies them better to himself and family than does President Joseph F. Smith. His mother died Sept. 21st, 1852, leaving him an orphan at the age of 14. When 15 years of age he was called on a mission to the Sandwich Islands. He received his endowments in the Old Council House, and was set apart in the same building by Apostles Parley P. Pratt and Orson Hyde. Brother Pratt, who was spokesman in setting him apart, declared that he should receive the knowledge of the Hawaiian language "by the gift of God as well as by study." This prophecy was literally fulfilled, for in less than four months from his arrival (two weeks of this time was spent in severe sickness) he was able to make a tour of the Islands of Maui; to preach, baptize and administer the Sacrament, etc., all in the native language. He left his mountain home to fulfill this mission, May 27th, 1854, in company with other missionaries. The Southern route was taken, accompanying as far as Cedar, President Young and party, who were on their tour to the Southern settlement. This little band of missionaries was headed by Parley P. Pratt. In crossing the desert country, from Southern Utah to California, they were followed a long distance by numbers of the Pah-Ute Indians, who were almost famishing for food. The only alternative was to share food with them, which they did to keep on friendly terms. As a result the missionaries were compelled to subsist on very short rations, consuming the last of their supplies the day they reached Cajon Pass. Parley P. Pratt proceeded to San Francisco. During the sojourn of Brother Joseph F. in California, he worked hard for a livelihood to earn means sufficient to pay his passage across the Pacific to Honolulu; much of his time being spent in the manufacture of cut shingles. He and his fellow missionaries embarked upon the "Vaquero," and after a somewhat disagreeable voyage they landed in

Honolulu, Sept. 27th, 1854. After a few days there Brother Joseph was assigned to the Island of Maui, to labor in company with his cousin, Silas Smith, S. B. Thurston and Washington B. Rogers. He was shortly afterward prostrated for more than two weeks with a severe fever. Upon his recovery he was assigned to Kula, the place where President Cannon first introduced the Gospel to the Hawaiian race. He pursued the study of the language with much diligence and faith, soon being able to bear witness that "by the gift of God, as well as by study," were the words of Brother Pratt concerning his acquisition of the language verified; his experiences brought him near to the Lord. Relative to the manifestations of the Spirit to him he says: "Of the many gifts of the Spirit which were manifest through my administration, next to my acquirement of the language, the most prominent was perhaps the gift of healing, and by the power of God, the casting out of evil spirits which frequently occurred." One stance occurred at Wailuku, where he sojourned with a native family, being engaged in the study of the language. One night the woman was suddenly seized with evil spirits. She went through all manner of hideous contortions. Her husband was overcome with such fear that he trembled as a leaf in the wind. Brother Joseph was seized with fear at this new and unexpected demonstration, but suddenly all fright left him, the power of the Holy Ghost rested upon him, and he stood upon his feet, facing the woman possessed of demons. "In the name of the Lord Jesus Christ I rebuke you," he said, when suddenly the woman fell limp to the floor and became as one dead. The husband pronounced her dead, and then set up a hideous howl, which Joseph promptly rebuked, after which quiet and peace was restored and the young missionary proceeded with his studies. Brother Joseph labored upon the Island of Maui over eighteen months with great success. The readiness by which he acquired and used the language astonished his brethren and the natives. After President Hammond took his departure for his home in Utah, Brother Joseph presided over the Maui Conference; later he also presided over the Kohala Conference for six months, and the Island of Hawaii for the same length of time.

Brother Joseph was laboring upon this island at the time of the great volcanic eruption of 1855. He says: "I experienced the tremendous shocks of earthquake which immediately preceded the eruptions, and subsequently visited the great lava flow which issued from the crater. It was said that this eruption in the quantity of lava thrown out, has probably never been surpassed during the residence of foreigners on the islands. The flow continued for about thirteen months, reaching to within six or seven miles of the city of Hilo, more than sixty miles from the crater. The city and bay of Hilo were in imminent danger of destruction for months. I have seen it stated since that the area covered by lava from this eruption exceeded three hundred square miles, or about one-thirteenth of the area of the Island of Hawaii." President Smith continued his labors upon the islands with efficiency, passing through many scenes which added strength to his testimony of the Gospel and fitted him for positions of responsibility, to which he has since been called. He has sometimes said that he was "never thankful but once that his first mission was upon the Sandwich Islands, and that once has been all the time, from the time of his mission to the present date."

Owing to the approach of Johnson's army to Utah President Young sent instructions that he desired all Elders laboring in foreign missions to return home. Accordingly President Smith and other Elders took passage on the bark Yankee. Oct. 6th, 1857. Upon landing at San Francisco they reported to President George Q. Cannon, at the Western Standard office. Shortly after arriving on the coast Brother Smith journeyed south to Santa Cruz, there joining a company. He next arranged to drive a team to Utah for George Crismon, arriving in Great Salt Lake City Feb. 24th, 1858, having been absent four years all but a little over three months. Immediately upon his return home he joined the militia, and started with an expedition to intercept the hostile army, which had been sent to Utah, without the slightest cause of justification. He served under Col. Thomas P. Callister, and later was Chaplain of the regiment under Col. Heber C. Kimball. He says, in speaking of his enlistment and experiences in the Utah army:

"The day following my arrival home I reported myself to President Young and immediately enlisted in the legion to defend ourselves against the encroachment of a hostile and menacing army. From that time until the proclamation of peace, and a free and full pardon, by President Buchanan came, I was constantly in my saddle, prospecting and exploring the country between Great Salt Lake City and Fort Bridger, under the command of Col. Thos. Callister and others. I was on picket guard with a party of men under O. P. Rockwell, when Commissioners Powell and McCollough met us near the Weber river with the President's proclamation. Subsequently I was on detail in the deserted city of Great Salt Lake, until after the army passed through the city, and thence to Camp Floyd. After this I assisted my relatives to return to their homes, from which they had fled, going to the south some time previous."

At the session of the Legislature held in the winter of 1858-59 President Smith officiated as sergeant-at-arms in the council, and on March 29, 1858, he was ordained into the Thirty-second Quorum of Seventies. He was married April 5, 1859, and on Oct. 16, of the same year was ordained a High Priest, also being made a member of the High Council of Salt Lake Stake of Zion. At the April Conference, 1860, Brother Joseph was called on a mission to Great Britain. He was in straightened circumstances financially and was almost obliged to discontinue housekeeping, and allow his wife to return to her mother's home for the time being. He was soon on his way, in company with his cousin, Samuel B. Smith, each driving a four-mule team, to pay their way across the plains. They had an interesting trip to the Missouri river; from that point to New York they went by way of Nauvoo and viewed the homes of their childhood days, calling upon the wife and children of the Prophet Joseph Smith. They sailed for Liverpool July 14, arriving in that port on the 27th of that month. During his mission in England President Smith traveled in various conferences, and in all his ministrations among the Saints and strangers left an impression for good that can never be effaced. President George Q. Cannon was also in Great Britain on a mission at the same time, and it was while there, perhaps, more than any other place they learned to love and esteem each other; where a friendship was established which has grown stronger as the years have gone by. That was the commencement of an intimacy which their labors together in the same councils of the Holy Priesthood have enhanced from that time to the present moment.

During his mission in Europe President Smith, with President George Q. Cannon, visited several of the conferences in Denmark, and with Elder Brigham Young, Jr., and others, visited Paris, France. Brother Joseph F. was released after filling a most honorable and efficient mission, returning home in 1863; himself and companions were in New York City, at the time of the "dreadful riots," which occurred in July of that year. Crossing the plains, he was Chaplain in Capt. John W. Woolley's company. Arriving home he found his wife in a very poor state of health, which for some time grew worse, but he waited upon her day and night with little or no rest for many weeks, when she gradually recovered her health. It was not in the providences of the Lord that Brother Joseph should remain long at that period of his life to enjoy the quiet and peace of home, for in March, 1864, he started on his second mission to the Sandwich Islands. He went in company with Apostles Lorenzo Snow, Ezra T. Benson, Elders William W. Cluff and Alma L. Smith. The purpose of their mission was to regulate the affairs of the church on the Islands, which had been greatly interfered with by one Walter M. Gibson, who had presumptuously established himself as leader of the Church upon the Islands. They labored faithfully to convert Mr. Gibson from his wrong doing, but to no avail. The man was not honest at heart, and they were obliged, for the protection of the native Saints, to excommunicate Gibson from the Church. The trouble being settled, the Apostles soon returned to America, leaving President Smith and other American Elders in charge of the mission. He returned from this mission in the winter of 1864-65. While upon this mission an incident occurred which is worthy of note:

The ship upon which the brethren arrived was anchored in the channel, where the sea was usually very rough. A breakwater had been constructed, and by the protection of it the natives successfully ran their boats ashore. However, in approaching it there was danger of disaster. It was proposed to land the passengers in the ship's freight boat, which was unwieldy and not easily managed.

President Smith at once apprehended the danger and stoutly protested against the proposition, warning the brethren of the great danger of capsizing the boat at the breakwater. He refused to accompany them in the boat, and tried to persuade his co-laborers not to go. They were persistent, however, and made the attempt, while Brother Joseph offered even to go alone for a better boat. When they were determined to go he persuaded them to permit him to remain on the anchored ship and leave their clothing and valuable articles with him. They consented to this reluctantly, and as they moved away from the ship, Joseph stood upon the latter gazing at his brethren with awful anxiety, apparently knowing their fate. His fears were not ungrounded, for as their unwieldy freight boat struck the breakwater a heavy wave dashed against it and instantly capsized it, emptying its human cargo into the surging billows. A boat manned by natives came to the rescue and recovered all but President Snow, when they started for shore. Brother W. W. Cluff demanded the return of the boat, that they might secure Brother Snow, which was done, and when his remains were recovered, to all appearances he was dead. Through the mercies of the Lord, however, he was restored to life. All this time Brother Joseph stood in awful suspense, a helpless spectator upon the floor of the anchored ship. This action of President Smith indicates that fearless trait of his character which has been manifest throughout his life, showing that he has the courage of his convictions, and is most vigorous and earnest in expressing them. When Brother Smith returned home from this mission, he was employed as a clerk in the Endowment House and at the Historian's office, frequently performing home missionary work in the Territory. He was also an active and efficient member of the Great Salt Lake City Council for several terms; the effects of his influence in that municipal body are today monuments of worth to the city of Salt Lake. The possession of Liberty Park today by Salt Lake City is due to his influence and determined convictions, more than to the labors of any other man. July 1st, 1866, he was ordained an Apostle by President Brigham Young, and on the 8th of October,

(See Page 239.)

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SATURDAY, JUNE 23, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

MODERN METHODS.

Many perhaps have noted that certain preachers, called ministers of the meek and lowly Savior, are again at their old trick of disturbing the peace of mind of liberty-loving people. They are in a cowardly manner doing to the Mormon Elders just what the enemies of Christ did unto Him in His day, and yet they claim it Christlike. When a porcupine gets in a close place he always begins to throw his quills. It is his only means of defense. He is not a fighter, he is not a foot racer; his only protection is to make himself as disagreeable as possible. When our Elders go into a neighborhood the ministers will not meet them with Scripture and reason, they will not come out openly and accept the truth as it is in Jesus, but instead use the same method as the porcupine of throwing their quills of falsehood. It is their only means of defense, but at once cowardly and unjust, and in the end will bring condemnation to their souls. These preachers are not called of God, and therefore have not His spirit to guide them, but think more of money getting than of soul saving. Their only protection and shield is in flinging filth when they get cornered. Nature gave unto the porcupine his quills as a means of defense when cornered, and so does Satan arm these so-called preachers with falsehoods, that when cornered by truth they might defend themselves by letting them fly broadcast. It does seem strange, nevertheless it is a fact, that the different religious sects will jangle and quarrel with each other until it seems that a reconciliation is out of the question, and yet just as soon as an Elder of the Church of Jesus Christ of Latter-day Saints comes into their midst they will all join hands and lay plots and devise ways and means of getting rid of these "despised Mormons." Instead of taking up their Bibles and going to the Elders in brotherly kindness, with a desire to point to them their errors, they take up the club and lash; raise mobs and then tell the people they are humble servants of the Master. "It must needs be that offences come, but woe unto that man by whom the offence cometh."

"It were better for him that a millstone were hanged about his neck, and he cast into a sea, than that he should offend one of these little ones."

"WITHOUT MONEY AND WITHOUT PRICE."

"Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, come, buy wine and milk without money, and without price." (Isaiah 55:1.) Here we have a call, uttered by a Prophet of the living God unto all those who are athirst for righteousness. This call extends, as the Prophet hath said, unto "every one that thirsteth:" but fearful lest the poor should think themselves not accounted worthy of this "milk and wine" of salvation, the holy man of God—Isaiah—continues by saying, "and he that hath no money; come ye, buy and eat." Who is it that "hath no money?" Is it not the poor among men, and those that are in the lowly walks of life, that have no money? It is verily true! And they—the poor among men—are given the blessed promise of enjoying the gifts of the Gospel of Jesus Christ. The Gospel, therefore, must needs be free, else how could they "that have no money" purchase the same?

Let us turn our attention to that good old Book of Books—the Holy Bible—for within its sacred pages we shall find much to comfort and gladden the hearts of the poor; we shall find much to support and uphold the doctrine that the Gospel shall be preached free; and we shall also find that the Lord condemns those who preach for hire, and divine for money.

The Apostle Paul says, "For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. But thou, O, man of God, flee these things." (I Tim. 6:10, 11.)

This passage of Scripture is preceded by a verse which informs us that riches drown men in destruction and perdition. In this same chapter of Paul's epistle to Timothy, we find that those destitute of the truth suppose that gain is godliness (5th verse). Today, we observe that a large salary makes a big preacher. If the Christian (?) minister of today can demand and obtain $5,000 a year, why it goes to say that he is an evangelist of no small type. But the country pastors, sometimes called "Jack-legged preachers," who can only succeed in draining the members of their circuit of, say $500, why he is not designated as a great preacher, as is his fellow laborer who receives the larger salary. Why is this the case? Cannot we truthfully say that it is an exact fulfillment of what Paul said, writing to Timothy: they are "destitute of the truth, supposing that gain is godliness?" (I Tim. 6:5.)

"Be ye followers of me, even as I also am of Christ." (I Cor. 11:1.) Paul coveted no man's silver or gold, but energetically labored for his sustenance with his own hands. (Acts 20:33 and 34) that he, by so doing, might not abuse his power in the Gospel. (I Cor. 9:18.) Peter commanded the Elders to feed the flock of God, not for filthy lucre (money), but of a ready mind (I Peter 5:2), not following the way of Balaam, who loved the wages of unrighteousness (II Peter 2:15). When our Lord sent His Apostles out on their first mission, He commanded them to go forth and preach saying, "The Kingdom of Heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils. Freely ye have received, freely give." (Matt. 10:7-8.) He never revoked this command, and it is enjoined upon all who would preach the everlasting Gospel. Furthermore we hear Him declaring, as an evidence of His Messiahship, that "to the poor the Gospel is preached." (Luke 7:22.) He, the Savior of the world, the Redeemer of all the sons and daughters of Adam's race, neglected not the poor, neither did He deprive them of the glorious privilege of hearing and accepting the glad tidings of great joy which were heralded by Him and His humble followers.

The Scriptures of Holy Writ return again and again to condemn the practices of a hireling clergy, and to uphold, indorse and sustain the actions of the true followers of the Lamb who preach the Gospel free.

In conclusion, let the words of John, the divine Revelator, be heard, "And the Spirit and the bride say come, and let him that heareth say, come, and let him that is athirst say come; and whosoever will, let him take the water of life freely." (Rev. 22:17.)

PRESIDENT LORENZO SNOW.

Our venerable leader and beloved President, Lorenzo Snow, has been afflicted with illness of late, but we are pleased to announce to the Elders and Saints of the Southern States Mission that he is convalescent at the present time. Let the prayers of all Israel ascend to the Throne of God in behalf of President Snow, that we may all be blessed with his presence, comforted by his loving words, and instructed by his choice admonition and God-like wisdom, for many days yet to come.

Elder W. O. Phelps is now in charge of the Louisiana Conference. Although there are but a small force of Elders in that conference, yet the brethren in the past have done nobly, and we rest assured that under the guidance of Brother Phelps the good work will continue.

God gives every bird its food, but He does not throw it into its nest.—J. G. Holland.

THE BOOK OF MORMON—ITS AUTHENTICITY.

A LECTURE GIVEN BY INVITATION, APRIL 29, 1900, BEFORE THE OHIO LIBERAL SOCIETY, CINCINNATI, OHIO, BY ELDER BEN. L. RICH.

(Continued from Page 227.)

Thus you see the frailties of the strongest objections advanced against the authenticity of the work in question. Many more arguments and objections were raised but they are all too absurd and self-contradictory to receive any attention whatever. And the history of the western ancients will have to be explained by much stronger arguments than have been advanced heretofore to disprove its truthfulness. Now since the objections are so palpably weak and irrational, the evidence of its authenticity must necessarily evince strength and reason. And I ask you candidly to weigh carefully the proofs of its claim.

There is a fulfillment of prophecy in the coming forth of this record.

The Book of Mormon purports to be a history of a remnant of the people of Israel that was practically destroyed. It is claimed to have been taken from the earth and translated in an ancient style somewhat resembling biblical. And Isaiah (29 chap.) in speaking of a people akin to Israel wrote: "And thou shalt be brought down and shall speak out of the ground and thy speech shall be low out of the dust, and thy voice shall be as of one that hath a familiar spirit, out of the ground, and thy speech shall whisper out of the dust." Does not the Book of Mormon fulfill this ancient prediction? Some of the characters were transcribed from the plates and given to Martin Harris who took them to Professor Anthon, of New York. The Professor gave a certificate of the genuineness of the characters, saying that they resembled the ancient Egyptian Chaldaic Assyria letters. A Prof. Mitchell of New York also gave similar testimony. "Where did this man Smith get the records?" asked Mr. Anthon. He was told that he received them from an angel. He continued. "Bring me the plates and I will translate them." Mr. Harris said that a part of the records was sealed, that Joseph was not permitted to translate but part of them, whereupon the doctor heartily ejaculated, "I cannot read a sealed book," thus fulfilling another of Isaiah's predictions (29 chap.) which read: "And the vision of all is become unto you as the words of a book (the words of the book, not the book itself) which men deliver to one that is learned, saying read this I pray thee; and he saith I cannot for it is sealed; and the book is delivered to him that is not learned." Can you not also see the fulfillment of ancient prediciton in this passage?

The Book of Mormon purports to be a record of the descendants of Joseph. The Bible is principally a record of the descendants of Judah. We hold that the Bible and Book of Mormon contain many truths in common, and are one in the cause. The Prophet Ezekiel knew of the coming forth of the two books and purposely wrote (37 chap.):

"Moreover, thou son of man, take thee one stick, and write upon it, for Judah, and for the children of Israel his companions; then take another stick, and write upon it, for Joseph, the stick of Ephriam, and for all the house of Israel his companions:

"And join them one to another into one stick; and they shall become one in thy hand.

"And when the children of thy people shall speak unto thee, saying, wilt thou not show us what thou meanest by these?

"Say unto them, thus saith the Lord: Behold I will take the stick of Joseph, which is in the hands of Ephriam, and the tribes of Israel his fellows, and will put them with him, even with the stick of Judah, and make them one stick, and they shall be one in mine hand." When we realize that the ancients wrote on papyrus and parchment and rolled them upon sticks and called the writing a scroll, a book or a stick, the weight and significance of this quotation can be seen.

Christ made a remark recorded by John (10) which has great meaning. In the Book of Mormon it teaches that Christ visited the people of this continent after his crucifixion. We know that on the eastern continent Christ did not go among any people other than the Jews. And until the explanation found in the abridgement of Mormon the statement of Jesus was considered mysterious. He said: "And other sheep I have which are not of this fold; them also I must bring and they shall hear my voice, and there shall be one fold and one shepherd." There are many more Biblical proofs of the Book, but the paragraphs quoted show that its advent satisfies clearly, literally and exactly predictions of the Prophets.

But from the researches of scientists in the traditions of the Indian and in the antiquities of America we find greater evidence of the authenticity of the Book of Mormon. Now when the record was published in 1829, the wonderful ruins and relics of the new world's antiquities practically lay undisturbed, in the sleep of centuries. But the facts revealed in American Archeology and ethnology wonderfully show that the work brought forth by Joseph Smith is at once reasonable and consistent.

Furthermore, the history of America's past, makes it plain that an imposition could not summon to its support such evidences as discovery and investigation afterwards contributed to the account published through the instrumentality of the boy Joseph.

When the Book of Mormon said that this continent had been inhabitated by a powerful, intelligent race which enjoyed a civilization akin to that of the old world in past centuries, men of more zeal than wisdom laughed at the idea. They said can this man believe he can palm off onto intelligent people such absurdities? They sneered at the proposition that the progenitors of the Indian ever lived in a state of civilization. But research came to the rescue, and we now find proof that the civilization of ancient America rivals that of ancient Egypt, Assyria and Babylonia. The ancients of this hemisphere understood an advanced style of architecture. They built cities with walls, with terraces, with towers and with paved streets, many of which exist well preserved today in New Mexico, Arkansas, Arizona, Mexico, Yucatan and Central and South America. In Yucatan there is a foundation which contains a stone of almost incredible dimensions, a rock much larger than can be managed nowadays. This stone is shown to have been taken from a quarry over a hundred miles distant. To have quarried and transported such a stupendous block of granite gives evidence that a knowledge of levers and engineering prevailed. They knew how to temper copper to such hardness that it could cut steel, an art unknown today. They understood the art of making and coloring glass. They understood geometery, the science of war and fortification. In New Mexico there have been unearthed networks of cemented rock canals, which carried water onto an arid land. This shows that the 19th century is not the only age that can boast of artificial irrigation. Hieroglyphics and queer characters are found engraved on walls, columns, monuments, pyramids and parchment scrolls over all the hemisphere, proving that the ancients possessed a written language and enjoyed an advanced civilization. And since an intelligent and civilized race did exist upon this continent would it not be cruel, unnatural, unmerciful and unjust, for a loving and just God to withhold His blessings from this people and favor another people no more worthy of such blessings?

Does not the God of heaven tell us that He is an impartial Being, no respector of persons? Would it not be the height of partiality to bless the inhabitants of one part of the earth with the plan of happiness and salvation, and hold another race in chains of darkness?

But the Book of Mormon solemnly affirms that the ancients of this land did have the Work of God and did know of Christ and His gospel. When this information came to the world in the early decades of this century, men ridiculed more and more the claims of Joseph Smith. They thought surely he had greatly underestimated the intelligence of the age or else had lost his mental balance. But investigation again came to the rescue, as investigation often does. It shows that the religion and tradition of the aborigines of America resembled that of the Israelites. Although the traditions and belief through apostacy, ignorance and degeneration lost many of their beauties and gave place to vague superstitions, we can, however, see in the belief of the native races a parallel of biblical teachings. Not many years ago in Licking County, O., a tablet was discovered, containing, inscribed in corrupt Hebrew, the ten commandments. Parchments have been discovered recording prophesies of Isaiah and other ancients. There are extant many stories among the Indians relative to the deluge and the confusion at Babel. The Central American used to practice the rite of circumcision. The ancient Peruvians offered burnt animal sacrifices. We note in these things, rudiments of the practices in the Mosaic dispensnation. It is explained from the fact that Lehi left Jerusalem long before the Christian era. He brought with him a language of his fathers and worshipped in the customs of the Jews.

The Book of Mormon also states that a knowledge of Christ was held by the peoples whose history it records, and we find in the religious beliefs of the Indian races corroborative evidence of this assertion. The ancient Chilians said that their fathers were visited by a wonderful person full of grace and love, who did many wonderful works and taught them to worship a creator who dwells in the heavens, whom they called the Great Spirit. The ancient Mexicans found a deity in one Quetzalcoatl who, they held, took upon himself human nature, endured sorrows and pain and voluntarily died for the wrongs of their fathers. This same Quetzalcoatl is chiseled in the walls of an ancient temple, with outstretched arms, crucified, bearing imprints in his hands and feet. We can see in this traditional Quetzalcoatl none other than the crucified Christ. The early Catholic priests found in Yucatan a perfect knowledge of the God-head, among the natives. And they, the priests, in their inability to account for its origin, said that Satan had instituted a counterfeit religion. The people of Yucatan believed in God who resided in the heavens, even the Father, the Son and the Holy Spirit. Thy said the Father's name was Yeona; that his son was born of a virgin; that he was scourged and put to death with arms outstretched upon a beam of wood; that he came to life again and went to His Father and afterwards sent to them the Holy Spirit, who came in the person of a good merchant, distributing precious gifts abundant and divine. This is not mysterious to one familiar with the Book of Mormon.

We are also told that the sign of the cross was prevalent among the Mexicans at the time of Cortez and that the priests who accompanied him were astonished to find that the Aztec priests practiced an ordinance similar to the sacrament of the Lord's Supper. They were seen to mix blood with a cake of flour and to consecrate it and distribute it to the people to eat, saying that it served as the flesh of Deity. Again I say, while these ordinances and traditions of the Indian peoples are corrupt, we can plainly see in them corroboration of the statements of the Book of Mormon.

From the researches of such men of

unquestionable authority as Waterman, Baldwin, Scott, Lord Kingsborough, Schoolscraft, Pritchard, Botwini, Claregoo, Priest, Morgan and Prof. Jas. E. Talmage, one of few Americans of the Edinborough Society of Geology, has compiled these conclusions:

(1) "That America was inhabited in very ancient times, probably soon after the building of the Tower of Babel." This agrees with the Book of Mormon; for it says that Jared left the old world for this continent soon after the confusion at Babel.

(2) "That the continent has been successively occupied by different peoples, at least by two classes or races at widely separated periods." The Book of Mormon states that the Jaredites occupied this continent from the scenes at Babel till the sixth century B. C., and that the Nephites and Lamanites occupied the hemisphere from the fifth or sixth century B. C. till the fourth century A. D., when the Nephite nation became extinct, leaving only a degenerate remnant of the Lamanites.

(3) "That the aboriginal inhabitants came from the east, probably from Asia, and that the latter occupants, or those of the second period, were closely allied to, if not identical with, the Israelites." The Book of Mormon says that Jared came from Asia and that Lehi, an Israelite, came direct from Jerusalem.

(4) "That the existing native races of America have sprung from a common stock." This agrees identically with the Book of Mormon.

Now, my friends, appeal to your reason and ask yourselves the question, could Joseph Smith, a youth unlearned in the sciences and classics, unschooled in geography and history, by his own accord and wisdom have authorized a work which in after years summoned to its support the evidences of an extinct civilization? Had the work been of an ignorant, presuming mind, is it not much more reasonable to conclude that instead of proving, the tombs of American antiquities would have furnished evidence sufficient to disprove and overthrow such a work as the Book of Mormon with all its claims? The force of archeological and ethnological corroboration of the Book of Mormon is self-evident and gives it uncontradicted support of its authenticity.

But there are other evidences of the Book of Mormon. The question might be asked: Who other than Joseph Smith saw the plates from which the record was translated? On account of the sacred character of the volume, it was not exhibited to satisfy mere curiosity. But eleven men, praised for their honesty, truthfulness and sobriety, give their testimonies to the fact that they saw and handled the plates. They subscribed their names to an affidavit, solemnly affirming upon the honor of their manhood, that they saw and handled the curious volume; that it was marvelous to their understanding; but nevertheless they gave their word to all men and nations what they saw and did, and called upon God and angels to witness that they spoke the truth. But, says one, could these men not have been deceiving? Men noted for honesty and truthfulness do not very often deceive in such matters, but let us see. When men deceive they do it either for wealth, for power or for notoriety. If these eleven witnesses were not speaking the truth, what other motives would prompt them to fabricate? Could they have sought wealth by their testimonies? It seems a queer way of becoming rich, for by their act they were socially ostracised; nay, more, they were ridiculed and abused. By being "Mormons" they were mobbed, plundered of all they possessed, their homes burned and their lives jeopardized. These are not the proceedings of men in search of wealth by lying. Most of the number lost their standing in the church, lived in poverty and were offered bribes to retract from what they had sworn to; but they never denied their testimonies. No, it could not have been for money that they gave their good names. Then, was it for power? Had it been, when most of them lost their standing in the church, when they were excommunicated and became enemies of Joseph Smith, and forfeited the chance of realizing any ambition or power whatever, had power been their motive, they, in anger or in jealousy, would have denied their testimonials. Surely, through revenge, one would have retracted his statement to overthrow the work which grew on his testimony. Was it for reputation or notoriety, then, they might have deceived? Indeed, what enviable notoriety; to be called an imposter, a "Mormon," to be mobbed, and risk their lives, all for the sake of reputation. Had their motives been for notoriety, when they were excommunicated from the church, could they not have gained more popularity and notoriety by denying their testimonies and thus be the means of overthrowing such a growing and gigantic organization? But they did not. They could not have been under a spell of mental hallucination. Who ever heard of a young man deluding eleven of his superiors by mental magnetism, and holding them deceived all their lives, when separated from them in after years in every way? No, it was no deception, delusion, or imposition. The evidence of any three of the eleven, if given against any man in the courts of the United States, would convict him of any crime. The testimonies of Joseph Smith and the eleven witnesses to having seen and handled the plates, would convince before any impartial court. There are millions of people who believe in the resurrection of Christ, through the testimonies of a few witnesses, two thousand years ago. Yet the evidence of the witnesses of the Book of Mormon is stronger, more binding, more conclusive and lasting than the witnesses of the immortal Christ. The evidence of the Book of Mormon is not from contradicted sources, filtered through ages of ignorance and superstition, as have many of the strongest supports of the Christian faith. There is much more cause to question the witnesses of Christ's immortality than to doubt the validity of the testators of the Book in question. Still there are men who accept without thought the former, and because the latter savors of Mormonism, still not knowing what Mormonism is, they will not give it reasonable attention. No; the witnesses of the metallic plates were not deceiving. Who ever heard of a conspiracy among men embracing whole families, risking their lives, sacrificing their property, losing their good names, and all for what?—for the sake of elevating and making better the human family? Who ever heard of such a deception! Had it been deception, in after years, when in disappointment, when in poverty, when entertaining bitterness against one another, surely one, just one, would have exploded the folly, had it been a folly. But to the end each man upon his deathbed, whether in or out of the pale of the church, reaffirmed his testimony of the Book of Mormon. What would Christendom give for such evidence in proof of its ancient record?

Now, my friends, you have heard in brief my humble attempt in support of a work which I revere as bearing the impress of truth upon its pages. The Book of Mormon in its construction is simple, logical and harmonious. The spirit which permeates its pages feeds the soul. To read it is to be a better man, to feel purer and happier. It, in itself, is an argument able to satisfy its claims in its evidence of prophecy and consistency. You have heard exploded its objections and noted its proof from various sources. Is it not reasonable? Does it not deserve careful and serious investigation? If it is true, is it not of incalculable value to the human family? If it is not true, why have the brains of men been at a loss to show its falsity? If true, it will weather every wind of opposition. Its proof makes it true. It explains the origin of the Indian races. It is a criterion by which to tell the truths of the Bible and serves as a key to many so-called mysteries of the Jewish scriptures. It is an evidence that God lives. It is an evidence that Jesus is the Christ. It is an evidence that when the Spirit of Joseph Smith was beaten back to the bosom of its God by an ungrateful and blood-guilty world, the inhabitants of the earth had again martyred a valiant son of the Great Eternal Father.

GLEANINGS.

Sunday last, Elders Iverson and Perkins came up from Memphis, spending the day with us. These brethren, with others, are doing a good work in that city.

Monday, the 18th inst., a company of twelve Elders arrived from Zion. We also were favored with the presence of Brother John H. Bankhead, who was on his way to Florida, having been transferred from North Kentucky to the proverbial "Land of Flowers."

Last week a number of Elders going to and returning from their fields called and paid the office brethren a visit. Elders Blake, Gay and Rogers, who have been honorably released from labors in the North Carolina Conference, called upon us en route home, spending the day visiting, etc. Elder J. A. Robison, of the East Tennessee Conference, was so anxious to get home that three hours spent in Chattanooga seemed like months. He no doubt thinks the railroad people very unaccommodating because they do not run trains every hour, bound for Zion.

Forsyth county, Georgia, has been favored for a short time with the presence of Elders R. D. Green and E. T. Mayhew, but it seems their labor of righteousness was not appreciated by some of the people. Having canvassed the county seat, they proceeded to the northeastern part of their field. On the 13th inst. the brethren were successful in getting the Castleberrie school house to hold a meeting in. That night about 8:30 o'clock (meeting having been given out during the day), a crowd of boys and men, numbering about thirty, began to gather. The Elders had sung a few songs, when a young Baptist preacher informed them that "they did not allow Mormons in their neighborhood." The preacher of the word (?) then withdrew, when eggs, rocks, etc., were thrown through the windows and doors by outside parties. The brethren were then told to "make tracks," and amid a shower of the aforesaid over-ripe hen fruit and the vilest cursing, they moved up the road with the mobocrats following. Finally at the turn of the road the brethren retreated into the protecting woods, while the mobbers thinking they had continued up the road, proceeded past them. In closing the Elders write: "This is our first experience with rotten eggs in the hands of modern Christians, and we hope it will be the last, for indeed these people's idea of Christianity and rotten eggs seem to work harmoniously."

Why ministers are sent to the so-called "poor heathen lands," to civilize those people, when in this boasted land of liberty such uncivilized people exist, we cannot understand. When men claiming to be ministers of the Son of God will persecute Mormon Elders they show their true color—hypocrites of the worst type.

Summer Excursions—Colorado, Utah.

The Union Pacific will place in effect June 21, July 7 to 10, inclusive, July 18 and August 2, summer excursion rates of one fare for the round trip plus $2 from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31. For full particulars address J. F. Aglar, General Agent, St. Louis.

Reduced Rates to Salt Lake, via Union Pacific.

June 25th to July 11th, Union Pacific make one fare plus two dollars for the round trip, Chicago, St. Louis and Kansas City to Ogden and Salt Lake.

SKETCH OF PRESIDENT J. F. SMITH.

(From Page 235.)

1867, was called to fill a vacancy in the Council of the Twelve. When President Young chose to have more than two counselors President Joseph F. Smith was one of the number selected.

In 1868 he was called with President Woodruff and Elder A. O. Smoot, to go to Provo and labor for the upbuilding of that city and Utah county. He served one term in the Provo City Council. By permission of President Young he in 1868-69 removed his family back to Salt Lake City and resumed his labors in the Endowment House and Historian's office. On Feb. 28, 1874, Brother Joseph F. started on his second mission to Great Britain. This time to preside over the European mission. During his labors in Europe, Scandinavia, Germany, Switzerland and France were visited, as well as the several conferences of the British Isles. Brother Joseph proved himself to be one of the very choicest Presidents that has ever presided over any mission, not only for his prompt and wise methods of conducting affairs, but also his humbleness in obeying the whisperings of the Spirit, for which he constantly lives; for his personal love and tenderhearted kindness to every Elder in the mission, which has endeared him to the hearts of thousands of Elders and Saints, who have lived and labored directly under his personal ministrations.

Soon after the decease of President Geo. A. Smith, in the fall of 1875, Brother Smith was released to return home; and upon returning from this labor of love he was appointed to preside over the Saints in Davis county, the county at that time not being organized into a Stake of Zion. He held this position until the spring of 1877, when he was called on his third mission to Great Britain. Before leaving he witnessed the dedication of the St. George Temple, the first completed in the Rocky Mountain country. During his labors on this mission Elder Orson Pratt came to Liverpool to publish new editions of the Book of Mormon and Doctrine and Covenants. Later they appeared with copious marginal references and foot notes, prepared by Elder Pratt. About the 1st of September they received the sad news of the death of President Brigham Young and were requested by the Council of the Apostles to immediately return home. They reached Salt Lake City Sept. 27, 1877. and the following year Brother Joseph was sent with Elder Orson Pratt on a short mission to the east. They visited noted places in church history, in Missouri, Illinois, Ohio and New York, calling upon David Whitmer, one of the three witnesses to the Book of Mormon. When the Endowment house was reopened in Salt Lake City, subsequent to the death of President Young, President Joseph F. Smith was placed in charge. In October, 1880, when the presidency of the Church was organized, with President John Taylor at the head, President Smith was chosen to be his second counselor. He was chosen to the same position under President Woodruff, and now occupies that honored station under the presidency of President Lorenzo Snow.

During the presidency of President John Taylor, and under the trying scenes of the anti-Mormon crusade, by direction of President Taylor, Brother Smith performed another faithful mission in the Sandwich Islands. While there he obtained an exact copy of the old Spaulding story, and by evidence incontrovertible showed that not the slightest resemblance existed between the Book of Mormon and the Spaulding story.

His labors in the City Council, the Legislature and other places of civil and financial responsibility, are too numerous to mention in a brief sketch. President Smith has filled every position of trust assigned him with such unblemished honesty and fidelity, that no man can justly say aught against him. One of the grandest traits of his character is impartial justice. The great system of Patriarchal Marriage, so well designed to prove the hearts of men and women, and to develop in them the principles of pure love, charity, justice and impartiality, has no better examples among God's noblemen than President Joseph F. Smith. Whatever obligation he is under to that sacred principle for his existence, and for the possession of his own posterity, he is meeting that obligation manfully, with the record that his example shall exemplify the truth of Celestial marriage as revealed to the Prophet Joseph Smith.

During his counselorship in the presidency he has traveled extensively in the stakes of Zion, in Utah, Arizona, Colorado, Idaho, Canada and Mexico, and continues active, whether at home or abroad. As a fitting conclusion of this meagre sketch of a useful and noble life, we quote a pen sketch of President Smith from the able writer, Elder Edward H. Anderson:

"President Smith has been constantly in the service of the public, and by his straightforward course has won the love, confidence and esteem of the whole community. He is a friend of the people, is easily approached, a wise counselor, a man of broad views, and, contrary to first impressions, is a man whose sympathies are easily aroused. He is a reflex of the best character of the "Mormon" people—inured to hardships, patient in trial, God-fearing, self-sacrificing, full of love for the human race, powerful in moral, mental and physical strength.

President Joseph F. Smith has an imposing physical appearance. Now completing his 62d year, he is tall, erect, well-knit and symmetrical in build. He has a prominent nose and features. When speaking, he throws his full, clear, brown eyes wide open on the listener who may readily perceive from their penetrating glimpse the wonderful mental power of the tall forehead above. His large head is crowned with an abundant growth of hair, in his early years dark, but now, like his full beard, tinged with a liberal sprinkling of gray. In conversation, one is forcibly impressed with the sudden changes in appearance of his countenance, under the different influences of his mind; now intensely pleasant, with an enthusiastic and childlike interest in immediate subjects and surroundings; now absent, the mobility of his features set in that earnest, almost stern, majesty of expression so characteristic of his portraits—so indicative of the severity of the conditions and environments of his early life.

As a public speaker, his leading trait is an intense earnestness. He impresses the hearer with his message more from the sincerity of its delivery, and the honest earnestness of his manner, than from any learned exhibition of oratory or studied display of logic. He touches the hearts of the people with the simple eloquence of one who is himself convinced of the truths presented. He is a pillar of strength in the Church, thoroughly imbued with the truths of the Gospel, and the divine origin of this work. His whole life and testimony are an inspiration to the young.

I said to him: "You knew Joseph, the Prophet; you are old in the work of the Church; what is you testimony to the youth of Zion concerning these things?" And he replied slowly and deliberately:

"I was acquanted with the Prophet Joseph in my youth. I was familiar in his home, with his boys and with his family. I have sat on his knee, I have heard him preach, distinctly remember being present in the council with my father and the Prophet Joseph Smith and others. From my childhood to youth I believed him to be a Prophet of God. From my youth until the present I have not believed that he was a Prophet, for I have known that he was. In other words, my knowledge has superseded my belief. I remember seeing him dressed in military uniform at the head of the Nauvoo Legion. I saw him when he crossed the river, returning from his intended western trip into the Rocky Mountains to go to his martyrdom, and I saw his lifeless body, together with that of my father, after they were murdered in Carthage jail; and still have the most palpable remembrance of the gloom and sorrow of those dreadful days. I believe in the divine mission of the Prophets of the nineteenth century with all my heart, and in the authenticity of the Book of Mormon and the inspiration of the Book of Doctrine and Covenants, and hope to be faithful to God and man and not false to myself, to the end of my days."

THE PROBLEM SOLVED.

BY ELDER JAMES KIRK.

Prominent among religious circles seems to stand the stubborn and intricate problem of how the firm and permanent foundation of the Church of Jesus Christ of Latter-day Saints, or so-called Mormons, can be successfully combated to accomplish its overthrow. Theological schools have assailed it with a prospective triumph before them; but their brilliant banner of fancied victory has never been unfurled to wave over its ruined stronghold only in vain imagination. The learned, the wise, the great and small, have all contributed to effect its utter annihilation. Sullen and malignant foes have frowned upon its gleaming battlements, but, like a wind-driven cloud, have cast but a transient shadow of gloom upon its perpetual strongholds.

What seems to be most perplexing to the minds of all is the current of power which permeates the whole organization from center to circumference, uniting its members and their interests into one solid compact.

Some have attributed this unanimity to isolation, others to ignorance or plebeian subservance to their despotic leader. But the people themselves proclaim that it is the power of God. And if those who are swathed in the labyrinth of prejudice and bigotry would study more carefully the results of cause and effect, perhaps their mental burden would become less ponderous in trying to solve the "Mormon problem."

Let us search the Scriptures for a little intelligence along this line.

The Apostle Paul, in teaching the ancient Saints, explained to them the nature and necessity of a completely organized body in the Church of God; that they should not be tossed to and fro and carried about with every wind of doctrine and cunning craftiness of men whereby they lie in wait to deceive. (Eph. 4.)

Now, Paul goes on to tell us (I Cor. 12) that the body of Christ (the church) consists of Apostles and Prophets, teachers, evangelists, pastors, etc., Jesus Christ being the head. (Eph. 4-11, Eph. 5-23, Col. 1-18.)

That the subject may be made clear it will be necessary to place these members in their relative positions and dependency on each other. Christ being the head, the Apostles and Prophets being next in order, would constitute the trunk, the evangelists, pastors and teachers the legs; and the members or Saints the feet and toes. Now, we find recorded in the fourth chapter of Ephesians that this kind of a body "fitly joined together and compacted by that which every joint supplieth according to the effectual working in the measure of every part maketh increase of the body unto the edifying of itself in love."

Again, in speaking to the Corinthian

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JUNE 2, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	389		17	115	13	103	59	3	1	17	20	281	2	4	Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1036	436	171	154	28	422	225	47	2	14	80	500	3		Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	505	200	43	156	9	372	198	11	1	15	39	440			Centre	Kentucky
E. L. Pomeroy	East Tennessee	37	840	449	95	285	78	776	272	42	1	29	47	620			Winston-Salem	N. Carolina
W. D. Rencher	Georgia	36	1138	9	129	161	91	688	362	13	1	126	66	754			Columbus	Georgia
A. C. Strong	North Alabama	36	1088	57	143	148	34	500	390	66	9	16	87	690	4		Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	39	926	346	10	149	4	149	58	25		18	62	343	6	10	504 E. Bay St., Jacksonville	Florida
J. Urban Allred	Mid. Tennessee	33	1008	413	80	194	39	482	75	15	2	19	62	450			147 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	44	967	181	443	259	65	671	378	21	1	22	55	776			Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	1029	82	52	305		212	136	15	13	10	50	588	1	5	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	443	138	4	56	5	18		3		1	16	126			Ackerman	Mississippi
W. W. MacKay	East Kentucky	27	630	267	158	185	1	295	110	32	2	38	392	3	2		Barboursville	Kentucky
W. O. Phelps	Louisiana	6	89	40	4	20		26	10	5		6	9	86			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	512	111	42	334	9	250	112	22		2	19	181		5	Camden	Alabama
Don C. Benson	North Kentucky	20	506	427	47	111	5	174	59	8		7	30	421	1		413 W. Chestnut, Louisville	Kentucky
L. M. Nebeker	South Ohio	19	427	273	156	58	10	592	32	22		8	20	290		2	539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio																41 Cheshire St., Cleveland	Ohio.

Saints upon this same subject, Paul says: "Now ye are the body of Christ and members in particular * * * and the eye cannot say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay much more those members of the body which seem to be more feeble are necessary. * * * For our comely parts have no need; but God (not man) hath tempered the body together, having given more abundant honor to that part which lacked: that there should be no scism in the body; but that the members should have the same care one for another. And whether one member suffer all the members suffer with it; or one member be honored, all the members rejoice with it."

All that is necessary to an understanding of the nature, importance and harmony of such a thoroughly organized system as Christ effected upon the earth, according to Paul's explanation, is for one to acquaint himself with the workings and relationship of the members of his own physical organism, and the system of communication carried on between the various parts of the body; for Paul tells us that the church is identically the same in its organization and operations.

Now if you should ransack the whole domain of Christendom would you be able to find such a perfect and complete church organization? No. Outside of the Church of Jesus Christ of Latter-day Saints it cannot be found upon the earth. All churches professing to be Christian look to Christ as their head. But the Apostles and Prophets, which constitute the main body of the church, are rejected by them as being unnecessary. But although Apostles and Prophets are dead and gone, evangelists, pastors and teachers, which form the legs to the body, are still alive and actively engaged in disseminating the Gospel truths (?) in the world.

Who ever saw a head, legs and feet without a body? Paul tells us that the head cannot say to the feet, I have no need of you, and if such be true, certainly the feet and legs cannot say to the body, we have no need of you, for they, being the lesser members, would be left powerless by rejecting the greater. Now, if we should separate the head from the feet and legs by removing the trunk of the body, would it be possible for the legs or feet to have any connection with, or receive any revelation or intelligence from the head? Of course not, such a thing would be an impossibility.

Then, like the amputated limbs of the human body, the Christian world today is entirely cut off from all communication with the head (Christ), and as it is only a matter of time when the severed limbs will wither away and die, just so it will be with all those who deny the essentiality of Apostles and Prophets in the church or body of Christ.

Now, if we are willing to accept the teachings of the Bible in preference to that of man, there will be no schism in the body, the spiritual gifts will be enjoyed as in days of old and a current of power will permeate the whole system. Otherwise it is contrary to both reason and Scripture to suppose that such blessings could be enjoyed and such conditions exist.

In conclusion, "Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them." (Eph. 5-6 and 7.)

History of the Southern States Mission.

(Continued from Page 226.)

October, 1897—As a whole, the mission work progressed very favorably, the Elders were holding a great number of meetings and distributing many books and tracts.

After an absence of more than four months, President Kimball returned to Chattanooga from the west, arriving Oct. 19, bringing with him his wife and children.

On the 30th inst. a letter reached the office from Elder Thomas Martin, Jamestown, Ky., bearing the news that Elder Lewis J. Bushman was very sick with typhoid fever, and asking how to best care for him. The following morning a telegram was received from Elder Martin informing President Kimball that Elder Bushman had just died. Instructions were immediately wired to Brother Martin to have the body embalmed and to take his sacred charge to Cincinnati, Ohio, where it would be met by President Kimball. Of course the death of this brother caused a feeling of sorrow to overshadow the mission, but to the understanding minds of Elders and Saints they know that to die while in the service of the Eternal Father is but passing from this sphere to a better resting place.

The stringency of the quarantine regulations in the Gulf states, to prevent the spreading of yellow fever, hindered our Elders from doing much work in that part of the mission.

November, 1897—On the night of the 10th, Apostles F. M. Lyman and M. F. Cowley arrived from Zion. The purpose of their visit is set forth in the following lines, which is a copy of a letter they carried with them from the First Presidency of the Church:

Salt Lake City, Utah, Oct. 22, 1897.

To the President, Elders and Saints of the Southern States Mission:

The bearers of this communication, Elders Francis M. Lyman and Mathias F. Cowley, members of the Quorum of the Twelve Apostles, have been called and appointed to make a special visit to the Southern States Mission, to meet with the Elders and Saints in public and private, and to give such instruction and counsel as wisdom and the spirit of the Lord may suggest. As our fellow servants and embassadors of the Lord Jesus Christ, we commend Elders Lyman and Cowley to your kind consideration, and trust whatever instruction, advice or counsel they may be led to impart will be received by you as though coming from ourselves. And we pray the Lord to bless these our brethren in their travels and labors, and to bless the Elders and Saints who may receive and hear them, that their visit may be fraught with good results to the mission and blessings to the people. We are your brethren,

WILFORD WOODRUFF.
GEO. Q. CANNON,
JOSEPH F. SMITH.

At 10:15 p. m., only a few moments after the arrival of the Apostles, President Kimball's 14-months-old baby died. Jonathan Golden Kimball (the name of the babe) had been a delicate child. On the 11th inst. at 2 p. m. funeral services were held in the parlor, where twenty-one friends of the bereaved had gathered. Apostles Lyman and Cowley did the speaking. The body was interred in a lot of Mr. Ed Davidson in Forest Hills Cemetery. The sympathy of the entire mission went out to President Kimball and family.

South Carolina Conference was held on the 13th and 14th insts. at Society Hill, Darlington county, S. C. The North Carolina Conference was held on the 20th and 21st at Princeton, Johnston county, N. C.; the Virginia Conference was held near Haran, Va., on the 27th and 28th. Apostles Lyman and Cowley and President E. S. Kimball were present. On the 20th inst. twenty-one Elders arrived from Zion and were assigned to their various fields of labor.

The month closed with the most of the Elders enjoying good health, and working with a determination to scatter seeds of truth; to warn mankind of the precious truths held by the servants of God in this day and age. The Saints were vigorous in doing their duty, which was a source of much joy to those in charge of this part of the vineyard.

(To be Continued.)

Releases and Appointments.

Releases.

J. A. Robison, East Tennessee Conference.

J. S. Blake, F. A. Gay, I. H. Rogers, North Carolina Conference.

Appointments.

Chattanooga Conference—George Miner, Alfred C. Jensen.

North Carolina Conference—Charles R. Sullivan, Virginius Bean, Burton J. Bean.

North Kentucky Conference—Myron O. Cooley, Robert J. Evans, John W. Prince.

North Alabama Conference—Willard R. Johnson, Ezra Bunker.

Middle Tennessee Conference—James Smith, Charles E. Napper.

Georgia Conference—Jens J. Jensen.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JUNE 30, 1900. No. 31.

WOMEN AND WAR.

Ella Wheeler Wilcox.

We women teach our little sons how wrong
And how ignoble blows are; school and church
Support our precepts and innoculate
The growing minds with thoughts of love and peace,
"Let dogs delight to bark and bite," we say;
But human beings with immortal souls
Must rise above the methods of a brute
And walk with reason and with self-control.

And then—dear God! you men, you wise, strong men,
Our self-announced superiors in brain,
Our peers in judgment, you go forth in war!
You leap at one another, mutilate
And starve and kill your fellow men and ask
The world's applause for such heroic deeds.
You boast and strut; and if no song is sung,
No laudatory epic writ in blood,
Telling how many widows you have made.
Why then, perforce, you say our bards are dead
And inspiration sleeps to wake no more,
And we, the women, we whose lives you are—

What can we do but sit in silent homes
And wait and suffer? Not for us the blare
Of trumpets and the bugle's call to arms—
For us no waving banners, no supreme,
Triumphant hour of conquest. Ours the slow,
Dread torture of uncertainty, each day
The bootless battle with the same despair,
And when at best your victories reach our ears,
There reaches with them to our pitying hearts,
The thought of countless homes made desolate
And other women weeping for their dead.

O men, wise men, superior being say,
Is there no substitute for war in this
Great age and era? * * *
Why should we women waste our time and words
In talking peace when men declare for war?

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

"Howe'er it be, it seems to me,
'Tis only noble to be good.
Kind hearts are more than coronets,
And simple faith than Norman blood."
—Tennyson.

Herein lies the secret of true happiness, "to be good," and the "simple faith" once delivered to the Saints will bring to pass this "true happiness"—heartfelt, everlasting and eternal. Our subject topic, "God's greatest gift," is an important one, for it most vitally concerns the inhabitants of the earth in every land and clime under the sun. When once we realize its beauty, glory, magnificence and heavenly splendor, we shall never rest contented, our souls will never be satisfied, until we have reached its blessed portal, and obtained its peace and bliss. To specifically and distinctly define God's greatest gift, means to say that He is the Author of many rich and perfect blessings; all of which we shall find go to make up this supreme gift or *summum bonum* of divine favor, James, the Apostle, says, "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) From this we learn that "every good gift and every perfect gift" emanates from the throne of God; that they are bestowed upon the sons of men, by the "Father of lights, with whom is no variableness, neither shadow of turning." Let us not overlook this fact; that there is "no variableness, neither shadow of turning" with Him who is the Giver and Bestower of all "good gifts;" therefore can we place all confidence in His promises; all faith in His holy words; and implicit trust in His righteous decrees; for being an unchangeable God, He will be the same yesterday, today, tomorrow, and forevermore.

There are "good gifts," and there are "perfect gifts," all of which come from the one source, the fountain head of Truth, God, the Eternal Father. We may define the "good gifts" as health, strength, food, raiment, homes, habitations, and all that we really enjoy of a temporal nature, or it may be said, all blessings that are more nearly connected with our earthly existence, happiness, and maintenance. These are all "good gifts," yea, they are precious gifts and much to be desired; but there are other blessings, which the Apostle wisely designates as "perfect gifts," which pertain to our eternal natures, and which exalts the spirit, cleanses, purifies, redeems, and immortalizes the body of man. God's gifts are given unto man to counteract the evil influence and wicked power of the adversary. Thus, health combats sickness; strength conquers weakness; food allays hunger; raiment shields and protects from exposure and inclemency; homes provide a shelter from the storms; and habitations supply for us a place to dwell. The Father of all mercies and the Author of all things beautiful and good, is the Giver of these choice temporal gifts. Yes, for in the beginning when all was pronounced "good" by the Maker, and sin and wickedness had no place in all the footstool of Omnipotence, the Lord blessed our first parents—Adam and Eve—yea, He gave them health; He gave them strength; He gave them food; He gave them the new-born earth for a blessed home, and the Garden of Eden for a celestial habitation.

"The earth is the Lord's, and the fullness thereof; the world and they that dwell therein." (Psalms 24:1.) He hath loaned it, with all the blessings it produces, with all the rich gifts which it affords, and the hidden treasures which it possesses, unto the children of men for a temporary habitation. As Jehovah is the creator and preserver, so is He the owner of the world, and all things therein; and He has a perfect right to rule, govern, and dispose of all as seemeth good and righteous in His holy sight. Purity of heart, chastity of conduct, and obedience to divine commands are essential to our enjoying the good and perfect gifts of God.

This, then, naturally leads us up to the subject, "God's greatest gift;" for if there is one gift more precious, more profitable, and greater than all others, it behooves each and every one to diligently seek for this paramount blessing; that they might receive of the Lord's highest rewards. It will be agreed by all concerned and interested in the redemption of the soul of man, that "God's greatest gift" is salvation, exaltation, and life everlasting in His celestial kingdom. Yes, for then we shall be given this earth, sanctified and glorified, for an everlasting inheritance, and an eternal dwelling place. Says one: Is it possible that this earth will be prepared, cleansed, renewed, and made the eternal home for immortal man? Yes, kind reader, such is verily true, and the Scriptures of Holy Writ are replete with passages confirming the same. With your generous consideration, let us do as the Lord Jesus hath commanded, "Search the Scriptures," and in them we shall find an abundance of testimony and evidence to support and sustain the stand taken in this regard. "And the Lord said, I have pardoned according to thy word; but as truly as I live, all the earth shall be filled with the glory of the Lord." (Num. 18:20-21.) Why "all the earth filled with the glory of the Lord?" for this reason; "the valleys shall be cleft as wax before the fire." (Micah 1:34), and this same

destroying, cleansing element "shall consume the earth, and set on fire the foundations of the mountains." (Deu. 32:22.) After which cleansing "the upright shall dwell in the land, and the perfect shall remain in it. But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. 2:21-22.) Then will be fulfilled the beautiful promising words of the Redeemer, when He said, "The meek shall inherit the earth." It comes to "the meek" as an everlasting inheritance, a heaven-born legacy, a holy heritage—a gift from God. That this blessed inheritance of the earth by the righteous and God-fearing shall be forever, we need only turn to the 37th Psalm, where we shall find the following: "Those that wait upon the Lord, they shall inherit the earth," (9th verse), "and their inheritance shall be forever" (18th verse). And furthermore, "The righteous shall inherit the land, and dwell therein forever." (Psalms 37:29.) It would not be possible to have more pointed, direct, explicit declarations than those herein given. The Prophets and holy men of God have spoken very plainly upon this subject, and from their inspired words we learn that the earth shall be cleansed with fire, and "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain; and the glory of the Lord shall be revealed, and all flesh shall see it together; for the mouth of the Lord hath spoken it." (Isaiah 40:1-5.) This is in part the restoration, and then the Lord God shall cause His Holy Spirit to dwell on all the face of the earth, that His words might be fulfilled, "All the earth shall be filled with the glory of the Lord."

When the glory of our Lord shall cover the face of the purified soil, then shall also this Heavenly influence rest upon man and beast, removing from them the enmity which was placed there by reason of the transgression of our foreparents in the Garden of Eden, for God said, "I will put enmity," (Gen. 3:15), and now we are given to understand that this enmity shall be removed, and that the Spirit of the Lord shall be poured out upon all flesh. (Joel 2:28.) This glorious outpouring of God's Spirit will bring to pass that blessed state of affairs which Isaiah's pen has so beautifully described: "But with righteousness shall He judge the poor, and reprove with equity for the meek of the earth; and He shall smite the earth with the rod of His mouth, and with the breath of His lips shall He slay the wicked. And righteousness shall be the girdle of His lions, and faithfulness the girdle of His reins. The wolf also shall dwell with the lamb; and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. And the cow and the bear shall feed; and their young ones shall lie down together, and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain; for the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:4-9.) This is the millennial era, when Christ shall reign upon the earth; when righteousness and good will shall abound; when sin, wickedness, and violence of every kind shall cease; when the Saints of the Most High God shall be given the kingdom of the Lord forever, and they shall live together in harmony and love, blessedness and peace.

The earth thus cleansed, beautified, redeemed, sanctified and glorified, being graced with the presence of its Creator—Jehovah—and blessed with the sweet, pervading, enlightening influence of His glory, is now a fit, heavenly abode for immortal man. Is not this, then, the greatest of all God's good and perfect gifts; to be redeemed from the grave, raised with an incorruptible tabernacle of flesh and bones—the eternal Spirit of God coursing through the veins, taking the place of the corruptible blood, and supplying life, light, wisdom, and intelligence to the whole being, and then divinely favored with the celestial earth for an eternal home, and heavenly blessed with our Redeemer, Lord, and Savior for our Everlasting King? Can the mind of man anticipate greater joy, long for higher rewards, or hope for more glorious gifts, than a salvation which will place him beyond the wicked Lucifer's enticements, and an exaltation with God and His Christ? No, verily no! This is the acme of reward for the humble, the Himalayas of expectation for the faithful and earnest. It is the highest, the best, the richest, and the greatest gift of a loving God to a fallen race.

This is what the Lord taught His disciples to pray for, "Thy kingdom come, Thy will be done in earth, as it is in Heaven." (Matt. 6:10.) When the will of God is obeyed on earth as it is in heaven we shall find all things in subjection and submission thereto. Now, kind reader, does not your soul long to enjoy this holy peace, this sacred rest, in the celestial kingdom of God's glory? Would you journey along this highway of salvation that you might be made the happy recipient of God's greatest gift; then follow the course pursued by the Savior, yea, keep in that straight and narrow path marked out by Prophets and Apostles under God's direction. It is both plain and safe, and no honest inquirer after truth, no earnest investigator for righteousness, need fail to traverse its beaten track, or go astray after he has entered upon it; for the Lord hath promised unto all those who obey Him a spirit which will lead and guide into all truth, and which the Prophet Isaiah says shall be as a word behind you, saying, "This is the way, walk ye in it."

There is glory and honor for the faithful, and life everlasting; but as long as wickedness abounds, and sin can find a place in the hearts of men, the righteous will have to meet opposition, battle with persecution, and overcome evil with good. Now, we know that, although the Church of Jesus Christ has been, and now is, oppressed on every hand, she will eventually triumph, and the final issue of all her sufferings and conflicts shall be universal victory over her enemies, permanent tranquility, holiness, and peace; when love unfeigned shall reign supreme, and extend all around, and all above, until the whole earth and the inhabitants thereof are filled with the peaceable fruits of righteousness. In subsequent issues we will consider the plan of life and salvation through which God's greatest gift is obtained, and by which the obedient may enter into their heavenly home, "with songs and everlasting joy upon their heads."

(To be continued.)

He is the noblest who has raised himself by his own exertions to a higher station.—Cicero.

Drive thy business, let not that drive thee.—Franklin.

United States Census Estimated to be 78,964,742

Below is given a summary of the census work compiled from the best obtainable information. The figures were furnished by 3,000 different persons in all parts of the United States.

The general result of the work is given in the following table:

Population of the United States, exclusive of Alaska and island possessions: Per cent. of gain, 26; 1900, 78,964,742; census of 1890, 62,622,250.

Value of manufactured products: Per cent. of gain, 36; 1900, $12,698,403,060: census of 1890, $9,372,378,843.

Value of farm land: Per cent. of gain, 39: 1900, $17,865,200,831; census of 1890, $13,279,252,649.

The population of the twenty-five largest cities in the country is as follows:

	Per cent. of gain.	1900.
Greater New York	—	3,654,590
New York	63	2,007,241
Chicago	68	1,843,678
Brooklyn	57	1,267,158
Philadelphia	15	1,200,060
St. Louis	52	687,795
Baltimore	38	600,000
Boston	24	555,057
Cincinnati	35	400,000
Buffalo	57	400,000
Cleveland	49	390,000
San Francisco	14	340,000
Pittsburg	34	325,000
Detroit	52	315,000
New Orleans	24	300,000
Washington	28	294,674
Milwaukee	43	292,000
Newark, N. J.	51	275,000
Louisville	45	232,000
Minneapolis	22	200,000
Jersey City	23	200,000
Denver	78	190,000
Rochester	35	150,000
Indianapolis	69	180,000

In numerical order, the five leading states are New York, Pennsylvania, Illinois, Ohio and Missouri, the last named showing the most marked gain in population.

Girls Compared.

Deseret News.

An investigation of peculiar interest to the West has been completed by Miss Anna Barr, of the physical training department of the University of Nebraska, and as a result it has been announced that the Western woman is physically more perfect than her eastern sisters. To be more explicit upon a subject of such importance, it has been found that the "girls from the East are flatter chested, flatter headed, lesser in lung capacity and bigger footed than the Western girls."

The measurements were made by Miss Barr upon 1,500 Nebraska girls, but it goes without argument that if the experiment were repeated in Utah, the result would be still more favorable to the West. For physical perfection there is nothing like the valleys of the mountains, with their pure air, pure morals and lofty ideals.

And the truth is that this physical beauty is but an outward expression of the beauty of soul. There is a law according to which that which dwells within will find an expression in the outward form. The sculptor no more faithfully carves his ideal in the marble than does the indwelling spirit stamp its image upon the walls of the home in which it dwells. Sorrow, joy, passions, happiness, will leave their peculiar traces. If the heart is pure, the faith strong, and the mind bent submissive to divine will, the tent in which such a personality lives will show it, just as the surroundings of a home give a fair index to the character of the inhabitants thereof.

Miss Anna Barr has paid a great compliment to the Western woman, and found that the idea of the West as "wild and woolly" is entirely erroneous. Wildness must be looked for where "flat heads" and other deformities prevail.

WHAT GOD REQUIRES.

The Gospel in Brief — Only One Church — Its Organization — Persecution.

BY ELDER R. W. SMITH.

No doubt there are many honest-hearted people in the world today who are trying to serve God to the best of their ability according to their conception of His divine will; but who are so blinded by the traditions and false doctrines which are so universally taught in the world, that they are in a great measure, if not entirely, ignorant of what our Heavenly Father actually requires of His children in this life. It is a great thing to know the will of the Father, but a greater one to do it when once understood. Knowledge is a great blessing to one who puts it to proper use and cultivation. But to have a knowledge pertaining to the things of God and His commandments and then to ignore them or fail to govern our lives accordingly, is in itself sin. James says, "he that knoweth to do good, and doeth it not, to him it is sin." In order to do good, however, we must first get understanding, without which all is uncertainty and doubt. Those who desire an inheritance in the mansions of our Father in the life that is to come, and who are willing to sacrifice the pleasures of this life, and life itself if necessary, in order to obtain it, should first of all turn their whole attention to acquiring a knowledge of the conditions upon which this great blessing is predicated. Then, having gained the necessary information of what to do, by coupling with that, faith and energy to act accordingly, obeying each principle as it is brought to your understanding, you are then in a fair road to final success and ultimate salvation; which you will gain by continuing steadfast unto the end.

Should the investigator, seeking the "straight and narrow way," go no farther in his investigations than to observe those who profess to be following it and serving as guides to others, he is almost sure to be defeated in his object and give up in despair; for one could never pattern after modern methods of Christianity as an example of obedience to the Gospel of Jesus Christ. The spectacle presented by the combined forces of modern Christendom is, to say the least, discouraging to one who is trying to solve the great problem of salvation. Here is one sect or party advocating certain principles and ordinances as a means of salvation; another alongside of it directly opposing its teachings and holding up to the public gaze an entirely different system of worship; and still a third openly condemning the other two and advocating other doctrines agreeable to their own peculiar views. And so we might go through them all with the same result —opposition, division, multiplied division, and the farther we go the more complicated it becomes.

What seems most strange and perplexing to the mind of the truth seeker in his investigations, is the fact that each one of these sects claim to be following the same road, with Christ and the Apostles as their guide and example. Now our natural conception of reason and sound judgment teaches us that there is something very wrong here, and that there are many thousands who are being deceived and led astray either by the mistaken ideas and conjectures of men, or their cunning craftiness, or perhaps both. The wise man, therefore, will be warned, and instead of stumbling, as many have, will keep clear of this web of deception and learn the will of God by endeavoring to comply with His requests, and obtain His Spirit as a teacher, by which, and it alone, mankind can understand the things of God.

In starting out upon a search after the Kingdom of God we must of necessity come to one of two conclusions to commence with; either that all the churches now in existence claiming to be Christian taken as a whole, constitute the Church of Christ; or that one only is right and the rest wrong. It would be entirely unreasonable as well as unscriptural for one to arrive at the first named conclusion, for Christ Himself said that if a house be divided against itself it could not stand. God also said that His house is a house of order, and the teachings of the Apostles was to the effect that all true followers of the Master must be baptized by one spirit into one body, and live in the unity of the faith, being perfectly joined together in the same mind and in the same judgment. This brings us then to the last named conclusion, viz., that there can be but one true Church of God upon the earth.

It should be, therefore, the uppermost desire in the heart of every individual, as it certainly is his duty and obligation to God, to seek out that one organization or Kingdom of God, and when found to accept the terms of admission, become associated therewith and obey its precepts, principles and doctrines, which alone will bring salvation in the celestial Kingdom of God in the life to come.

The Church of God as it rolled from the hands of its divine organizer, Jesus Christ, and as it must remain as long as God has a people on the earth, is a perfectly organized system, or body, containing all the gifts, powers and blessings requisite for its government and perpetuation in the earth; and its members enjoy all the rights, privileges and blessings which has ever been accorded the people of God by our Eternal Father. It is built upon the foundation of revelation, and is presided over by a quorum of Apostles, who stand as prophets, seers and revelators to the Church, and who exercise the right of holding direct communication with the heavens and making known to the children of the kingdom the mind and will of God respecting their lives and actions from time to time as circumstances may require.

You will find by referring to 1st Corinthians, 12th chapter and 18th and 26th verses, that God Himself placed these officers, together with many others, in the Church; and from Ephe. 4, 11 to 14, that He placed them there for an express purpose, which was to edify or instruct the Saints and to attend to the work of the ministry; and also that they were to remain until all men should come to a unity of the faith and of the knowledge of the Son of God unto a perfect man.

Paul, in the same chapter referred to above (1st Cor., 12th chapter), likens the Church to the body of a man, and reasons that to dispense with one of the officers of the Church would be equivalent to severing one of the members of our physical organism. We could, therefore, with as much propriety assert that the body would survive after the head had been severed; as that the church would still exist although you should exclude, or do away with its visible head—Apostles and Prophets.

According to the Apostles' doctrine, as taught in the Bible, the first requirement made of the candidate for salvation is that he shall believe on the Lord Jesus Christ; second, that he must repent of his sins; third, that he should receive a remission thereof by being baptized in water by a legally qualified servant of God; and fourth, that he should receive the gift of the Holy Ghost by the imposition of hands of those holding the authority to confer it. And having obeyed these principles, he is considered a legally adopted citizen of the Kingdom of God on the earth, prepared to ascend higher and higher on the Gospel ladder leading to the throne of the Majesty on high, which he must do by adding to his faith, virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity, and so on till the last round, perfection, is reached. This is the Gospel of Jesus Christ, pure and simple.

Is there anything strange, inconsistent or unreasonable about it? No, it is beautiful and grand when understood in its true light, and exhibits most beautifully the divine hand of Providence in its composition and arrangement; each principle following the other in perfectly natural and harmonious sequence. This is the Gospel as taught by that generally despised sect known to the world as "Mormons." These are the principles they advocate, and for defending them they are subjected to the same treatment, and made to suffer the same injustice, and receive the same persecution at the hands of their fellow-men, as was our beloved Savior and His followers who inaugurated the system eighteen hundred years ago.

Yet, notwithstanding the great opposition which is encountered in the work of disseminating these divine principles and doctrines among the children of men, they are being widely proclaimed in all the world by the humble servants of the Master in whom they originated; and the time is not far distant when all mankind who will deign to listen will have heard them and had the opportunity of embracing them. And when ample opportunity for their acceptance will have been given the sons of men and they are left entirely without excuse, then Christ will make His appearance, wickedness will be overthrown, Satan will be bound and justice will be meted out to all.

"The time is nigh, that happy time,
That great expected, blessed day,
When countless thousands of our race
Shall dwell with Christ and Him obey."

LIFE.

HENRY KING.

Like to the falling of a star,
Or as the flights of eagles are,
Or like the fresh spring's gaudy hue,
Or silver drops of morning dew,
Or like a wind that chafes the flood,
Or bubbles which on water stood—
E'en such is man, whose borrowed light
Is straight called in, and paid tonight.
The wind blows out, the bubble dies,
The spring entombed in autumn lies;
The dew dries up, the star is shot,
The flight is past—and man forgot!

Let not one look of Fortune cast you down:
She were not Fortune if she did not frown:
Such as do bravest bear her scorns awhile
Are those on whom at last she most will smile,

—Lord Orrery.

SOUTHERN STAR

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SATURDAY, JUNE 30, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

ARGUMENTS OF BIGOTS ANSWERED.

We have recently received several letters, asking if the Latter-day Saints believe a woman cannot be saved, unless she be, as our enemies express it, "tacked on to some man." This argument is only a fair sample of many of its kind used by silly, bigoted fanatics, who are unable to meet our Elders in reasonable arguments, and are constantly resorting to just such rot as this. There is not a religious sect on earth, professing a belief in Christ Jesus, whose religious views are filled with so much charity, concerning the salvation of the daughters of Eve, as is the belief of the Latter-day Saints.

When the great day of eternal judgment dawns it will be found that man will be punished and damned for the sinful lives lived by many of the women of the world; God will deal out a just and a charitable punishment to those of His daughters who sin, but this punishment will be nothing compared to the judgment that will be pronounced upon man, whom God created, the stronger of the sexes, and therefore expected him to become a protector, instead of the defiler of His daughters. Man will be more severely punished, because he will be looked upon as the responsible one. It would not surprise us, if, when a daughter of Eve, one who has lead a life of sin in this world, stands before the great judgment seat, that God's voice may not be heard telling her to step aside, before receiving her sentence, until He had first passed judgment upon the man who was the cause of her starting out on this life of sin, and also upon the men who were the cause of her continuing in this downward path.

But to return to the original subject, the fault of mankind today lies in their ignorance in not knowing the difference between merely being saved and being exalted. Many will be saved who will not be exalted, because there are different degrees of salvation, just as there are different glories in the Kingdom of God; as the Apostle Paul says, one like unto the sun, another like the moon, and others like the stars; or, as the Master Himself said, in His Father's house were many mansions, and that He would go to prepare a place for them, that where He was there they might be also. Those who will inherit the greatest glory and dwell with Christ will be those who will be exalted; others of God's children will be saved, each one according to his or her acts, but none will reach that glory like unto the sun, save they obey the Gospel of Christ, and none will be exalted in that glory (because there will also be different degrees of salvation in that glory), unless they are faithful in keeping all of God's commandments. We therefore believe that no woman can reach the highest exaltation without the man, and that no man can be thus exalted without the woman. We cannot help whether this doctrine suits bigots or not, it is the law of God and will be understood when the great day dawns, and to those who open so wide their mouths in denouncing the Mormons we ask why they do not denounce the Apostle Paul in the same manner? He taught the same doctrine when he said the man was not without the woman, neither the woman without the man in the Lord. The trouble is that modern Christianity has heaped unto themselves teachers for such a length of time and has listened so much to man's interpretation of God's word, that they understand about as much regarding being saved, being exalted, and being sanctified, as a pickaninny coon knows about ancient Greek. That our readers might know something more about our belief concerning woman, we reproduce, in this number, an article on the "origin and destiny of woman," from the pen of the late President John Taylor.

The Fairhope Courier, a neat little journal, published down in Alabama, contains the following, from the pen of Marie Howland:

We have had a visitation from the Church of Jesus Christ of Latter-day Saints. Very few indeed were out to hear the Elder's (Martineau) address, given on such short notice, merely out on the bulletin board a few hours, and as there was a band rehearsal, and at Cliff Cottage a class meeting.—Speaking for myself, only, I was entertained and instructed; and of absorbing interest to me was the account of that small band of devoted Saints traveling from Missouri hundreds of miles (through a desert region much of the way) and among savage Indians; most of them pushing two-wheel carts, containing all their worldly goods; arriving at length, weary, lame, hungry and foot-sore, in the Great Salt Lake valley. There they halted, and before twenty-four hours had passed prepared a little portion of the soil and planted some of the precious seeds they had brought with them. They were on that inhospitable alkali soil, and for years they fought death, starvation and other enemies with an indomitable will and an unfaltering trust that God had led them there to found the Church of Zion and to build up a noble commonwealth. No wonder, when we consider what they have accomplished, that they believed themselves divinely led.

I never saw a Mormon before, though one of my most valued and learned correspondents, the editor of the Young Woman's Journal of Utah, is one of the Saints; and, literally, judging from the wise, tolerant, liberty-loving spirit she always manifests, and from her beautiful photograph, I believe her to be of the "salt of the earth." I should also add from the testimony of those who know her personally.

We wish to call the attention of all delinquent subscribers in regard to renewing their subscriptions.

After July 1st all delinquent names will be dropped from our mailing list.

Please note date of expiration on your wrapper, and if behind renew at once.

Annie Beers,
William H. Petty,
Married in Logan Temple,
Wednesday, June 20th, 1900.

We send congratulations and wish Brother and Sister Petty happiness and prosperity through life.

Words of Condolence.

All who are acquainted with Elder Sylvester Low, President of the South Carolina Conference, will be pained to learn of the death recently of his 9-year-old son, Leslie. Brother Low is a man of sterling worth, who is loved and respected by all who know him, and in his hour of trial we pray he and his family may be comforted by the sweet influence of God's Holy Spirit.

"Cease, ye fond parents, cease to weep,
Let grief no more your bosoms swell;
For what is death? 'Tis nature's sleep;
The trump of God will break the spell,
For He, whose arm is strong to save,
Arose in triumph o'er the grave.

"Why should you sorrow? Death is sweet
To those that die in Jesus' love;
Though called to part, you soon will meet
In holier, happier climes above;
For all the faithful, Christ will save,
And crown with vict'ry o'er the grave."

News' Special Edition.

The special edition of the Deseret News, issued June 16th, in commemoration of the fiftieth anniversary, is indeed a gem, teeming with good reading. For general make-up, clean and newsy reading, and as an educator, the News is a leader. In comparing the two papers, that of June, 1850, with the one recently issued, we see and appreciate the real advancement made by the News, which has ever had as its motto, "Truth and Liberty."

Summer Excursions—Colorado, Utah.

The Union Pacific will place in effect June 21, July 7 to 10, inclusive, July 18 and August 2, summer excursion rates of one fare for the round trip plus $2 from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31. For full particulars address J. F. Aglar, General Agent, St. Louis.

Reduced Rates to Salt Lake, via Union Pacific.

June 25th to July 11th, Union Pacific make one fare plus two dollars for the round trip, Chicago, St. Louis and Kansas City to Ogden and Salt Lake.

ORATORICAL CONTEST.

The Young Men's Mutual Improvement Association's oratorical contest, held in the Assembly Hall, Salt Lake City, June 11, was won by Walter J. Sloan, there being five contestants. The judges of the contest were, on delivery. B. H. Roberts, O. F. Whitney and Geo. H. Brimhall; on thought and composition, Dr. J. E. Talmage, Prof. N. L. Nelson and E. H. Anderson. We publish the prize oration, "Thou Shalt Not," in full, as contained in the Deseret News of June 12th:

"THOU SHALT NOT."

The thoughts which I shall utter are the result of some study as to the causes which have led to most, if not all, the persecutions that have been heaped upon former, as well as upon Latter-day Saints.

Four thousand years ago, God thundered from the summit of Sinai, ten great commandments. Since that eventful day in the world's history, each has been broken time and time again, yet the breaking of none has caused so much sorrow and suffering, misery and death as the breaking of the ninth, "Thou shalt not bear false witness against thy neighbor."

The world's tragedy, enacted on the summit of Calvary, was but the effect of a cause which had preceded it. The breaking of the sixth commandment had been preceded by the breaking of the ninth commandment. Let your minds go back to the scene which was enacted in the judgment hall of Pilate, nearly 1,900 years ago. Seated upon his throne, with his purple robes about his form, is the Roman governor; before him stands the man who, but a few hours earlier, had been dragged from his agonizing prayer in Gethsemane; to the right and left, stand Rome's hirelings; close to the throne stands the band of priests, elders, and scribes, every feature of their vicious faces showing the hatred which they bear towards their intended victim. Only one thought seems to control their actions: "Away with him. Let his blood be upon us and upon our children." The background of the judgment hall is filled with a hating, howling mob, crying, "Crucify him! Crucify him!" presenting in their action, a picture of hate and murderous intent such as the world has rarely seen. Pilate finds no fault. The testimony is not strong enough to convict. Are, then, the priests, elders and people to be denied the blood of their intended victim? No, for, "At last came two false witnesses." It would be unjust to say that Pilate knew that the testimony was false, yet upon it he sentenced the "perfect man" to death upon the cross. The Son of God was crucified on Calvary. He was convicted before Pilate. He was murdered by haters. He was convicted by liars. The breaking of the sixth commandment on Calvary Hill was not a greater crime than was the breaking of the ninth in the judgment hall of Pilate.

The Savior was crucified through the breaking of it: Peter and John were imprisoned by the same means; as were also Paul and Silas; the stoning to death of Stephen was not an effect from the same cause; Peter was crucified, head downward; Paul was beheaded; all the horrors of the early Christian persecutions were but the outcome of the testimony of false witnesses. Read the story of the Inquisition; of the massacre of St. Bartholomew; of the religious persecutions through the world for the past nineteen centuries, and then tell me if you know of any other commandment, the breaking of which has had as far-reaching an effect as has the breaking of the ninth. Time forbids a detailed account of all the horrors committed in the name of religion, but in nearly every case the cause was the same as that which drove the "Man of Sorrow" from the judgment hall of Pilate to the Hill of Calvary.

No sooner did the "Boy Prophet of the Nineteenth Century" tell of the heavenly visit which he had received, than false witnesses arose. Read the story of his mob-driven life from the age of 14 until his cold body lay against the stone wall of Carthage jail. Read the history of the Latter-day Saints from Kirtland to Jackson county, to Nauvoo, to Far West, to the valleys of the Rockies, the story of Johnson's Army and the Utah State Penitentiary and then tell me what was the cause of all the robbing, driving, imprisonments, beatings, mobbings and murders which have been committed in the name of religion and justice, if it did not arise from the testimony of false witnesses?

Let your minds dwell for a moment on the tragedy enacted on Slippery Fork of Cane Creek, in Lewis county, Tennessee, in 1884, in which Elders Gibbs and Berry gave their lives for the cause of truth, or turn to the tragic death of Elder Standing in Georgia, and then answer what was the incentive which organized and drove those mobs to their bloody work if it was not the testimony of false witnesses?

Let any Elder of this Church who has filled a mission to any nation of the earth, tell you of his trials and persecutions, and ask him the cause. I think that he will answer with me, that it was brought about through the testimony of false witnesses.

The history of the world's great crimes may be written in two sentences, The breaking of the ninth commandment, the cause; stealing, mobbing and murdering, the effect.

Few, if any, people in the world's history have suffered so much from the breaking of this commandment as have the Latter-day Saints, yet sometimes I wonder if many have not forgotten the cause of their persecutions, of most of their sorrow and sufferings? If some of them have not forgotten that the God who gave them existence has said, "Thou shalt not?" If many of them have not forgotten that good (though homely it may be) maxim of the Church, "Mind your own business?"

The lowest, most contemptible and cowardly creature is the character assassin, for his work is usually done in such a way that his victim has no chance for defense. The thief and murderer are oftimes brave in comparison, for "none but cowards lie." No person can have the right to break the ninth commandment any more than he can have the right to break the sixth or seventh.

If, for the breaking of the ninth commandment, you can plead "not guilty," for you have injured no man with false testimony, then all praise to you for keeping free from this sin. But characters may be ruined without a direct lie, by inuendo, a false impression, by a half a truth and half insinuation. "A lie that is half a truth is the blackest lie of all." Such actions always have weight with those who wish to believe evil. A word, a look, a sigh, then metaphorically like the Arab, you fold your tent and silently steal away; Mark Antony-like, your actions seem to say, "Now let it work: mischief, thou art afoot. Take thou what course thou wilt." "When we say of people what we will not say to them, we are either cowards or liars."

You tell me that man is the architect of his own life, that if he has broken the law, he must pay the penalty. I grant your charge. But his actions do not license you to add greater crimes to his credit. I deny any man the right to sit in judgment upon the actions of his neighbor, unless he has been injured; yes, even then, I deny him the right to judgment. "Judge not lest ye be judged." "Forgive one another, even as God, for Christ's sake, has forgiven you." If you pray to God to forgive you of your sins and refuse to forgive your fellow-man, I deny you the right to utter the Lord's Prayer. "Forgive us our debts as we forgive our debtors." Note the first thought which The Prince of Peace uttered after the prayer, "For if ye forgive men their trespasses, your Heavenly Father will also forgive you, but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Before you refuse to forgive, I ask you to remember the last great prayer—"Father, forgive them, for they know not what they do." Forgetting not the words of life and beauty, "Blessed are the merciful, for they shall obtain mercy."

Humanity is frail enough; the faults and wrongs which we have and commit are numerous enough without any adding thereto. What joy or satisfaction does it give to tell the faults of another? God has not appointed us to tell the faults of our neighbors, to make their failings known to the world. Would it not be nearer our religion and our Prince to hide the faults and to try and lead the erring one from the errors of his way? Remembering that "The words of the tale bearer are as wounds?"

Let me make a plea for the erring soul. Fathers, mothers, you who know the faults of your neighbors' son, or the indiscreet acts of their daughter,—before you tell them, think how your story would sound if it were directed against your own loved ones and how you would feel if the story told should blight the fair name of your child and cast a stigma upon yourself? You who have children whom you love with your heart's strong beating, what would be your feelings if it were your child whom some one had spoken ill of?

"If you're the first to see a fault,
Be not the first to make it known."

Hide rather than expose a fault, for there are times when silence is better than the truth. The first Napoleon had, as one of his mottoes, "I command, or I am silent." Can we not take for a motto, "I speak good of others, or I am silent?"

Young man, you have a mother and sisters, ere you speak ill, true or false, against the mother or sister of another, let me ask you to think how your words would sound spoken against those dear ones whom you love, remember that to the true man, the character of a woman is ever sacred; no matter what she is or may have been, you do but lower yourself to speak ill of her. To the young woman who is given to this fault, of evil speaking, I can only say, Thou art thy sex's own worst enemy. Thou hast less charity toward thy sex than has man.

We are human, weak and frail. Paul-like, "the spirit is willing but the flesh is weak." How willing, how weak, only the struggling, fighting soul knows. The greatest battles of life are those fought in silence. Be he what he may or where he may, away down deep in every heart lies the wish to lead a higher, a better, a nobler life; yet how hard it is to overcome evil, to leave forever the flesh-pots of Egypt! Yet, how much easier would be our fight if there were only a helping hand, a smile or a word of encouragement. Would it not be better for the young man or woman whom you see going wrong, if, instead of telling others of the wrong, you were to go to them with love and kindness and try to help them to a higher and better life. A pound of help is better than a ton of advice, an ounce of kindness better than a car load of faultfinding. "There is an infinite satisfaction in receiving the gifts of God, but the privilege of becoming the means through which He will bestow light and blessings upon others is the greatest privilege bestowed upon man." "There is no beautifier of the form, complexion and manner like the wish to scatter joy and not pain around us." I cannot think that we would defame the character of our brother wilfully; I cannot think that we would injure, by tale-bearing, with malicious intent; but rather I try to think that we do not know the "whys and wherefores" for every false step that he may have made. It is not given us to know his temptations and trials. If we understood his heart's motives, we

would be less ready to find fault, more ready to help.

"If we knew the cares and trials,
Knew the efforts all in vain,
And the bitter disappointments,
Understood the loss and gain,
Would this grim exterior roughness
Seem, I wonder, just the same?
Would we help where now we hinder?
Would we pity where we blame?

"Ah, we judge each other harshly,
Knowing not life's hidden force;
Knowing not the stream of action
Is less turbid at its source.
Seeing not amid the evil
All the golden grains of good;
Oh, we'd love each other better
If we only understood."

I plead for the erring, struggling, misunderstood soul; that with love and kindness it shall be led, not driven, to a higher, a better, a nobler life.

God gave ten commandments. They are as binding as they ever were. Where is the Latter-day Saint that would make unto himself any graven image? Where is the one who would worship any other God? They are not Sabbath breakers; they are not profaners; they are not thieves; the teaching of the seventh commandment is sacred to them; the murderer is unknown among them. All of these commandments have they kept from their youth, up; but do they break the ninth commandment? Do they bear false witness? You ask me if I place the bearing of false witness upon the same level of crime as the breaking of the sixth, seventh, eighth or tenth commandment? And why not? God made no distinction when He gave them. He prefaced each with "Thou shalt not." I know of but one distinction made in Holy Writ— that which was made by the Christ. The first great commandment is this: "Thou shalt love the Lord thy God with all thy might, mind and strength." And the second is like unto this—"Thou shalt love thy neighbor as thyself." Who is thy neighbor? Read the parable of the Good Samaritan? Do I love my neighbor as myself when with words I rob them of their honor, of their good name? You remember the words which the "Bard of Avon" has put into the mouth of his character of Iago? "Good name in man and woman, dear my Lord, is the immediate jewels of their souls: Who steals my purse, steals trash; 'tis something, nothing; 'twas mine, 'tis his, and has been slave to thousands. But he that filches from me my good name, robs me of that which not enriches him and makes me poor indeed." "The crown and glory of life, is character." Wealth nor talent should be so priceless. Fame is ofttimes but a dream; wealth, but a will-o'-wisp.

Death robs you of your loved ones and sorrow fills the heart; friends prove false and regret floods the soul; wealth vanishes and leaves poverty; take away religion and the bright star of hope is gone; health goes, the vengeance of a violated law of nature remains. Wealth may be regained, health may return, other loved ones may fill the aching void, new friends take the place of those lost, the star of hope may once more shine, but take away honor and you leave nothing but desolation, heart-aches and misery! The sun of life is set; darkness alone remains. You have stolen that which can never be returned. And as surely as God lives you shall pay the penalty of that theft. The laws of the land may fail to reach you in this life, but the laws of God will reach you in eternity. You have broken a commandment and the penalty shall be paid.

The breaking of the ninth commandment has ever been followed by suffering, misery and death. The partial breaking of it by disgrace and dishonor. "Blessed are the merciful, for they shall obtain mercy." "Forgive us our debts as we forgive our debtors." "Thou shalt love thy neighbor as thyself." "Thou shalt not bear false witness against thy neighbor." Such are the commandments of God. Can we, will we, do we follow them?

The Origin and Destiny of Woman.

The following article appeared in the Mormon, a publication issued in New York City in the fifties, under the editorial management of the late President John Taylor. The date of the issue containing it was August 29, 1857. It has been reproduced in the columns of the Deseret News:

The Latter-day Saints have often been ridiculed on account of their belief in the pre-existence of spirits, and for marrying for time and all eternity, both being Bible doctrines. We have often been requested to give our views in relation to these principles, but considered the things of the kingdom belonged to the children of the kingdom, therefore not meet to give them to those without. But being very politely requested by a lady a few days since (a member of the church) to answer the following questions, we could not consistently refuse—viz.: "Where did I come from? What is my origin? What am I doing here? Whither am I going? And what is my destiny after having obeyed the truth, if faithful to the end?"

For her benefit and all others concerned, we will endeavor to answer the questions in brief, as we understand them. The reason will be apparent for our belief in the pre-existence of spirits, and in marrying for time and all eternity.

Lady—Whence comest thou? Thine origin? What art thou doing here? Whither art thou going, and what is thy destiny? Declare unto me if thou hast understanding? Knowest thou not that thou art a spark of Deity, struck from the fire of His eternal blaze, and brought forth in the midst of eternal burnings?

Knowest thou not that eternities ago, thy spirit, pure and holy, dwelt in thy Heavenly Father's bosom, and in His presence, and with thy mother, one of the queens of heaven, surrounded by thy brother and sister spirits, in the spirit world, among the Gods? That as thy spirit beheld the scenes transpiring there, and thou growing in intelligence, thou sawest worlds upon worlds organized and peopled with thy kindred spirits, took upon them tabernacles, died, were resurrected, and received their exaltation on the redeemed worlds they once dwelt upon. Thou being willing and anxious to imitate them, waiting and desirous to obtain a body, a resurrection and exaltation also, and having obtained permission, thou made a covenant with one of thy kindred spirits to be thy guardian angel while in mortality, also with two others, male and female spirits, that thou wouldst come and take a tabernacle through their lineage, and become one of their offspring. You also chose a kindred spirit whom you loved in the spirit world (and had permission to come to this planet and take a tabernacle), to be your head, stay, husband and protection on the earth, and to exalt you in the eternal worlds. All these were arranged, likewise the spirits that should tabernacle through your lineage. Thou longed, thou sighed and thou prayed to thy Father in heaven for the time to arrive when thou couldst come to this earth, which had fled and fell from where it was first organized, near the planet Kolob. Leave thy Father and mother's bosoms and all thy kindred spirits, come to earth, take a tabernacle, and imitate the deeds of those you had been exalted before you.

At length the time arrived, and thou heard the voice of thy Father, saying, go, daughter, to yonder lower world, and take upon thee a tabernacle, and work out thy probation with fear and trembling and rise to exaltation. But daughter, remember you go on this condition, that is, you are to forget all things you ever saw, or knew to be transacted in the spirit world; you are not to know or remember anything concerning the same that you have beheld transpire here; but you must go and become one of the most helpless of all beings that I have created, while in your infancy; subject to sickness, pain, tears, mourning, sorrow and death. But when truth shall touch the cords of your heart they will vibrate; then intelligence shall illuminate your mind, and shed its luster in your soul, and you shall begin to understand the things you once knew, but which had gone from you; you shall then begin to understand and know the object of your creation. Daughter, go, and be faithful in your second estate, keep it as faithful as thou hast thy first estate.

Thy spirit, filled with joy and thanksgiving, rejoiced in thy Father, and rendered praise to His holy name, and the spirit world resounded in anthems of praise and rejoicing to the Father of spirits. Thou bade Father, mother and all farewell, and along with thy guardian angel, thou came on this terraqueous globe. The spirits thou had chosen to come and tabernacle through their lineage, and your head having left the spirit world some years previous, thou came a spirit pure and holy, thou hast taken upon thee a tabernacle, thou hast obeyed the truth, and thy guardian angel ministers unto thee and watches over thee. Thou hast chosen him you loved in the spirit world to be thy companion. Now, crowns, thrones, exaltations and dominions are in reserve for thee in the eternal worlds, and the way is opened for thee to return back into the presence of thy Heavenly Father, if thou wilt only abide by and walk in a celestial law, fulfill the designs of thy creation, and hold out to the end. That when mortality is laid in the tomb, you may go down to your grave in peace, arise in glory, and receive your everlasting reward in the resurrection of the just, along with thy head and husband. Thou wilt be permitted to pass by the Gods and angels who guard the gates, and onward, upward to thy exaltation in a celestial world among the Gods. To be a priestess queen unto thy Heavenly Father, and a glory to thy husband and offspring, to bear the souls of men, to people other worlds (as thou didst bear their tabernacles in mortality), while eternity goes and eternity comes; and if you will receive it, lady, this is eternal life. And herein is the saying of the Apostle Paul fulfilled, "that the man is not without the woman in the Lord, neither is the woman without the man in the Lord." "That man is the head of the woman, and the glory of the man is the woman." Hence, thine origin, the object of thy creation, and thy ultimate destiny, if faithful, lady, the cup is within thy reach, drink then the heavenly draught, and live.

Keep Still.

Keep still! When trouble is brewing, keep still; when slander is getting on its legs, keep still; when your feelings are hurt, keep still till you recover from your excitement at any rate. Things look different through an unagitated eye. In a commotion once I wrote a letter and sent it, and wished I had not. In my later years, I had another commotion and wrote a long letter; but life rubbed a little sense into me, and I kept that letter in my pocket against the day when I could look over it without agitation and without tears. I was glad I did. Less and less it seemed necessary to send it. I was not sure it would do any hurt, but in my doubtfulness I leaned to reticence and eventually it was destroyed.

Time works wonders. Wait till you can speak calmly, and then you will not need to speak, maybe. Silence is the most massive thing conceivable sometimes. It is strength in very grandeur. It is like a regiment ordered to stand still in the mad fury of battle. To plunge in were twice as easy. The tongue has unsettled more ministers than small salaries ever did or lack of ability.—Exchange.

GLEANINGS.

Elder George A. Adams has been chosen to succeed President Elton, of the Chattanooga Conference. Elder Adams is an intrepid worker for the Master, and we look for a continuation of the good work in this conference. President Elton has been called to labor in the office.

Ere this, J. Urban Allred, former President of the Middle Tennessee Conference, is in Zion enjoying the association of loved ones and friends. Brother Allred filled every position given him, while in the Mission, with honor. His successor, Elder John Reeve, takes hold of his new and responsible position with a determination to keep Middle Tennessee Conference where she now stands—in the front ranks.

Miss Knight at Home.

Provo Daily Enquirer, June 12.

Miss Inez Knight, daughter of Mr. and Mrs. Jesse Knight, of this city, returned home last evening, from her missionary labors in Great Britain. Miss Knight left Provo April 2, 1898, and has worked continuously in the Bristol and London Conferences. The lady took up the same work as the male missionaries in preaching in the streets and halls, and distributing tracts. The Millennial Star states that Miss Knight is the first lady missionary to fill a full mission, and that she has done much to demonstrate the fact that ladies are a success in spreading the Gospel. The returned missionary has the distinction of being one of the first two ladies ever set apart for regular missionary labors. Since returning to this side of the pond, Miss Knight has visited many of the interesting points in the east en route home.

Abstracts From Correspondence.

Mt. Pleasant, Utah, June 17, 1900.

President Ben E. Rich, Chattanooga, Tenn.:

Dear Brother—I assure you that I appreciate the interest you and the brethren at the office have taken in me, and I wish to thank the Elders of the Southern States Mission for their fastings and prayer in my behalf. I believe I have been benefited already, and trust I shall recover completely in the near future.

Thanking you one and all for your expressions of sympathy and love, I am, your brother in the Gospel,

A. C. CANDLAND.

Corbin, Ky., June 19, 1900.

To The Southern Star.

Today we have completed our tracting in this town of about 2,500 inhabitants, having spent just a week here.

Although we have many friends at present, the way has appeared rather misty at times since our arrival in the city, and our experience has not been unlike that of others in our position, which we will take time to relate in as few words as possible.

On Tuesday, June 12th, we entered Corbin with the intention of doing all in our power, by the assistance of God, to warn the people of the approaching judgments upon the wicked, and to impart the plan of salvation unto them, as God had given us a knowledge of the same.

We were unsuccessful from the start in procuring a house to speak in, but were granted the privilege by the chief executive to distribute our tracts, sell books, and hold street meetings. We held one meeting without disturbance, but at our second night's service we were treated to a shower of eggs just as we closed, but escaped unharmed, and were taken to a hotel by a kind friend, who paid for our night's lodging.

We were out early next morning to see if we could have protection from such a lawless and disrespectful set as those who mistreated us, and we were promised by those in authority that we should be protected. Saturday last we went to the home of a friend, Levi Ellison, and found a letter awaiting us, which read as follows:

Corbin, Ky.

To the Mormon Elders:

We will give you until tonight to leave this town, and we warn you not to undertake to speak any more on our streets.

Please take notice to this.

COMMITTEE.

From the time of our mistreatment, our friends have increased in number, and many have become indignant at such lawlessness on the part of some of their townsmen.

As to the notice received, we gave very little attention to it, because there were so many who promised us protection, and Saturday night we stood on the same corner where we had received the eggs, and while several men stood by as guard, we preached the Gospel.

Upon leaving we can truthfully say that the people of Corbin, with the exception of those few whom we have mentioned, have proven to us a fair-minded and liberty-loving people.

Among our friends and kind benefactors, of Corbin, may be mentioned the names of Levi Ellison and family, J. D. Shotwell and family, John Shotwell, Solomon Wilder, George Wyatt, Samuel McKargue and wife, and many others, who shall receive their reward according to the promise of our Savior.

WM. G. MILES, JR.
HUGH ROBERTS.

Valuable Note Book Free.

The Union Pacific Railroad Company has just issued a publication entitled Outdoor Sports and Pastimes. It is one of the best publications of its kind ever issued, contains all that can be learned in relation to base ball, bicycling, cricket, croquet, foot ball, golf, lacrosse, lawn tennis, polo, quoits, and outdoor sports of all kinds. It is a very useful little book, well printed, with diagrams to illustrate the text. No devotee of any of the sports enumerated should be without it. It contains all the up-to-date rulings of the United States Golf Club Association, twenty-nine foot ball rules, with a dozen minor notes; also fifty-five rules for cricket. If this book was sold in book stores it would be considered cheap at 50 cents, but J. F. Aglar, general agent Union Pacific Railroad, 903 Olive street, St. Louis, will mail the same free on receipt of 3 cents in stamps to cover cost of postage.

How Toil Conquered Pride.

John Adams, the second President of the United States, used to relate the following anecdote:

"When I was a boy I used to study Latin grammer; but it was dull, and I hated it. My father was anxious to send me to college, and therefore I studied the grammar till I could stand it no longer; and, going to my father, I told him that I did not like to study, and asked for some other employment.

"My father said: 'Well, John, if Latin grammar does not suit you, try ditching—perhaps that will. My meadow yonder needs a ditch, and you may put by Latin and try that.'

"This seemed a delightful change, and to the meadows I went. But soon I found ditching harder than Latin, and the first forenoon was the longest I ever experienced. That day I ate the bread of labor, and glad was I when night came on. That night I made some comparison between Latin grammar and ditching, but said not a word about it.

I dug next forenoon, and wanted to return to Latin at dinner; but it was humiliating, and I could not do it. At night toil conquered pride; and, though it was one of the severest trials I ever had in my life, I told father that if he chose I would go back to Latin grammar.

He was glad of it, and if I have since gained any distinction, it has been owing to the two days' labor in the ditch."—Christian Standard.

A Flower Emblem.

It is said that there is a flower in South America which is visible only when the wind blows. The shrub belongs to the cactus family and the stem is covered with warty-looking lumps in calm weather. These lumps, however, need but a slight breeze to make them unfold large flowers of a creamy white, which close and appear as dead when the wind subsides. Fit emblem this of many Christians who in ordinary times exhibit but little of active grace and are supposed to be unsympathetic and indifferent, but when reverses and afflictions come to themselves or others, when there is a call for what they can do or give, open out into the loveliness of charity and minister joy unto all about them by their grace.—Peloubet.

"Smoking Glass."

Pat was no astronomer, says the Cleveland Plain Dealer, but next to his pipe, he loved to be "up to date." A friend had been telling him about an approaching eclipse of the sun.

That night Pat sat on his door-step, patientiy puffing away at his old pipe. He would light a match, pull at the pipe, and then, as the match burned out, try another. This he did till the ground was littered with burnt matchwood.

"Come to supper, Pat!" called his wife from the kitchen.

"Faith, an' Oi will in a minute, Biddy," said he. "Moike has been a-tellin' me that if Oi smoked a bit av glass, sure I could see the shpots on the sun. Oi don't know whether Moike's been a-foolin' me, or whether Oi've got hold of the wrong kind o' glass."

He is the man who is apt to be offended, and to be "hurt," as he calls it, because someone passed him at the church door without speaking, or "said things" about him—he knows not what—behind his back, or objected to some plan which he proposed, or refused to do something he asked. Having worried his wife about the matter, and talked himself into a fever of wounded vanity, he gives everybody to understand that he has a grievance, and assumes the air of a martyr. As a formal protest he may even absent himself from church for two Sundays, and will be still further hurt if no one calls to inquire the reason. Of course he is very provoking, but there is no malice in the man and he ought to be gently treated. It is his misfortune, rather than his fault, that he has no scarf skin, and no protection against the inevitable friction of life. A gentle touch and a liberal use of spiritual ointment will cure his wounds, or, rather, scratches.—Ian Maclaren.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JUNE 9, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	350		45	129	29	294	224	7	1	12	15	313			Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1085	335	173	217	42	617	284	56		17	78	568		2	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	624	26	46	159	45	465	275	45	4	18	43	393		1	Centre	Kentucky
E. L. Pomeroy	East Tennessee	35	917	198	79	223	151	878	549	43	1	41	46	616	1	4	Winston-Salem	N. Carolina
W. D. Rencher	Georgia	34	808	9	109	150	68	410	332	15	1	16	50	675		2	Columbus	Georgia
A. C. Strong	North Alabama	32	808	23	124	158	17	402	358	63	7	13	64	682			Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	39	892	188	13	183	3	152	102	16	1	15	75	841	3	11	Valdosta	Georgia
John Reeve	Mid. Tennessee	32	621	141	71	200	22	431	32	11	3	17	52	368		2	147 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	44	1291	198	443	246	90	664	247	35		26	99	969	3		Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	841	704	23	257	2	125	82	13	2	11	50	500		1	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	251	4	1	64	1	41	3	1		3	14	186	2		Ackerman	Mississippi
W. W. MacKay	East Kentucky	27	740	6	316	189	10	515	293	42	1	28	71	439		...	Barboursville	Kentucky
W. O. Phelps	Louisiana	6	71	44		25		25	7	5	1	3	12	117			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	503	52	61	221	34	197	192	12		4	20	167	3	1	Camden	Alabama
Don C. Benson	North Kentucky	20	526	10	74	111	27	423	358	10		12	33	393		4	418 W. Chestnut, Louisville	Kentucky
L. M. Nebeker	South Ohio	16	394	942	209	48		809	55	36		7	29	298			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	13	264	171	29	623	3	377	48	10			17	114			41 Cheshire St., Cleveland	Ohio.

History of the Southern States Mission.

(Continued from Page 240.)

December, 1897--After holding the Virginia Conference, President Kimball returned to Chattanooga on the morning of the 1st inst., remaining until the night of the 3d, when he started for Vanceburg, Ky., at which place the East Kentucky Conference was held on the 4th and 5th. The Kentucky Conference was held at Centre, Metcalf county, Kentucky, on the 11th and 12th inst., Apostles Lyman and Cowley, President Kimball and Elder John Woodmansee visiting with the brethren. The chief topic and instructions to the Elders was the cultivation of the Holy Spirit by obedience.

On the night of the 11th, Elder James E. Hart, President of the East Tennessee Conference, arrived in Chattanooga, informing President Kimball that he considered it impossible for that Conference gathering to be held at Wooddale, Knox county, Tenn., on the 25th and 26th insts., the place where the Elders had been notified to gather. Elders A. W. Ensign and Jos. R. Morrell, who were laboring in Knox county, were notified by an organized mob of eighteen men to leave the county. A Mr. Luttrell was the chief mobocrat, and was considered by the people who respected justice to be an unruly citizen. He leveled a gun on one of the Elders whom he met in the road, and threatened to kill him if he remained in the country much longer. He used vile language and by his actions toward the brethren incited others to persecute them. The Elders had been in the county but a short time, and in the face of much opposition were making converts. In that county were many honest-hearted people who were awaiting the voice of the Shepherd. Some had accepted the faith, while many others were investigating. There were also many good people who, although they did not believe in the so-called "Mormon" doctrine, yet they were willing to entertain and respect the Elders as American citizens. The whole community became excited and the Elders withdrew, resuming their labors in another part of the county. Although released to return home by Dec. 11th, President Hart of his own free will, went to Johnson City, Tenn., and there made preparations for Conference.

Middle Tennessee Conference was held on the 18th and 19th, at Duck River, Hickman county, Tenn. The East Tennessee Conference was successfully held at Johnson City on the dates appointed and much good instruction was given by Apostles Lyman and Cowley. The year of 1897 closed, much good having been accomplished. Many honest-hearted people had come out from the world and were willing to serve God with mind, might and strength. Books and tracts had been left at many thousand homes by the Elders. Taking the year as a whole, much good had been done and the seeds of righteousness sown were sure to bring forth some good.

We might well conclude the year's history of the Mission by quoting the poem written by Willis:

"Fleetly hath passed the year; the seasons came
Duly as they were wont—the gentle Spring,
And the delicious Summer, and the cool,
Rich Autumn, with the nodding of the grain,
And Winter, like an old and hoary man,
Frosty and stiff—and so are chronicled.
We have read gladness in the new green leaf,
And in the first-blown violets; we have drunk
Cool water from the rock, and in the shade
Sunk to the noontide slumber; we have plucked
The mellow fruitage of the bending tree,
And girded to our pleasant wanderings
When the cool winds came freshly from the hills;
And when the tinting of Autumn leaves
Had faded from its glory, we have sat
By the good fires of Winter, and rejoiced
Over the fullness of the gathered sheaf.
'God hath been good!' 'Tis He whose hand
Moulded the sunny hills, and hollowed out
The shelter of the valleys, and doth keep
The fountains in their secret places cool;
And it is He who leadeth up the sun,
And ordereth up the starry influences,
And tempereth the keenness of the frost;
And, therefore, in the plenty of the feast,
And in the lifting of the cup, let Him
Have praises for the well-completed year."

(To be continued.)

The Influence of a Mother.

Not long ago an old man lay dying. For days he had lain almost unconscious, only rousing himself to take a little nourishment. Suddenly his strength seemed to return. He raised up in bed. "Mother!" he called. "Oh, I thought I heard my mother," and frequently thereafter until his death he talked to those about him of the personal appearance, manners and life of the mother who had died when he was 9 years of age. Think how strong an impression was made by that mother in the brief years her boy had been under her control. He had grown to manhood without her, had taken part in the business, social and political life of his native place, yet at the last, business cares, social pleasures, political triumphs, were forgotten. His mother and his early life at home alone remained in his thoughts. It seems remarkable that mothers so often fail to realize the impressions they are making on their children.

"He will never remember," said a mother lately, when her conscience smote her over some acts of injustice to her 7-year-old boy. But that boy will remember, and his mother's influence will be weakened by just so much.

A young officer was asked recently how it was he was able to live so noble a life in the midst of such tremendous temptations. His answer was, "I had a good mother."

Another well known man in London society was remarked upon as taking a strong line of his own, both moral and religious, and the question was one day put to him: "By whose preaching did you become the man you are?"

"It was nobody's preaching, but my mother's practicing," he replied. "Her daily teaching and example were enough to influence her children."

This magic power of influence is one of the greatest of God's gifts—and it is in a special manner granted to mothers—only they cannot exercise it if they are giving too much time to society, to traveling or to philanthropic work which takes them away from their home, and if they decline to give up many pleasures for the elementary duty of devoting themselves to their children's training in the first years of life.—Christian Observer.

Releases and Appointments.

Releases.

J. Urban Allred, Middle Tennessee Conference.

W. J. Hunnicutt, South Carolina Conference.

Ray Mecham, South Carolina Conference.

D. D. Jones, Mississippi Conference.

W. H. Wilkinson, East Kentucky Conference.

J. D. Burnett, Chattanooga Conference.

C. E. Jones, North Carolina Conference.

N. U. S. C. Jensen, Florida Conference.

Transfers.

A. C. Jacobson, from Florida to Ohio Conference.

George A. Adams, from Florida to Chattanooga Conference.

THE DEAD.

After being sick nearly two months, Brother James Anderson, of Pike county, Ky., died June 10th. He was baptized July 9th, 1899, and has ever been a faithful member of the Church—a ready defender of truth—a loving husband and a devoted father. Brother Anderson was 33 years of age, and leaves a wife and eight little children, and a host of friends to mourn his loss. The many Elders who knew him will join us in wishing the comforting influence of God's blessings to be with his family and loved ones.

Sister Amber R. Nickolas, of Oilville, Goochland county, Virginia, departed this life the 16th inst., being in her 20th year. She was baptized April 25th, 1898, and acted as Secretary and Treasurer of the Oilville Sunday school until her marriage. She will be missed by her relatives and many friends, who had learned to love her.

The excesses of youth are drafts upon old age, payable with interest about thirty years after date.—Colton.

When anger rushes, unrestrained, to action,
Like a hot steed, it stumbles in its way.
The man of thought strikes deepest, and strikes safely.
—Savage.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:7 & 8 V.

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THE CRISIS.

The crisis presses on us; face to face with
us it stands,
With solemn lips of question, like the
sphinx in Egypt's sands!
This day we fashion destiny, our web of
fate we spin;
This day for all hereafter choose we holi-
ness or sin;
Even now from starry Gerizim, or Ebal's
cloudy crown,
We call the dews of blessing or the bolts
of cursing down;
By all for which the martyrs bore their
agony and shame;
By all the warning words of truth with
which the prophets came;
By the future which awaits us; by all the
hopes which cast
Their faint and trembling beams across the
blackness of the past;
And by the blessed thought of Him who
for earth's freedom died,
O my people! O my brothers! let us choose
the righteous side.

—Whittier.

OUR CONFERENCE PRESIDENTS.

Elder W. O. Phelps.

There is one St. Valentine's day which will ever be remembered by Brother Hyrum S. and Sister Clarinda Phelps. It was in 1876, and on that memorable day the hearts of these faithful parents were gladdened and made to rejoice by the presence in their home of a sweet baby boy. The grandparents of this newcomer to earth were numbered among those sturdy pioneers who braved the sterile plains and faced the stern realities of frontier life. When the little fellow was only three years old his parents moved to Southern Arizona, and there settled on a tract of land with other faithful Saints of God for the purpose of beautifying and cultivating the same, that they might wrest therefrom a maintenance for their offspring. The land was considered worthless, so far as the production of vegetables and fruit were concerned, but they went to work with a will, and being united in their efforts, the Lord blessed them, and today the splendid results of their diligent labors are seen in the presence of the thrifty little town of Mesa, which is the production of their work.

The early life of our young brother was spent on the farm, where he learned to plow, to sow, to reap, and to mow, and to make himself generally useful. Fortune provided him with a couple of years' schooling in the Arizona Territorial Normal Academy, at Tempe, and he strove to make the best of his opportunities. Having been taught the Gospel by his loving parents, and instructed in the ways of righteousness from his youth, when the call came to fill a mission to the nations of the earth, he was ready to go, and responded with a willing heart. He left his all upon the altar of consecration, and in the latter part of March, 1898, he arrived in Salt Lake City. Here he was given to understand that his labors were wanted in the Southern States Mission, and so the subject of our sketch, W. O. Phelps, for this was he, was appointed to labor in the Florida Conference. Nineteen months of his time was spent in Florida, when he was transferred to Louisiana, where he has since endeavored to point out to fallen man the path of duty, the way of salvation.

When President J. N. Miller was released to return to his loved ones, the responsibility of presiding over the Louisiana Conference was entrusted to his care. Although his corps of laborers in Louisiana are few, we look for a continuation of the good work, and trust that through his labors the hearts of many may be made to rejoice, even as his parents rejoiced on that Valentine's day in 1876 when he was born.



ELDER W. O. PHELPS.
President of the Louisiana Conference.

History of the Southern States Mission.

(Continued from Page 248.)

January, 1898.—The year's work began with very favorable conditions existing. The health of the Elders was as a general rule good, and all of them were desirous of doing their duty. New sections of country were visited and many people taught the true plan of salvation. Where friends were found, enemies also existed, to battle against truth and righteousness.

On the 1st and 2d insts. the Florida Conference was held at Sanderson, Baker county, Fla. The Elders had the privilege of listening to the inspired teachings of Apostles Lyman and Cowley, which were timely, planting within the hearts of the brethren a desire to upbuild mankind and show unto the world we are performing our labors with love in our hearts.

The South Alabama Conference was held January 8th and 9th, near Jones' Mills, Monroe county, Ala., and was very successful throughout. On the 15th and 16th the Mississippi Conference was held in the opera house at Jackson, Miss. During this short stay in the city the ministers did all in their power to instill within the minds of the people falsehoods, their main object being to prevent the honest in heart, or, in fact, any from hearing the truth. And these were men claiming to be called of God to teach their fellow men: "Love your enemies; bless them that curse you; do good to them that hate you."

Louisiana Conference was held near Vowells Mills, Natchitoches parish, La., and the North Alabama Conference convened at Plymouth, Pontotoc county, Miss., on the 29th and 30th.

Ten Elders arrived from Zion the latter part of the month and were sent forth into different fields of labor.

Generally speaking, the work of the various conferences progressed favorably. Rainy weather interfered somewhat with the Elders traveling, yet a good work was done during January.

February, 1898.—On the night of the 1st Apostles Lyman and Cowley left for New York. Their visit to the mission was appreciated very much and the good advice and council given was sure to produce a bounteous harvest of good works.

The 2d inst. found Elders Jabez Faux and L. W. Robbins in Tampa, Fla., ready to go to work. The mayor of that city did not seem to appreciate their services and told them plainly that if they continued their work, they could not have his protection. He also informed them that from the principal men of the city he had received a petition requesting the expulsion of the Elders, else the citizens would expel them, using plenty of tar and feathers in the work. Not wishing to remain where they would not be respected as servants of God, or American citizens, the brethren left the city.

An account of their expulsion appeared in the Tampa papers and was copied in the Chattanooga News. The following day after its appearance here the Chat-

tanooga Times took occasion to severely criticise the article and the action of the people of Tampa. The Times spoke in words of praise of the Mormons as it had found them in Chattanooga.

Very favorable reports reached the office from Elders working in Shreveport, La., Selma, Ala., Charlotte and Winston, N. C., also from many other county seats. President Kimball felt that a Georgia Conference should be created and chose for President of the same Elder Albert C. Matheson. From two to six Elders were chosen from the sister conferences, and word to that effect was sent out informing the different Conference Presidents. The transferred Elders were instructed to preach and do all the good possible en route to the new conference.

President Joseph Cornwall, of the Louisiana Conference, reported that an article appeared in the Shreveport Times to the effect that Elders Arthur Dall and G. B. Moore had received a shower of rotten eggs in Preston, La.

W. E. Robinson, President of the East Tennessee Conference, reported excellent success in Charlotte, N. C. He and companion were unable to accept all invitations to dine and enjoy the comforts of the homes of their friends.

(To be Continued.)

WHY IS IT?

BY THEODORE MARTINEAU.

In these days of progress and advanced thought, it seems rather surprising to the thoughtful mind that there should be so little recognition given to the doctrine of the universal brotherhood of man, a doctrine which is as old as Adam and which, in this age of free thought and religious liberty, should be a recognized principle of right and justice in the mind of every intelligent being in existence.

Springing from the same source, composed of the same elements, actuated, in general, by the same impulse and emotions, breathing the same air, subject to the same divine laws of nature, and moving toward the same goal—how is it we find mankind so alike, yet so different?

With but few exceptions all recognize the existence of a Supreme Being. All look for something beyond this brief span of life. All have a fear of punishment and hope of reward, yet how few, comparatively, are willing to lay aside their own petty jealousies and narrow prejudices and try to reach a higher plane of justice and toleration!

The Bible is their acknowledged standard, yet they reject its teachings and trample in the dust its divine truths.

Claiming to be followers of Christ, they crucify Him anew in their own hearts; preach righteousness and practice hypocrisy. Mempership in the true Church of Christ is claimed, yet the principles and ordinances upon which that church was founded are rejected.

They preach Christ, yet renounce those who come in His name, bearing the same Gospel which He established while here on earth.

They have a form of Godliness, but deny the power thereof.

Why should such conditions exist? If God is an unchangeable being, the same yesterday, today, and forever, is not His word the same likewise? Will not obedience to the same laws and ordinances which were established in ancient days for the salvation of the human race prove just as effective today as in the past for the elevation of mankind?

If not, why not? If the truth of the past is also the truth of the present, and of the future, is not obedience to the same laws and ordinances which were established in the past just as essential to our welfare for the present and the future?

By what authority, then, do men set themselves up as judges of their fellow men? By what authority do they reject the truth, pervert the Scriptures, and teach for the word of God the man-made creeds of today?

Why do they preach the Gospel of Jesus Christ and yet deny the signs which He promised should follow the believer? Why do they proclaim liberty to all men and yet persecute those who differ from them in their religious opinions?

These are thoughts which must occur to every thoughtful person, and questions which each should answer for himself.

In my travels among my fellow men, I find those who can preach eloquent sermons on the story of the Good Samaritan, yet whose souls are too narrow to allow them to succor an afflicted brother. Their pathetic narration of the sufferings of Jesus bring tears to the eyes of the whole congregation, and the meek, forgiving spirit He exhibited toward His torturers is dwelt upon in a manner calculated to melt the heart of a hardened villain, yet none are so uncharitable as they toward one who has been found in a fault.

Do not the same causes produce the same effects? Are not the fruits of the Gospel the same today as in the past? Why, then, should the love, peace, charity, faith and virtue which were fruits of the Gospel in former days, give place to contention, hypocrisy, envy, pride and malice among those who are professed followers of Christ in these latter days? Who will answer?

Abstracts From Correspondence.

Vinscent, Ky.

Dear Editor:

It was in March, 1898, while seated on a pile of lumber, that I first beheld the Mormon Elders, and to me they were a curiosity, wearing their long coats, derby hats and carrying grips. This was in Lee county, Kentucky, at a saw mill which employed a small squad of men. The strangers came to where the men were working and introduced themselves as messengers of God. I shook hands with them and we sat down upon some logs and began to converse. At that time I was a Campbellite preacher, falsely called Christian. I wished to know something concerning their belief and asked a number of questions. This seemed to please the Elders. They informed me their mission was to enlighten mankind upon the plan of salvation, and for me to ask all the questions I desired. I truly thought I could defend my belief against "all comers," but alas! like many others who have tried to overthrow the true doctrines of the Latter-day Saints, I was defeated. Our conversation drifted to the Scriptures which mentions that the signs should follow the believers. I denied the existence of signs, etc., in this age of enlightenment, but I must confess I was again vanquished, and tried to extract myself by demanding a sign. I told them that if they would go and heal a sick friend of mine I would believe them and their doctrine of God. They referred me to the words of Jesus as recorded in the writings of Matthew xii.: 39: "An evil and adulterous generation seeketh after a sign; and there shall no sign be given to it, but the sign of the Prophet Jonas," which was too much for me and I left. I did not let the Elders know they had made an impression on me, that they had planted a truth within my heart that caused me to think. I studied and pondered over our argument, and fully decided that if signs did not follow believers today the Gospel Christ taught was not upon the earth. I continued to reflect upon the things told me by those humble men, Elders Mansfield and Bartholomew.

They left that section of the country, and the next Elders I met were Wright and Tanner. They informed me that they were holding meetings at the Needmore school house, Ousley county, Ky., and that evening found me under the sound of their voice listening to the inspired teaching they uttered. I bought the Voice of Warning and read it, yet I could not fully comprehend that Joseph Smith was a true Prophet. Next I read Orson Pratt's works and was convinced that a Prophet of God should be upon the earth today, and why not that man be Joseph Smith?

January 22d, 1899, I was baptized and became a member of God's Kingdom. Crowds of people flocked to the water's edge to see the baptism and many, instead of repenting of their sins and obeying as I did, made light of the whole affair. My wife was baptized in April of the same year. The longer we belong to the church the more satisfied are we. Our hearts are filled with joy to realize that we are numbered with the chosen seed. We now know that the signs do follow the believers, that the gifts and blessings enjoyed by the ancients can be and are enjoyed today by the Latter-day Saints. May the blessings of heaven be with the faithful. Your brother in the Gospel,

Abner Langdon.

He Won the Case.

Prof. Stevens was once working upon a mining case for the government in a Western State where Mr. Lincoln was practicing law. Mr. Lincoln at the time was comparatively unknown in law and politics. When the professor engaged his room in the crowded country hotel, he found that a Mr. Lincoln was to occupy one bed in the room, as there was no other place where he could be accommodated. After arranging his books the professor settled down in an easy chair to prepare his brief.

Mr. Lincoln soon came in and made himself known. He said he also had to spend the evening making up an argument upon a mining case, and he knew less about mines than about anything else. In an hour the professor finished his work and retired, but before he did so he granted his roommate the privilege of using all his books, maps and papers upon mines and mining. Then he went to sleep, and when he awoke at 7 the next morning he found Mr. Lincoln just where he had left him poring over his books and papers. The lamp was still burning, although it was daylight.

As Prof. Stevens' case did not come up the next day he attended the court to hear Mr. Lincoln present his arguments. He reached the scene in time for the opening speech by his roommate, and he staid all through the session.

Although Mr. Lincoln spoke for over an hour on the technicalities of mines and mining, he did not make a single mistake. He cross-examined some half dozen surveyors and engineers and in every case puzzled and embarrassed them with his knowledge of the subject. Of course he won the case. But Prof. Stevens said that everybody in the court believed that he had been graduated in mining engineering and had devoted years to the study of the science.—Saturday Evening Post.

A New Ten Commandments.

Thomas Jefferson.

1. Never put off till tomorrow what you can do today.

2. Never trouble another for what you can do yourself.

3. Never spend your money before you have it.

4. Never buy what you do not need because it is cheap. It will be dear to you.

5. Pride costs us more than hunger, thirst and cold.

6. We never repent of having eaten too little.

7. Nothing is troublesame that we do willingly.

8. How much pain have cost us the evils that have never happened.

9. Take things always by their smooth handle.

10. When angry, count ten before you speak. If very angry, count one hundred.

OBEDIENCE.

BY APOSTLE M. F. COWLEY.

"To obey is better than sacrifice, and to hearken than the fat of rams." (I. Samuel xv.:22.) In an age of the world when independence is the proud boast of the nations, obedience is, by mistaken ideas of freedom, considered a mark of humiliation. To the contrary, it is an indication of moral courage, union and power. It is not blind obedience that we maintain, but that type which characterized the ancient Seers and Saints, who, like the Messiah, were ready to say by word and deed, "I came not to do mine own will, but the will of my Father who sent me." The Latter-day Saints are credited with being obedient and submissive to authority, this fact being often used by their opponents as a stigma. They forget that God requires obedience, that the best embodiment of this principle, the most humble and yielding to the Divine will, was the best and purest being who ever dwelt in mortality, viz., the Lord Jesus Christ: He in whose mouth there was found no guile; who was perfect and without blemish in all the walks of life. While obedient to His Father's will, and humble to the extreme, He was independent of the influence and persuasions of wicked men.

This, too, is the status of the Latter-day Saints. They are obedient to conscience, to convictions of right, to Divine authority and to God, in whom they trust. While thus submissive, their persecutors have found them equally oblivious to the behests of wicked men, whether high or low. Men have been found in the factories of the old world, working side by side at the weavers' loom, in the coal pit, or elsewhere in plying their various avocations of life—in this condition the Gospel preached by the Elders of Israel has found them. Alike, many of them have received convictions of the truth. Some have said: "This is the truth; I must obey it or stand condemned." Others have said: "It is true, but if I obey I will be ostracized, perhaps lose my employment and be an outcast from my father's house. Better that I reject the truth and live in peace, than take upon me this cross of obedience to unpopular truth."

The first obey the Gospel, suffer persecution, prove themselves men and will reap eternal life. The others are slaves to their own fear of popular clamor, and to the unseen powers of darkness which lead men to reject the plan of salvation. Of the first named class are the Latter-day Saints; a host of men and women who have left home, kindred and country for the Gospel's sake. They have endured persecution even unto death, privation and suffering in every form; have redeemed a desert and built up a commonwealth so fruitful with education, thrift and enterprise, that any nation beneath the sun might well be proud of them. Obedience and moral courage they bequeath to their posterity as a legacy better than diamonds or the honors and praise of a fallen world. They look back to their associates in early manhood, who for fear, rejected the truth, and find them, whether living or dead, in most cases, unhonored and unknown. The obedience rendered by Latter-day Saints to the authority of the Priesthood is not secured by virtue of any solemn obligation entered into by the adherent to obey the dictum of his superiors in office; but upon the nature of the Gospel, which guarantees to every adherent the companionship of the Holy Spirit, and this Spirit secures to every faithful individual a living testimony concerning the truth or falsity of every proposition presented for his consideration. "By one Spirit are ye baptized into one body;" and "by one Spirit have we access unto the Father." (Eph. ii.) So that as all men and women who embrace the Gospel are entitled to an individual testimony of the truth, so the same Spirit guides into all truth, reveals the things of the Father, and imparts that inspiration essential to preserve mankind from blind obedience, to erroneous principles and false guides. The statement of the Savior as recorded in St. John vii.:17, covers the ground in the broadest light: "If any man will do His will, he shall know of the doctrine, whether it be of God or whether I speak of myself." This secures to every true Saint, if he is faithful, protection against imposture, the abuse of power, and the false decisions of man-made councils. In this particular the Church of Christ is distinguished from all other systems and institutions. He has promised to guide and direct, and that He "doeth nothing but He revealeth His secrets unto His servants, the Prophets." (Amos iii.:7.) This does not imply the infallibility of man, but it does imply the promise that no man or council of men who stands at the head of the Church shall have power to lead the Saints astray. With this assurance, then, the people of God in every dispensation have been justified in rendering absolute, yet intelligent obedience, to the direction of the Holy Prophets. It is an undeniable fact in the history of the Saints, that obedience to whatever united council has come, either by written document or verbally from the Presidency of the Church, has been attended with good results. On the other hand, whosoever has opposed such council, without repentance, has been followed with evidence of condemnation.

Even applying this principle to the organizations of a civil and business character, confusion and weakness results from men refusing their support to the decision of the presiding authority or of the majority, where the action is left to popular vote. Carlyle, the great English writer, said: "All great minds are respectfully obedient to all that is over them. Only small souls are otherwise."

The obedience rendered to God is based upon a conviction that He is perfect in all His ways. Possessing the attributes of justice, judgment, knowledge, power, mercy and truth in all their fullness. Obedience to His appointed authority upon the earth is obedience to Him, and is so taught by the Savior. "He that receiveth you receiveth me, and he that receiveth me receiveth Him that sent me." (Matthew x.:40.) "He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me, despiseth Him that sent me." (Luke x.:16.)

"Verily, I say unto you, He that receiveth whomsoever I send receiveth me; and he that receiveth me, receiveth Him that sent me." (St. John xiii.:20.)

It is not the attractive qualities of the individual, however great, which renders submission to his administrations valid, but the authority of God which he bears. The acts of Philip, Stephen, Paul, or James were just as valid and binding as those of the Messiah Himself when performed by His authority and in His name. To reject the personal teachings and offices of the Savior could bring no greater condemnation, than to reject the teachings of any man sent of God bearing authority and the inspiration of the Holy Spirit to speak and act in His name. This great truth was told by the Savior on more than one occasion, but perhaps no more forcibly or in more beautiful terms than expressed in the following: "When the Son of Man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations; and He shall separate them one from another, as a shepherd divideth his sheep from the goats. And He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered and ye gave me meat; I was thirsty and ye gave me drink; I was a stranger and ye took me in: Naked and ye clothed me: I was sick and ye visited me; I was in prison and ye came to me. Then shall the righteous answer Him, saying: Lord, when saw we Thee an hungered and fed Thee? or thirsty and gave Thee drink? When saw we Thee a stranger and took Thee in? or naked and clothed Thee? or when saw we Thee sick, or in prison, and came unto Thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me."

When He told the wicked that they had failed to thus administer unto Him, they began to plead that they had not seen Him sick, in prison, hungry, naked or athirst. He answered them, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." (Matthew xxv.:31-45.) It was not the individuality of the person which called for respect and consideration. It is the principle involved. God had placed His authority upon humble men. Through their administrations only can be secured, the benefits and blessings which follow obedience to the ordinances of the Gospel.

Implicit obedience must be rendered. The mandates of Jehovah are imperative. No substitute will do. The blessings are offered to all upon condition. The condition is obedience complete, to the plan as God has established it.

Saul was commanded to destroy Agag and all his hosts, man and beast. He kept the best of the flock, for, he said, a sacrifice, but God had ordered otherwise and Saul's disobedience caused him to lose the kingdom, shut him out from the revelations which came by dream, vision and Urim and Thurmim. "Thou shalt not steady the ark," and they who disobeyed were smitten of the Lord. Israel by disobedience lost the guidance of the Almighty, went into spiritual darkness, and have been scattered to the four quarters of the earth, "a hiss and a proverb in the mouths of all nations."

Obedience is essential to salvation, essential to success in every avenue of human enterprise, whether rendered to the laws of God direct, in their moral and spiritual phases, or to His authority vested in man, obedience must be implicit. The haughty man boasts of independence. He scorns the humble followers of the Lord, but while he prates of freedom, he is himself slavishly obedient to his own whims and mistaken ideas, or to the spirit of evil; to popular sentiment, or other influence always dangerous to the welfare of mankind. The Saints have been accused of being Priest-ridden and fearful to use their own judgment. What do the facts show? They are only asked to do right, live pure lives, do good to all men, evil to none, respect the order of God's kingdom that salvation may come to them and be extended to all the world. Their obedience has made them the best and purest body of people on the earth.

What of the character of those who have derided them? They are slaves to a shallow and excited sentiment, or to wickedness and vice: obedient to their own lusts and wicked ways. Compared with those they misrepresent, they are below them in almost every trait which characterizes noble manhood. By obedience to God and His Priesthood the Saints in this age have come off triumphant over obstacles within and foes without. By obedience to God and His commands they will continue the blessed and favored of the Lord forever; truly they have proven the words of Samuel to Saul, verily true, "To obey is better than sacrifice and to hearken than the fat of rams."

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SATURDAY, JULY 7, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

THE BIRTH OF AMERICAN LIBERTY

Wednesday, the 4th inst., marked another birthday of America, a day long to be remembered by every true American citizen. The life and death struggles of those days of '76, causes the fire of patriotism to glow anew and finds expression in the firing of cannons, and patriotic speeches.

The germs of liberty sown in those colonial days are transplanted within the hearts of each succeeding generation. When that decisive blow was struck in the name of liberty, truth and freedom, the whole universe shook and the fetters of tyranny fell from the hand of fair Columbia. Long live the memory of those noble patriots who fought, bled and died for the liberty we enjoy today.

> In face of death who dared to fling
> Defiance to a tyrant king."

PERSECUTED DISCIPLES.

An exchange has the following to say, relative to the treatment of Christian missionaries in the orient of China:

The ignorant people of China have organized their opposition to foreigners and Christians, and are now in open rebellion against the government and at war with all Christendom. A number of missionaries have been cruelly killed and many others are fleeing for their lives. Of the 80,000 Chinese Christians scattered over the empire hundreds have perished at the hands of their persecutors, and the rest are in great peril of life and property.

They perish like Stephen, praying for their persecutors. "The blood of the martyrs is the seed of the church." China's redemption is near. Let your missionary offerings flow into the treasury that we may be ready for the larger opportunity that is at hand.

The civilized nations, including Japan, are hurrying military and naval forces to the scene of riot for the protection of missionaries and other foreigners.

Let the whole church pray for the persecuted disciples in China.

We sometimes wonder if modern Christendom ever stops long enough to engage her serious and sober attention towards a people upon this boasted land of liberty and equal rights, who have suffered much persecution, endured fierce and cowardly opposition, at the hands of a professedly religious and Christian generation.

When the call for volunteers came in '98, many of our Elders laid aside their Prince Albert suits to don the blue uniform and defend American rights in the Philippines and Cuba. We are just as ready and willing today, to shoulder arms, and take our places in the ranks of Uncle Sam's army, in defense of Protestant and Catholic ministers in China, while our own brethren remain behind to be persecuted and abused by those who should be our very best and dearest friends—Christian ministers!

What is the matter? Whoever heard of armored cruisers and iron-plated sea plows scudding the wave, manned with skilled marines, for the protection of a poor, defenseless Mormon Elder who was being brutally punished by a horde of wicked mobbers? No, the Elders of the Church of Jesus Christ of Latter-day Saints, may be waylaid, mobbed, abused and even slain, and all the consolation or justice they receive may be summed up in the words of President Van Buren to the Prophet Joseph Smith: "Your cause is just, but I can do nothing for you."

We have no moral or legal right to oppress or persecute anyone. As Latter-day Saints we could not if we would, we would not if we could. Talk about praying "for the persecuted disciples in China." Why not do just a little praying for the persecuted disciples in America? Charity begins at home. First set your own house in order, see that love abounds therein, with good-will for all the children of the household; then branch out beyond the precincts of home and lend a helping hand to a distressed and afflicted neighbor. The actions of the good Christians of this present day are similar to the acts of those earlier religionists who fell on their knees, and then rose up and fell on the aborigines.

We do not, by any means, sanction or encourage the act of the heathenish Chinaman, in slaying or scourging the missionaries, but we do say, in all soberness and earnestness, that modern Christendom has been feeding the Mormon people on just such harsh and altogether un-Christian treatment since the organization of the Church in 1830. Our efforts and our talents shall ever be pledged to bring about a restoration of peace, an era of good will, when everyone shall enjoy liberty of conscience, freedom of speech, and the perfect right to worship God according to their conception of Deity, without restraint or opposition. Why not be fair-minded, modern Christians? Why not be liberal, consistent and just in your views; no matter with whomsoever ye may be dealing? Practice just a little of the immortal Lincoln's make-up: "Love towards all, with malice for none." This is the true and only genuine Christian spirit. Give us a hearing that we might be understood; grant us an audience that we might declare our message; give us an opportunity of appearing in our own defense, and then do as the Apostle Paul commands: "Prove all things, hold fast that which is good," (1 Thess. 5:21) "but shun profane and vain babblings; for they will increase unto more ungodliness." (1 Tim. 2:16.)

Ever since the day when the first martyr, Abel, fell beneath the cursed blow of his wicked brother Cain, the ungodly have striven to club and drive from the face of the earth the righteous, the faithful, the just and the true. And so it will be thus until that great and dreadful day of the Lord cometh, when all the proud and they that worketh wickedness shall be as stubble to be consumed before the fiery indignation of God's righteous wrath. "Vengeance is mine, I will repay, saith the Lord God."

Why, modern Christendom, will ye remain mute, and close your ears against the appeals of a people who profess to believe in the same God you claim to obey? Why will ye allow your souls to be dumb, your tongues silent, and your hearts unloving, when mob violence is rampant, and persecution raging in our own fair land? Why not buckle on the armor of fair-mindedness, and, like valiant men, as you should be, stand to the colors of your honored and respected grandsires, who nobly fell at Lexington, Concord and Boston, that all the gallant sons and lovely daughters of Columbia may be privileged to enjoy liberty and freedom, now and forevermore? These are pertinent questions, and we shall find that when we treat each other kindly, that God will bless us, prepare our way, make our path plain, and fight our battles.

It is perfectly right and proper that the civilized nations of the earth should come to the aid of our countrymen in China, and quell the barbaric treatment ministered by the Boxers unto the Christian missionaries. We have an abhorrence for such conduct, and trust that the Chinese government will be taught a lesson not soon to be forgotten, and one which will prove an example worthy of emulation unto all who endeavor to suppress religious differences by brute force. When the flood gates of civilization are opened, let the barriers of barbarism flow down before its enlightened surge. Barbarism must ever give way to civilization, even as darkness must vanish and flee before the rays of light. By her blood-thirsty and heathenish acts China has sealed her doom; her downfall is inevitable; the hand-writing of the nations' finger declares her wreck and ruin, and soon the tide of civilization will sweep across her vast domains.

We are indeed proud to know that Columbia will join hands with the mighty powers of the earth, and that the Star-Spangled Banner will be carried by the gallant marines of Uncle Sam's navy to Chinese blood-stained soil, in vindictive indignation of the murder and persecution of its noble citizens. Let the nations combine, and say, as with a voice of thunder, "It is a God-given legacy that all should have the privilege of believing as their minds may incline, and worshipping as their consciences may direct, and we will protect them in the exercise of their rights." Then, when the foreign conquest shall have ended, and the idolator taught this lesson, let the "powers that be" see

to it that their own children strictly comply with their teachings, granting due respect unto everyone, let them worship how, where or what they may.

ELDER N. U. S. C. JENSEN.

There has been a rumor going the rounds of the press to the effect that Elder N. U. S. C. Jensen, of Sugar Ward, Salt Lake county, Utah, was one of the victims of that sad railroad wreck which occurred at McDonough, Ga., on the night of the 23rd ult. The evidence pointing to his identification as one of the number killed, was owing to the presence of his baggage on the wrecked train; but Elder Jensen did not accompany his baggage; he came from Macon to Atlanta just one train ahead of the same, arriving safe and sound. Strange to say, however, his personal effects were found with the body of one who was unknown, and unidentified. Naturally enough it was believed to be his body, for on the unknown dead was found one of Elder W. H. Jensen's name cards, and all around the corpse, and even underneath the same, were found articles belonging to Elder N. U. S. C. Jensen, and bearing his inscription. The parents of Elder Jensen were wired that their son was killed, and were asked to telegraph instructions concerning the disposal of his remains. A telegram from President Rich corrected the mistake and brought joy to the hearts of the grief-strickn parents, who were informed that their son was well and would soon return to comfort them by his presence. Many good friends, who supposed that one of our Elders had fallen a victim in the wreck, came to our aid, and endeavored to render all the assistance within their power. We highly appreciate their kindness, and feel to make special mention of the generous, hospitable good-naturedness of Brother and Sister Ford, of Atlanta, who strove to make themselves useful and helpful in our behalf.

Our love, faith, prayers and good will go out to those who are bereaved of loved ones by reason of the disastrous accident, and we feel to ask God's blessings upon them in the hour of their affliction. That all may know that we extend our heartfelt sympathy unto those whose dear ones were so suddenly taken from their midst in this awful wreck; that they may know that we fully appreciate the kindness of the many friends who freely and voluntarily proffered their services in our behalf, and that Elder N. U. S. C. Jensen was not one of the number killed, we pen this brief note.

THE PROPHETS DEATH.

June 27th was the fifty-sixth anniversary of martyrdom of Joseph and Hyrum Smith. In speaking of the anniversary, the Deseret News has the following:

"They were both murdered by a mob of so-called 'Christians,' who had their faces blackened, at Carthage, Ill., June 27, 1844. There was no legal case against them, although they had given themselves up to arrest. But it was evident that the charges against them were false, and that they could not be convicted. It was therefore declared: 'Law cannot touch them, but powder and ball shall.' They were slain for the truth's sake. They sealed their testimony with their blood. The soil of Illinois is stained with it, and it has never been avenged. Its voice is added to the cries of those of old from 'under the altar,' and will not be heard in vain. 'The blood of the martyrs' has once more proved to be the 'seed of the Church.' The names of the brothers in kin and in faith are known throughout the civilized world, and heathendom has heard of them, while hundreds and thousands of seekers after divine light have found it, as brought to earth and spread through their instrumentality. The work they began in the flesh they are now carrying on in the spirit. A host of faithful servants of God who have followed them behind the veil, are laboring with them for the redemption of the dead. We do not worship either of them, but we revere their memory and honor them as worthy of our everlasting regard. The great principles for which they lived and died will never perish, and the influence of their testimony and their example will never fade. Hail to the Prophet and Patriarch of the last dispensation! Let the day of their birth be ever commemorated, and the day of their martyrdom be always kept in mind. They were chosen of God to be saviors of men, and they will shine with the crowned in the glory of the Father."

BRIGHAM YOUNG ACADEMY.

We are pleased to announce our receipt of the Brigham Young Academy circular for the twenty-fifth academic year. Its title page is adorned with that good old motto of our Deseret home—the Bee Hive—signifying no idlers or drones wanted, but busy workers in demand. The institution has done much for the furtherance of the work of God, and from its educative chambers have come many valiant defenders of righteousness whose efforts have been productive of much good in the Southern States Mission. We wish it success in its endeavors to promulgate the right ways of the Lord, and pray the blessings of heaven upon all who strive to educate, enlighten and instruct the youth of Zion.

PRESIDENT SNOW IMPROVING.

Late reports from Salt Lake City bring the encouraging news that President Snow is improving from his sickness. Such good tidings will cause Elders and Saints in all the world to rejoice and give praise to God, the Eternal Father.

Brother John Harvey has written us desiring that we request the Elders to try and find the whereabouts of his son, King M. Harvey. He was in Pasco county, Florida, when last heard from seven years ago. If his address be known, please inform John Harvey, Springville, Ky.

Summer Excursions—Colorado, Utah.

The Union Pacific will place in effect June 21, July 7 to 10, inclusive, July 18 and August 2, summer excursion rates of one fare for the round trip plus $2 from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31. For full particulars address J. F. Aglar, General Agent, St. Louis.

Reduced Rates to Salt Lake, via Union Pacific.

June 25th to July 11th, Union Pacific make one fare plus two dollars for the round trip, Chicago, St. Louis and Kansas City to Ogden and Salt Lake.

Once to every man and nation comes the moment to decide,
In the strife of Truth and Falsehood, for the good or evil side:
Some great cause, God's new Messiah, offering each the bloom or blight,
Parts the goats upon the left hand, and the sheep upon the right:
And the choice goes by forever 'twixt that darkness and that light.
—James Russell Lowell.

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from page 242.)

THE GOSPEL—We have concluded that the greatest gift of God is salvation in His celestial kingdom, and now we proceed to investigate the principles and ordinances conducive and essential to that end. By salvation, let it be understood that we mean not only a redemption of the mortal body from the grave, and a reuniting of the spirit with the same, but also a deliverance from sin, a victory over every evil, and a triumph over all wickedness, being ransomed, sanctified, and exalted with our Lord and Savior Jesus Christ. You remember that the Messiah hath said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne." (Rev. 3:21.) To sit with Christ in His throne certainly gives us a state of high and eternal exaltation and blessedness; but we must not suppose for one moment that this exaltation and glory can be obtained and enjoyed without any effort on our part. To suppose such would be a vain delusion, for the Psalmist has said, "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart," shall abide in the tabernacle of the Lord, and dwell in His holy hill. (Psalms 15.) A mere intellectual assent to the will of God, or a verbal expression of belief in Deity, will not save; these must be of such a nature and profitableness as to lead one to comply with His holy laws, then are they productive of rich fruits and manifold blessings. We have been given the key note; we have been shown the way of salvation; the path of duty is made plain by the inspiration of the Holy Spirit, and we need not wander, knowing not whither we go, being driven hither and thither, tossed to and fro upon a sea of confusion by every wave of doctrine and petty formalism.

The light of the world is Jesus, and if mankind will only "walk in the light," do as He has bidden them do, obey His holy and righteous commands; put themselves in perfect harmony with God and His laws, then the redeeming blood of Christ will cleanse them from all sin, and our Eternal Father will raise them up at the last day to glory, honor, and everlasting life. Christ came to do His Father's will; He learned obedience by the things which He suffered; He drank the dregs of that bitter cup prepared for Him from before the foundation of the world; He satisfied the stern demands of justice and paid the penalty upon the Cross; He subjected Himself to the sting of death, to the loneliness and solitude of the tomb, that He might burst asunder the bands of death, rob the grave of her victory, and rise a resurrected, triumphant, immortalized and glorified Mediator and Redeemer. Now all this was done that justice might be satisfied; that the Adamic debt might be paid; that all the sons and daughters of men might be redeemed and loosened from the dominion of death, and raised in immortality to life eternal.

The means of grace, the plan of salvation, is known to us as the Gospel of Jesus Christ. It was instituted of God in the heavens, and was established upon the earth by the only Begotten Son at the cost of His life's blood. The Savior gives us to understand that He "came down from heaven not to do His own will but the will of the Father" (John 6:38), and He furthermore said, "My

meat is to do the will of Him that sent me, and to finish His work." (John 4:34.) Is it necessary that we too must also do the will of the Father? Yes, absolutely so. Let the Savior address you in His own words, "not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt 7:21.) Here we observe that men are to receive rewards, not for their words or profession, but for their obedience to the revealed will of God. The will of God is beautifully manifest and made known in the life, labors, commands and holy precepts of the Son. He commands us to follow Him, and do the will of the Father, telling us at the same time that if we will so do that we shall enter "into the kingdom of heaven."

We have heretofore stated that "the means of grace" by which we are redeemed, and the plan of life by which we are saved, is known as the Gospel of Jesus Christ. "To the law and to the testimony." (Isaiah 8:20.) "The beginning of the Gospel of Jesus Christ, the Son of God." (Mark 1:1.) To define the Gospel in simple terms, we might say with Paul that "it is the power of God unto salvation;" or, that it is a code of reasonable principles and ordinances, beautifully adapted to the children of men in their fallen state, consistent and logical, embodying all that is good and lovely to the exclusion of all that is evil and bad. To obey the Gospel, means to be sincere, honest, truthful, kind, benevolent, and upright; delighting in holiness and righteousness, with an abhorrence of wickedness in every form; ministering to the afflicted, comforting the downcast, visiting the widow and the fatherless, doing good to all who stand in need, and keeping free and unspotted from the sins of the world. (The principles and ordinances of the Gospel will receive attention and consideration in another number.)

Now the Gospel must be obeyed if Gods' greatest gift would be obtained. The Thessalonian Saints were undergoing much bitter persecution, when the Apostle Paul wrote unto them these very cheering words: "To you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angles, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." (2 Thess. 1:7-8). Those that do not obey this one eternal, everlasting Gospel, will come under condemnation, when our Lord shall re-appear, according to the words of the inspired Paul. You need not marvel, kind reader, for God has spoken it. His holy word records it, the spirit of truth reveals it, the servants of God declare it, and not one jot or one tittle of His word shall fall to the ground unfulfilled. Was Paul not an authorized servant of the Lord? All Christians will agree. Then can we not place implicit trust in the words he wrote and spoke? To be consistent in our professions of belief in the Bible, we must of necessity accept them. The Apostle Peter says, "The word of the Lord endureth forever, and this is the word which by the Gospel is preached unto you." (I Peter 1:25.) The word of God, which is the Gospel of Jesus Christ, "endureth forever," and such being the case will it not always be binding upon the children of men to obey? We reply in the affirmative, and inasmuch as the Gospel is the appointed means of saving the soul, men, by believing and obeying it, are instrumental in bringing about their own eternal exaltation. Let us once more give ear to the Sacred Book, and listen to the inspired words of holy men. Paul, speaking of the gift of God, and the power of the Gospel, says that Christ "hath abolished death, and hath brought life and immortality to light through the Gospel." How can we deny the efficacy, or the essentiality of rendering obedience to the Gospel when the Scriptures of divine truth are so very plain and clear on this point; or how can we expect or even hope to gain that blessed "immortality to light," while we remain disobedient to God and His laws as revealed in the Gospel plan? So long as we reject the counsels of God, neglect to yield obedience to the everlasting Gospel, and deny His tender mercies and heavenly goodness, we can never, worlds without end, receive of His greatest gift.

The Gospel being as Paul declares, "the power of God unto salvation," it is self-evident to the reasonable mind that this power must be applied if the end—salvation—would ever be attained, for neither the power, the love, or the grace of God will ever save any who reject; therefore all who hear, should, without procrastination or delay, believe to the saving of their souls, i. e., implicitly obey the means appointed.

There can be only one Gospel, or rather one plan, known as the Gospel, which will bring to the obedient, salvation in the kingdom of God. It is unchangeable. for the great Apostle to the Gentiles says, writing to the Galatian Saints, "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another Gospel, which is not another; but there be some that trouble you and would prevert the Gospel of Christ. But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so, say I now again. If any man preach any other Gospel unto you than that ye have received, let him be accursed." (Gal. 1:6-9.) Paul verily knew that there was "not another" Gospel which was recognized of God and which received His divine manifestations; and he declared with earnestness, power, and emphasis, that those who would engage in proclaiming "any other Gospel," than that taught by the Lord Jesus, revealed by the Holy Spirit, and confirmed by them that heard him (Heb. 2:3), should be accursed. This is also in corroboration with the words of the beloved John, "Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and Son. If there come any unto you, and bring not this doctrine, receive him not into your home, neither bid him Godspeed; for he that biddeth him Godspeed is partaker of his evil deeds." (II John 9-11.) Thus we see that those who reject the great truths taught by Christ and His Apostles, who abide not in His righteous doctrine, are not of God; and not to be received as servants of the Master.

When Christ was here on earth in the flesh, just after His resurrection and prior to His ascension, He called around Him the quorum of Apostles, and sent them forth with a commission as follows: "Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not, shall be damned." (Mark 16:15-16.) Here then is conclusive evidence that the Gospel must be implicitly obeyed, its holy principles accepted, and its righteous ordinances complied with. Jesus hath spoken the words, and together with other passages of the good old Book, it becomes an unimpeachable fact—an irrefutable evidence.

What remaineth for us to do? Seek to know the principles, to understand the ordinances, and comprehend the beauty, magnitude and power of the Gospel. We have seen that it is true according to the Bible, and now we should energetically, with a prayerful heart and an inquiring mind, endeavor to discover from the "law and the testimony" just what principles must be accepted, what ordinances must be obeyed, the course of life and conduct to be followed in order to purchase God's greatest gift—that precious heavenly boon—Life Eternal. To prove from the Holy Scriptures the principles and ordinances of the Gospel will be the intent and purpose of our next article, that we all may find that path of duty which shines brighter and brighter even unto the perfect day when time shall be no more.

(To be continued.)

GLEANINGS.

A short time ago Elders E. D. Olpin and J. E. Myler were spending Sunday with some friends and were requested to hold services. Many neighbors gathered in and paid good attention to the words spoken. After meeting was dismissed, the gentleman of the house, Mr. John E. Ruby, said he desired to say a few words in behalf of the Mormon Elders. We quote from a letter written by one of the Elders, what this gentleman said:

"Ladies and Gentlemen—In speaking to you upon this occasion I would prefer that it were upon the cross roads or in some public building, rather than in my own home, where you have gathered. I feel it my duty to say a few words, for I am ashamed of my country, and the state of Kentucky, where the constitution says all men shall have the right to worship God as he pleases. Judging from the treatment received by these Elders at the hands of professed Christians, I behold the constitution of this glorious government trampled in the dust. I do not profess Christianity, I do not want you to understand I am preaching Mormonism (I would to God I was worthy, for I am convinced that if they are not preaching the Gospel, it is not upon the earth), but if they were foreigners or infidels, it would be our duty to show them respect at least. They have proven to me that they are gentlemen in every respect, and as such should be protected." Mr. Ruby spoke for about thirty minutes, and did much to batter down the walls of prejudice existing in the minds of the people. One minister desired them to preach at his house, which proved him to be broad-minded and willing to hear both sides of the question. Mr. Ruby has often defended the Elders in their righteous cause, and is a man of influence among his countrymen—one who believes in justice and liberty being granted to all mankind, whether professed Christian or Mormon.

The South Alabama Branch Conference will be held on the 14th and 15th insts. at the Saints' Meeting House. "Bodiford Old Field," four miles south of Highland Home, and two miles north of Saville, Alabama.

If you desire great things, remember that you must not lay hold of them with a small effort.—Epictetus.

The hands of the young are active in deeds, but the judgment of the old is superior. For time gives a variety of lessons.—Cicero.

God's gift was, that man should conceive of truth, and strive to gain it.—Browning.

OUR TRUST IN THE LORD.

It Requires Moral Courage to Accept the Gospel—Hear the Word of the Lord and Do It—Woe Unto Us If We are Overcome of the World.

DISCOURSE DELIVERED BY APOSTLE GEORGE TEASDALE AT SALT LAKE CITY, APRIL 6, 1900.

I am very thankful to our Heavenly Father that I have the privilege of attending this conference and of rejoicing with my brethren that we are seventy years of age. I was very much impressed in listening to the instructions that have been given, how everything tends to establish the Scriptures. The 37th Psalm says:

"Fret not thyself because of evil-doers, neither be thou envious against the workers of iniquity:

"For they shall soon be cut down like the grass and wither as the green herb.

"Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed. Delight thyself also in the Lord and He shall give thee the desires of thine heart.

"Commit thy way unto the Lord; trust also in him, and he shall bring it to pass:

"And he shall bring forth thy righteousness as the light, and thy judgment as the noonday."

From the testimonies that we have heard this seems to be the history of the Latter-day Saints. They are the most valiant and courageous people on the face of the earth, because they "trust in the Lord and do good." It required a great deal of moral courage to accept this Gospel, to come out of the world and take up the cross of Christ, and to advocate a doctrine that was everywhere spoken against. But it has established in us an everlasting character. We know no fear. Our trust is in the Lord; and the exhortation to us, Learn the will of God and do it, brings forth and establishes within us a character. We are always willing to do the will of God. We came into the Church for that express purpose. We found that it would be impossible for us to be delivered from death, hell and the grave, unless we accepted of the doctrine of Christ as taught by the inspired servants of God: and being on the unpopular side we had to defend ourselves. We tested the principles of everlasting life, and we have discovered they are true. God has given unto us line upon line, precept upon precept, here a little and there a little, and we are growing in grace and in the knowledge of God. He has told us over and over again that if we will love Him and keep His commandments we shall prosper in the land. The Scriptures are true. The Holy Spirit has come unto the sons and daughters of God in the day and age in which we live. We all realize that we have our individual mission; that when we seek unto the Lord and ask His guidance, He guides and directs us. He gives us the opportunity of being everything that we could wish to be, in fulfilling the mission he has appointed to us, to His honor and glory. There is no need of our ever being deceived or being beguiled by the influence of the adversary—who of course is adverse to God's will being done—if we will only observe the will of the Lord and do it. We have a Father in heaven who loves us, and who has given unto us the privilege of dwelling upon the earth in the dispensation of the fullness of times. We encourage the rising generation to trust in the Lord and individually seek His counsel. The Lord does not require a blind obedience, but an intelligent obedience, and the Savior has exhorted us to ask and it shall be given us, to seek and we shall find, to knock and it shall be opened unto us. On one occasion He gave us the parable of the unjust judge, and told us to pray without ceasing, to put our trust in the Lord, and He would give us everything necessary.

The Church of Christ has a bad reputation. It always did have. "We desire to hear of thee what thou thinkest; for as concerning this sect, we know that everywhere it is spoken against," was said of old. It is a trick of the adversary that we should be evilly spoken of, and it is his disciples, who despise the commandment "thou shalt not bear false witness against thy neighbor," who have given us our bad reputation. But that matters very little. We know we are of God, and that the world lieth in the arms of the wicked one. We know that the principles of everlasting life, which we have subscribed to, are true, and it is to our best interest individually to accomplish that which the Father has given us to do. If those who fight against us, who despise us and who will not fellowship us would search for themselves individually as we have done, they would see as we see and have the same comprehension of the principles of everlasting life, because they would have the same spirit, even the gift of the Holy Ghost, without which no man knoweth the things of God. I have no faith in the wisdom of man, nor in doctors of divinity. They have made a mistake from the beginning. The history of the world tells us that mankind always accepted false prophets and slew and rejected those who were sent of God with the glad tidings of great joy. In the days of Noah, but eight persons out of the whole world accepted the Gospel of the Son of God, and were saved, while the others, under the dominion of the prince and power of the air, rejected light and truth and made their bed where we would not like to go.

I say to you, my brethren and sisters, seek the counsel of the Almighty in your individuality, and when the Lord reveals to you what your mission is, fulfill it to the glory of God, no matter who else is pleased or displeased. The whole duty of man is to serve God and keep His commandments, and woe unto us if we do not do it. We have been slothful; we have been indifferent; we have robbed the Lord in tithes and offerings; we have been self-sufficient and have despised the counsels of the Almighty, and He has called upon us to repent, to reform, and to consecrate unto Him that which is His due, according to His commandment, which is, that of everything He shall give to us, we will consecrate to Him one-tenth, and our ears shall be open to the cry of the widow and the fatherless, and we shall visit them in their distress. The Lord has also commanded us to get out of debt, so that we may owe no man anything and be independent and keep the law of God. Unless we do so He cannot establish His statutes upon the land. I want to bear my testimony to the truth of these principles. I know they are true. I know that God lives; I know that Jesus is the Christ. I know that Joseph Smith was a true Prophet sent of God. All mankind can obtain this testimony, if they will seek for it. There was a time when I did not know it. I sought the Lord for it, and He gave it to me, to my perfect satisfaction. My exhortation to the people all the time is, for goodness sake be kind to yourselves; hear the word of the Lord and do it; stand in the dignity of your manhood and resist the influence of the world. Woe unto us if we are overcome of the world; woe unto us if we are excommunicated from the Church. We have a long list of men who should pay tithing and do not. I am sorry for them. I wish they had sense enough to be kinder to themselves, for they are laboring under a curse who rob God in tithes and offerings. They have no right to partake of the Sacrament, being unworthy. Every time they do it they eat and drink damnation; for they tell the Lord that they are willing to take upon them the name of Christ and to keep His commandments, yet they do not do it. Hypocrites! Hypocrites! A great deal better if they should wake up to an understanding of the dangerous position they occupy. If the bishops are kind and considerate to bear with them, to plead with them and to dig all around them, and they reject it, when they pass behind the veil their record is made, the day has gone, the night has come, and their souls are not saved. Then comes the agony; but we have made it ourselves. We work out our salvation, or we work out our damnation. It is our own act. I know these principles are true; they are common sense. There is no blessing, no eternal life promised to those who despise God and His commandments, and who prefer darkness to light. It is a condemnation to reject light and truth; and when the Lord Jesus Christ shall come in flaming fire, to take vengeance upon them who know not God and keep not His commandments, those who love darkness rather than light will be punished with everlasting banishment from the presence of God and the Lamb.

I rejoice very much in the instructions that have been given today. I am in harmony with every revealed principle. I say that the Latter-day Saints are the noblest people upon the face of the earth; and instead of governments striving to stay their progress, they should do everything to enable them to progress in light and truth, and to develop principles and conditions which they know nothing at all about. We know what we are doing, and we understand the science of life. We understand where we came from, what we are here for and what is our future destiny, because we are taught of God. We are in harmony with eternal principles. Our Elders go forth preaching the Gospel of the Son of God. They take their lives in their hands, leaving their families behind, and proclaim this glad message of great joy and that God has again spoken. They call the people to repentance, and warn them of judgments to come. We are told that judgment will commence at the house of God. It will fall upon this very class of people who despise God, and reject His commandments. We take our little children to our Sabbath schools, our primaries, our Mutual Improvement Associations and quorums of Priesthood, for the express purpose of training them that they may grow up without sin unto salvation. The Lord wants to establish His righteousness. That is what He has hired us for, and we should love truth and righteousness, and have our ears open to hear, our eyes to see and our hearts to understand, that we may be for God and His righteousness.

Did you ever know this people so unpatriotic as to be petitioning the government against any handful of people? No patriot was ever guilty of anything of the kind. A patriot is a man who sustains the constitution of the United States and believes in religious liberty. There are hypocrites among professed patriots, as well as other classes of people. I say God bless the patriots. God bless our government, and give them wisdom, strength of character and moral courage to stand by the principles of the constitution, and not be cowards. I would plead for this with all my heart. For of all people in the world, we are interested in having a righteous government. We know how to appreciate liberty and freedom, and we never interfere with other people's doctrines or belief. We have enough to do to teach our own. We have the truth, the way and the life and we have no time to find fault with others. It takes us all our time to publish the glad tidings of great joy.

I pray God my eternal Father that He will establish the kingdom of God upon the earth in power; that the kingdom of heaven may come; that His will may be done on earth as it is done in heaven, and that we who have taken upon ourselves the name of Jesus Christ may be true and faithful to our covenants, and that we may have the grace of God to overcome and endure unto the end, in His glorious kingdom, through Jesus Christ. Amen.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JUNE 16, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
David H. Elton	Chattanooga	12	289	750	28	93		102	93	2		25	14	220			Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1065	172	376	177	52	778	298	63	2	25	62	685			Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	681	129	40	176	27	541	286	27	1	15	33	437			Centre	Kentucky
E. L. Pomeroy	East Tennessee	35	850	70	70	279	100	783	429	37	2	23	59	565	1		Charlotte	N. Carolina
W. D. Rencher	Georgia	36	963	39	111	188	68	297	273	21	1	18	59	642	1		Bowersville	Georgia
A. C. Strong	North Alabama	36	981	405	193	136	49	488	401	57	7	37	72	696	3		Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	38	917	489	19	150	11	167	70	19	6	19	58	315	6	6	Valdosta	Georgia
John Reeve	Mid. Tennessee	32	849	337	115	172	29	532	95	19	1	14	37	427			147 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	44	915	160	201	415	66	506	174	11		19	57	759			Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	35	919	209	30	267	17	160	95	6	3	13	34	528	1	1	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	272	191	15	53		59	25	2		1	11	128	1		Ackerman	Mississippi
W. W. MacKay	East Kentucky	27	651	11	607	176	8	773	595	33	1	20	59	458		1	Barboursville	Kentucky
W. O. Phelps	Louisiana	6	116	12		34		27	3	4	2	1	12	84			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	16	502	2	40	223	16	222	220	20	2	30	21	203	3	...	Lapine	Alabama
Don C. Benson	North Kentucky	20	556	40	126	81	14	472	420	17		12	34	328		3	413 W. Chestnut, Louisville	Kentucky
L. M. Nebeker	South Ohio	16	288	505	169	43		911	105	31	1	7	25	236			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	14	252	18	99	11	22	1218	25	17	2	3	14	140			41 Cheshire St., Cleveland	Ohio.

REMINISCENCES.

BY J. R. SMITH.

Away down on the old Suwannee river, far, far away, on old Piney Bluff, the Latter-day Saints of Levy, Lafayette and Alachua counties gathered one day last month to enjoy the pleasure of a picnic, given in honor of the Elders laboring in that locality. The occasion was planned and prepared that Saints and friends might join together and spend a few hours as nature's guests. Besides the party of Saints, consisting of Brothers D. H. Airline, C. C. Stringfellow, J. J. Hodge, W. J. Burnett, Aaron Higginbothan, with their wives and children, were also many prominent citizens, who took quite an active part in the proceedings. Everyone seemed well prepared to enjoy themselves, and none desired to go hungry, judging from the bounteous lunches prepared by skilled hands. Some had gone to fish and soon returned heavy laden with fine specimens of the finny tribe, which were soon in the pan frying. Under the shade of the mighty oaks the food was made ready for the hungry picnickers.

As the Elders sat eating, surrounded by friends, their thoughts wandered back to just such happy gatherings they had enjoyed in their native clime. It was 1 o'clock before this feast of good things ended and then the people were called to order. Under the shady trees songs were sung, followed by speaking. Elder N. A. Decker first addressed the people, selecting as his subject "Divine Authority." He plainly and forcibly portrayed to the attentive audience the absolute necessity of a commission from God, ere any man could preach or officiate in His sacred ordinances. Elder Frank N. Tyler gave a brief talk, admonishing the Saints to strictly obey Christ's teachings—to live pure and obedient lives before man and God. That persecution was an heritage of the Saints all Bible read people could testify. "Yea, and all that will live Godly in Christ Jesus shall suffer persecution." Christ told His disciples that all manner of evil would be spoken against them, and inasmuch as the world would not receive Him, neither would they be received.

Elder F. P. Jones spoke, showing the duties and labors of a true Saint, pointing out to them that in order to enjoy the spirit of God we must prepare our bodies as a fit dwelling of the Holy Spirit. He quoted from I. Cor. vi.:19: "What? Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own?"

The closing hymn, "We Thank Thee, O God, for a Prophet," was sung in a spirited manner and all nature seemed to smile and rejoice at this song of praise to the Creator of all things—the giver of all perfect gifts. After meeting had been dismissed by prayer four honest-hearted people were led into the waters of baptism. Those who were willing to forsake the world and take upon them Christ's name were Ezekiel Johnson, formerly a Methodist preacher, and his wife; Amos Ferkiway and Mrs. G. W. Newmans.

The sun was fast making its way behind the towering hills—the day was drawing to a close, and, in fact, nature would soon be wrapped in the shadows of night. Things were hurriedly gathered together and back to their homes went this picnic party, feeling to rejoice in the good time spent that day. The conformation of those baptized was attended to upon arriving at Brother Allin's home.

Thus closed the day of pure and enlightening recreation enjoyed by the Saints of God. Such gatherings where peace, love and joy exist are pleasing in the sight of God and tend to unite in bonds of friendship those who participate.

Morality and Religion.

Juvenile Instructor.

Occasionally we find people who disclaim having anything to do with religion; at the same time they profess to believe in the practice of what are known as good moral principles. Such people do not seem to understand that morality is religion—that the Gospel is but a system for the development of moral principles. Without morality religion is but a useless form, and without the aid of the ordinances of the Gospel morality cannot be brought to perfection. There is no dividing line between the laws of morality and the laws of the Gospel. The Gospel includes them all; and any system of morality which does not embrace all the principles of true religion is imperfect or incomplete.

It may be supposed that obedience to the Gospel requires the observance of practices that have no connection with morality. It is true that the Gospel inculcates ordinances and duties that seemingly are not necessary to the practice of moral principles. They appear to be arbitrary requirements. But when the philosophy of these Gospel ordinances is understood it will be discovered that they are but necessary aids to the practice of moral principles.

Prayer, for example, may be regarded by some to be strictly a religious duty, having no connection with moral obligations. If prayer were only a form this might be true. But prayer is for the purpose of obtaining Divine aid in order to more fully perform moral duties. Without the assistance of the Lord a person cannot live a strictly moral life, hence prayer is as much a part of morality as of religion. One who lives a moral life cannot be otherwise than a religious person, at least to the extent of his obedience to what he regards as moral laws. As long as he rejects the Gospel ordinances that to him may appear to be unnecessary for moral development, he will never reach that moral perfection which may be obtained by those who render obedience to all the Gospel requirements.

It matters not how long we live, but how.—Bailey.

Eloquence is a painting of the thoughts. —Pascal.

THE DEAD.

Elder Horace O. Hurst, of Dublan, Mexico, died at his home June 21, 1900.

Brother Hurst was born May 9th, 1873, at Fairview, Sanpete Co., Utah. While on his mission of a little over two years he labored in the North Carolina Conference and was a zealous worker in the cause of truth. Through his untiring efforts many honest-hearted people were made to rejoice. Last December, having filled his mission, an honorable release was given him and he returned to his friends and loved ones. But since God has in His wisdom seen fit to recall the spirit of our beloved brother, although his presence will be missed, yet we know all things are for the best. Elder Hurst lived this life as a faithful Saint, and though called away in his early manhood, yet rich blessings await him.

"How long we live, not years, but actions tell;
That men live twice who live the first life well."

We sympathize with the loved ones who are called to part with he whom they hold dear, and wish them the comforting influence of the Spirit of God.

On the morning of the 26th of June, 1900, Sister Hattie Louisa Redding, the beloved wife of Brother W. Hampton Redding, of Live Oak, Suwannee county, Florida, passed quietly away to enjoy the blessings of another and better world, after an illness of about eight days, of congestion of the brain. The deceased was 45 years of age. She became a member of the Church of Jesus Christ of Latter-day Saints June 21st, 1896, being baptized by President Joseph A. West. It was at her place where President West was kindly taken care of during a greater portion of his severe sickness while in Florida. The humble Elder was ever welcomed at her home, and many have partaken of her generous hospitality. It was while at the home of the Redding family that Elder Fisher was taken by a ruthless mob, and compelled at the point of the bayonet to leave the county. Sister Redding's kind and amiable disposition always drew friends to her wherever she was. She died a faithful Latter-day Saint, entitled to a glorious resurrection with the just. She leaves a husband, three children, and a host of friends to mourn her loss.

The funeral services were held at the Macedonia church June 27th, 1900, the funeral sermon being preached by Elder Peter E. Van Orden. The remains were interred in the Macedonia church yard, beside three of her children, who passed to the other shore before her.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JULY 14, 1900. No. 33.

TRUTH.

O. F. WHITNEY.

An ocean jewel, cast upon the sand,
Unseen, yet glittering 'neath the trampled sand,
Neglected and alone, in darkness lay,
Till time, in many a wave, had rolled away.

In vain the loud surge dashed upon the shore,
In vain the lightning's wrath, the thunder's roar,
Securely slumbered in its lowly bed,
A rarer gem than e'er decked a kingly head.

At length, a shining edge peered forth to view,
A sun-lit drop, as 'twere, of morning dew,
And yet no glance e'er rested on the prize,
None guessed what lay concealed from human eyes.

Men came and went, but all were proud and vain,
They gazed upon the sky and distant main,
Eager for wealth, yet none would look so low,
Or stoop for gems, howe'er so bright, below.

Along the lonely beach one summer day,
It chanced, at length, a little child did stray,
Beheld the jewel sparkling in the sand,
And drew it forth with tiny, eager hand.

And thus the treasure, which had lain concealed,
In fate's full-ripened hour to be revealed,
Long kept from pride, or Mammon's sordid sight,
By humble means at last was brought to light.

E'en so with truth, the richest, rarest gem
Save one, in Christ's eternal diadem;
By merit worn, though oft in meanest guise,
Men scorn the source, and trample on the prize.

History of the Southern States Mission.

(Continued from page 250.)

March, 1898—

On the 8th, a letter was received at the office from Brother Robert Humphreys, stating that a mob of 200 men were gathering near Live Oak, Fla., to do violence to the Saints who lived six miles southwest of that place. Immediately a letter was sent to the Governor of Florida, laying the situation clearly before him, requesting a proper exercise of the law in the matter. A favorable reply was received, and the mobocrats, learning that the Governor would protect the Saints, abandoned their wicked designs and peace continued to reign in the homes of the Saints.

On the 12th N. P. Nelson, President of the Middle Tennessee Conference, came to the office to labor, while Elder Albert C. Matheson took up his labors in Georgia as President of that Conference.

About the middle of this month a letter was received from Ezra C. Robinson, President of the North Carolina Conference, stating that a Sunday School had been organized at Raleigh, N. C. This circumstance is of special interest, from the fact that less than a year and a half before, the Elders had no friends, but many bitter enemies in the city. About Christmas time of 1896, Elders Ira Baker and C. J. Winter were put in prison for tracting the city without purse or scrip. The Elders had asked many times for entertainment, when they were arrested. They were discharged, and by order of the mayor were commanded to leave the city. This feeling prevailed in Raleigh eighteen months previous to the organization of the Sunday School, which had twenty members and was reported to be in a thriving condition.

Fourteen Elders arrived from Zion on the 23d.

A letter, under date of March 23d, was received from Elders Jesse H. Wheeler and Levi A. Gayler, stating they had met with harsh treatment at the hands of cowardly men. As they were going to a place called Yellow Rabbit, to baptize a convert to the true Gospel, a mob of twenty men met them in the road and took them up into a hollow. After abusing the brethren and cursing them, they tore Elder Gayler's coat from his back and struck him fifteen unmerciful licks with a "black snake" whip. Next they took Elder Wheeler and likewise administered the lash upon his body, he receiving twelve lashes. The mobocrats said they would hang the Elders if they ever returned to those parts again, and the next mob would be led by the sheriff.

It seems that the evil one was working hard to overthrow the work of God, if we are to judge from mob violence received by the Elders. From many places came the news of abuse heaped upon them. The brethren were brave and valiant, and did not intend to give way to Satan and his hosts. He used his choice implements of war, some of his ministers, who claim to be servants of God, but judging, as Christ said to judge them, "by their fruits," we must admit that their fruits are manufactured falsehoods to overcome the righteous servants of God.

Much persecution and hatred grew out over a debate held: Resolved, That the Morman missionaries be excluded from the state of North Carolina." To cap the climax, the ministers took Mormonism for their text Sundays in their churches. On the 30th inst. Elders W. H. Carter and W. E. Robinson, while tracting Concord, N. C., presented themselves at the door of a man's home. The gentleman (William Caldwell), not being home, the brethren did not tarry, but left a tract with the lady of the house, who accepted it. While canvassing on the street, the man accosted them while walking down the sidewalk. He inquired of the Elders if they had been in his yard. They replied they were visiting all of the houses and may have called at his place. At this point he raised a club about two feet long—a deadly weapon—and struck Elder Robinson with intent to kill. In the villain's eye could be seen the look of hatred, and within his heart was murder. Elder Robinson guarded the blow with his hand, causing the club to strike heavily upon his arm, damaging it considerably. The next blow struck Brother Robinson on the head, inflicting much suffering and raising a large lump.

By this time he had endeavored to get away from his would-be assassin, and started to run. For a distance of twenty-five yards he was followed by the man, who hit him twice. Being a faster man than his enemy, Elder Robinson was soon out of his reach, but not without sore spots upon his body. Not yet satisfied, the befouler of American liberty turned on Elder Carter, striking him also. The brethren tried hard to find the civil officers, and at a late hour were successful. They advised the brethren to get out a warrant, but nothing was done in the matter, and the assaulter was left to continue his meanness. Although he, like others of his same kind, may go unpunished here upon earth, yet a time will come when every person shall stand before God and be judged according to their works done here in the flesh.

(To be continued.)

Nothing is so hard for those who abound in riches as to conceive how others can be in want.—Swift.

If the power to do hard work is not talent, it is the best possible substitute for it.—James A. Garfield.

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from page 254.)

Principles and Ordinances.

In matters of religion, when dealing with the Christian world, the appeal for truth must be made to the Bible, for this is the Book they claim to believe in; and this was the method invariably used by the Savior to prove His mission holy and divine. "Have you not read," are His words to the unbelieving Jews, and "Search the Scriptures; for therein ye think ye have eternal life; and they are they which testify of me." (Matt. 19:4, John 5:39.) He desired that the sons of men should have an intimate acquaintance with the written word; for He declared that the Scriptures bore record of Him, and showed that He was the Messiah, and that they must believe on Him or perish for their disbelief. Now, the good old Bible lays open before us; its sacred pages exposed to view; that all may read and learn of Him who is mighty to save. Let us avail ourselves of this generous opportunity, this blessed privilege, and, invoking Heaven's gifts and blessings, let us scan the holy word and peruse its heavenly truths. If we would receive light upon the Scriptures; if we would become wise in the knowledge of the Lord; let us seek these beneficent gifts at the throne of God's mercy, in whom is no darkness at all.

Our Savior having completed His mission on earth; having been subjected to much pain, sorrow and grief; having been suspended between the heavens and the earth, nailed to Calvary's cross, on Golgothas' dreary heights; having bowed His sacred head and exclaimed—while the body was racked with intense agony, and the mind sorely distressed—"It is finished" (thus signifying that the birth of salvation was complete and His earthly mission ended), was laid in the tomb; from which He arose triumphant on the third day, and afterwards appeared unto His faithful Apostles. With them He journeyed some forty days in His resurrected body, teaching, instructing, and tutoring them in the great work they had been called to perform. At the expiration of this time, and just before His ascension, He called these Apostles around Him in Galilee, and gave unto them this commission: "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned." (Mark 16:15-16.) The Gospel was to have a universal proclamation, and it was the will of Christ that the glad tidings of salvation should be preached to all men; yet, notwithstanding that salvation through the Gospel should be preached unto all, still none, without believing and obeying could be saved from individual transgression. Now, kind reader, let us pursue our investigation, and endeavor, by the aid of God's holy spirit, to discover the principles and ordinances which pertain to our redemption and exaltation.

We will follow these faithful Apostles, and find out what they taught, then we shall know what the principles and ordinances of the Gospel are. You have not forgotten that they received their commission and authority fresh from the lips of the Savior, and that salvation was promised unto all those who believed and obeyed the Gospel they taught.

There yet remains another point that we must not pass by unnoticed; it is the final command of Jesus unto His Apostles recorded by the sacred historian, Luke, "I send the promise of my Father upon you; but tarry ye in the city of Jerusalem, until ye be endowed with power from on high." (Luke 24:49.) Why this delay? may be asked with propriety. Had not these holy inspired men been with Jesus for a length of time, in duration almost three and one-half years? Yes! Had they not walked and talked with Him face to face, as one man walks and talks with another? Had they not beheld the many wonderful manifestations of His heavenly power, which were wrought by Him while yet with them in the flesh? Had they not witnessed the tongue of the dumb loosened, the ears of the deaf unstopped, the eyes of the blind opened; the lame made to walk; the lepers made whole; and those possessed of evil spirits cleansed from the wicked power, and the dead brought to life again? Yes, they had beheld all these wondrous things come to pass through the Lord's administrations, and yet they were not fully equipped to preach the everlasting Gospel. And why? Because the Lord never has, and never will, send out His servants to preach until He first bestows upon them the Gift of the Holy Ghost—a portion of His power. Evidently had the Savior permitted His servants to go out without granting them the spirit of truth for a guide, within twelve months we should have found them preaching twelve different contrary Gospels. But, blessed with the Spirit of God which emanates from the presence of God, and leads those possessed thereof into all truth, we can readily see that they would then preach the one, everlasting, unchangeable Gospel. This was the expressed desire of the Savior—it was His earnest prayer to the Father to make His followers one. (John 17:11.)

Obedient to the divine command, to "tarry in the city of Jerusalem until endued with power from on high," we find the Apostles gathered with "one accord" in the chief city of the Jews. It is now the day of Pentecost, and some fifty days have elapsed since Christ hung in agony upon the cross, making about one week since He was received into the Heavens from their vision, as they stood gazing in wonderment and awe at Bethany. They have not forgotten His last words of counsel and instructions, but expectantly await the glad realization of the blessed promise He gave them. On this memorable Pentecost was the promise of the Lord fulfilled, for "suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts 11:21-8.) Now that the Apostles are "filled with the Holy Ghost," we know that they are fully prepared to preach the Gospel and administer the ordinances thereof; therefore their words will be truth, yea, even the power of God unto salvation to all them that believe and obey. We can rely upon the words they speak, the principles they advocate, the ordinances they perform, as being essential to our soul's salvation, and pleasing in the sight of the Lord; for it was Jesus who had sent them forth; it was He who had ordained them to the ministry, and it was God the Father who had empowered them with authority from on high.

Peter, standing at the head of the Apostles, having received "the keys of the kingdom of heaven" (Matt. 16:19), began to preach the Gospel unto those unbelieving Jews—unbelieving because they had rejected the Messiah and spurned His message from them. He straightway began to preach unto them of "Jesus of Nazareth," * * * whom God hath raised up, having loosed the pains of death; because it was not possible that He should be holden of it." (Acts 2:22-24.) His words, seasoned with love, spoken with power and authority, and conveyed by the medium of the Holy Ghost, carried conviction to the hearts of his hearers, and established therein a true, living, profitable faith, which led them to exclaim, "Men and brethren, what shall we do?" (37th verse.) Peter was ready with an answer for their inquiry; he was fully prepared to tell them what to do, and had we been present on that eventful occasion, we should have heard him boldly declare, "Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost." 38th verse.) What have we now discovered? We have seen that Jesus sent forth His Apostles to preach the Gospel; that He commanded them to tarry in the city of Jerusalem until they were endued with power from on high; that they were obedient to His command, and in consequence thereof they did receive the Holy Ghost; that they, being filled with this Holy Spirit, began to preach the principles of righteousness inculcated in the everlasting Gospel; and that these principles and ordinances were, first, faith in the Lord Jesus Christ, second, repentance; third, baptism for the remission of sins; and fourth, the Gift of the Holy Ghost. Is this not Scriptural? All will readily agree. Is it according to "the law and the testimony?" None can deny. It is simple and plain, and we shall hereafter find that it is beautiful logical, reasonable and consistent.

If further Scriptural references were necessary to prove these principles and ordinances divine, we might go back to the days of John the forerunner of Jesus. Mark tells us that the presence of John in the wilderness of Judea was "the beginning of the Gospel of Jesus Christ, the Son of God." (Mark 1:1.) What did the Prophet John teach? Did he not teach faith in the Lord Jesus Christ by telling the Jews of His coming? Yes. Did he not command them to repent, and did he not preach "the baptism of repentance for the remission of sins?" (Luke 3:3-9.) Yes. Did he not inform them that the Lord who cometh would baptize them with the Holy Ghost? (Mark 1:8.) Yes. Here we have the selfsame principles and ordinances annunciated as those declared by the stalwart Peter on the day of Pentecost. Peter and John the Baptist agree in proclaiming Faith, Repentance, Baptism, and the Gift of the Holy Ghost as the fundamental means of salvation. Here are two witnesses, and you remember the words of the great Apostles to the Gentiles—Paul, "In the mouth of two or three witnesses shall every word be established." (II Cor. 13:1.) The Savior comes as a third witness, for He said, "Ye believe in God, believe also in me." (John 14:1.) This then would create faith in the Lord Jesus. "Except ye repent, ye shall all likewise perish." (Luke 13:3.) Here He taught the essentiality of repentance; and to the midnight inquirer—Nicodemus—the Savior said, "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.) Again we see that the principles and ordinances, upon obedience to which were predicated salvation, were, faith in the Lord Jesus, Repentance, Baptism, and the Gift of the Holy Ghost. Paul's conversion to the truth as it is in Christ Jesus is another striking example of the

divinity, power and essentiality of the Gospel. His faith in the Messiah was well rooted and grounded after the vision had cleared from his deluded eyes the superstition and heresy of the Jews; his repentance was of a Godly manner, and well worthy of imitation; after which he received the divine injunction, "Arise and be baptized, and wash away thy sins," (Acts 22:16), "and be filled with the Holy Ghost." (Acts 19:17.)

Now some may endeavor to excuse themselves by saying that these principles and ordinances were preached only to the Jews, and that the Gentiles were exempt from strictly complying thereto; however, the word of God is sufficiently explicit on this point as to leave no room for doubt, misunderstanding or excuse. There is only one way—a straight and narrow course—and all, both Jew and Gentile, must journey therein if they would become partakers of God's Greatest Gift. If you will turn to the first chapter of Colossians, and the fifth and sixth verses, you will read, "For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel; which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth." From this we learn that the Gospel heard and believed by the Colossian Saints was the same "as it is in all the world;" and therefore it was the one, everlasting Gospel for both Jew and Gentile. The devout Gentile, Cornelius, was first taught faith in the Lord Jesus Christ (Acts 10), and as a token of divine recognition, the Holy Ghost was poured out upon him, then Peter "commanded them to be baptized in the name of the Lord." (Acts 10:48.) The self-same principles are here advised, and the self-same ordinances commanded, for this saying went forth, "Then hath God also to the Gentiles granted repentance unto life." (Acts 11:18.)

We see then that the way of salvation as declared and made known unto the Jews was just as applicable and essential to the Gentiles, and just as necessary for them to obey if they would enter into the true fold of the Good Shepherd.

When there arose a dispute concerning the law of Moses and its application to the Gentiles, "Peter rose up and said unto them, Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. And God which knoweth their hearts, bore them witness, giving them the Holy Ghost, even as He did unto us: and put no difference between us and them, purifying their hearts by faith." (Acts 15:7-9.) Thus we see there was "no difference" put between Jew or Gentile, but all were to enter in through Him who was the Light, the Truth and the way, by obedience to His everlasting Gospel, the fundamental principles and ordinances of which we have herein defined.

As the written word has named these principles and ordinances, their proper and perfect order is thus: First, faith in the Lord Jesus Christ; scond, repentance after a Godly manner; third, baptism for the remission of past sins; and fourth, the Gift of the Holy Ghost, as a Guide, a Companion, and a Comforter. By the divine aid of the Spirit of God, and the sweet assistance of that good old Book of Books—the Holy Bible—we shall endeavor to give further light and intelligence upon these beautiful principles of induction into the Church of Christ, that all may know of the goodness of our God in providing for our salvation such a grand structure of heavenly truths, so simple, so plain, so deep, so comprehensive, that we are at once led to exclaim, "His yoke is easy, His burden is light the way of salvation plain, and the course for man to follow, straight and narrow."

(To be continued.)

YOUTH'S HOMAGE TO THE AGED.

Deseret News, July 6.

The most popular excursion of the season is that conducted by the Old Folks' committee, of Salt Lake. It is not only the best patronized outing, but it is in every respect the one in which all classes of the community take the greatest personal interest. Almost every nationality is represented; nearly every family in the city has its representative veteran, who has passed the three score and ten years alloted to man, and whose declining years are cheered and made glad by these annual midsummer socials and excursions.

Through the courtesy of Simon Bamberger, Esq., the twenty-sixth annual Old Folks' outing and social was held today at Lagoon, and the grandfathers and grandmothers of Salt Lake City to the number of 500 were given a free ride on the Old Folks' special, which left the city at 10 a. m. It is conservatively estimated that at least 400 more were taken to the resort on earlier and later trains.

The pleasure of the ride through the beautiful orchards, gardens and farms of Davis county was enhanced by the sweet music discoursed on the way by the Old Folks' choir, under the direction of William H. Foster, which passed through all the thirteen cars of the special, discoursing sweet melodies.

The Old Folks' committee and their aids and the proprietor and attaches of the resort, were indefatigable in their efforts to make the old people happy, and sought in every way to make the day most pleasant and agreeable, and they were eminently successful, judging from the many words of commendation and appreciation heard on every side. The ample grounds and generous shade of the cool and beautiful resort were highly appreciated by all, particularly by those who called to mind the almost shadeless resort to which the old folks went a year ago.

At 11 a. m. the choir gave a short concert in the dancing pavilion, the principal numbers of which were:

"America," by the choir.

"Hail, Smiling Morn," by the choir.

Solo and chorus—"Dear Heart, We Are Growing Old," Mrs. Julia Silverwood.

Tenor solo and chorus—"Cousin Jedediah," Henry Gardner and choir.

Besides the old folks of Salt Lake City and Stake, large contingents of veterans came in carriages from all parts of Davis county; many of the Bishops and prominent people of the county were also present in large numbers, and the grounds were pretty well filled with veterans who enjoyed the occasion to renew old acquaintances.

Among the prominent people from the city were President Joseph F. Smith, Apostles Brigham Young and Francis M. Lyman; Bishop Robert T. Burton and John R. Winder of the presiding Bishopric; James S. Brown and Oliver G. Workman were representatives of the famous "Mormon" batallion; Nathan Tanner, Sr., was the only representative of the few remaining survivors of Zion's Camp, a body of Elders which marched with the Prophet Joseph Smith from Kirtland, O., to Jackson county, Missouri, in 1834. Prominent among the ladies were a large number of Relief Society members of both Salt Lake and Davis county Stakes. Mrs. M. Isabella Horne, president of the first named organization, enjoyed the occasion very highly.

Of course the great majority of the veterans were wearers of the red badge—indicating that they had arrived at and passed their 70th milestone—but there were a host of octogenarians who wore the blue badge, and there were quite a number who had passed their 90th year, and wore white rosettes.

At 12 o'clock lunch was served in the bowery and refreshments were served by the committee and aids. This has always been a prominent feature in these outings. The committee is noted for its generous care of the aged excursionists.

OLD FOLKS' COMMITTEE.

The old folks' committee is composed of the following well known gentlemen: William B. Preston, Chas. R. Savage, Wm. Eddington, Wm. Naylor, Wm. L. Binder, John Kirkman, Andrew Jenson, Nelson A. Empey and Heber S. Goddard.

AFTERNOON FESTIVITIES.

At 1:45 this afternoon festivities began in the pavilion, the inimitable C. R. Savage, master of ceremonies, the choir singing "Jerusalem" for an opening chorus.

Hon. Ezra Clark, of Farmington, followed with a speech of welcome.

Heber S. Goddard next sang the old people's favorite—"Hard Times Come Again No More," the concourse of people all joining in the chorus.

The honorableJudge J. F. Kinney, a veteran of 84, who came to Utah forty-six years ago, and was at one time the chief justice of Utah Territory, responded to the call for a speech in a very happy and patriotic vein. He said he was pleased to met with the veterans who had helped to redeem the desert and make of Utah the paradise that it is. He remembered Salt Lake forty-six years ago, as a hamlet, and he was proud today of its palatial and comfortable homes.

Mrs. Lizzie Thomas Edward very sweetly rendered the Scotch favorite, "Comin' Thro' the Rye."

Apostle Brigham Young followed in a short and happy address, reminiscent of early scenes in Utah, and referred to the honorable career of Judge Kinney when on the bench and since. The speaker was glad to meet with the veterans of pioneer days, and was pleased to note the efforts made to make glad their declining years.

"Let the Mountains Shout for Joy" was joyously rendered by the choir, who never seemed to tire of singing for the aged sires and matrons.

Apostle Francis M. Lyman was the following speaker, and his felicitous and happy address was much enpoyed by the audience. His references to old times and early scenes in the history of the state were full of tender reminiscences.

CONCERNING "MORMONISM."

A contributor to the current number of Harper's Weekly, Mr. E. S. Martin, has this to say of the Church and its missionary zeal:

"They say the Mormon Church is growing like the traditional weed: that it has more than 2,000 missionaries working for it in all ports of the world. There are two or three hundred in Canada, many more in the east and the south, many more in Europe, and they are great missionaries, too. They work hard and draw very little pay. They seem, too, to believe in Mormonism, and in most places where they go they are abundantly stimulated by persecution. If the stories about them are true, they are making excellent progress in disseminating the doctrines of their Church and making converts. The enthusiastic modern Mormons are quoted as saying that polygamy has really gone out of their religion, and that when the plural wives now living have died, there won't be any more. Maybe not. Polygamy can hardly stand against the rise of American civilization, but the Mormon Church in its other particulars may last and flourish. It seems a curious heresy, but on its practical side, at least, it is strong, and it seems to excite just as much zeal as any other religion. It is worth knowing more about than most of us know. Polygamy aside, very few of us know how far and in what particulars it differs from the Christian religion. An American Church, which has 250,000 members, is worth some study."

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SATURDAY, JULY 14, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

"HIS ENEMY CAME AND SOWED TARES."

How cheering to the heart; how comforting to the soul; how comprehensive, lovely and beautiful are the sweet and refreshing words of our Master, Jesus! His precepts and instructions given in parables: His walks by the sea-side with the multitude; His conversation with the learned; His humility, patience, lowliness, and obedience; all declare His perfectness, His holiness, His divinity and Godliness! His mission was one of holy love, compassionate mercy, and divine good will! Hear Him declare in appealing tones, "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." (Matt. 11:28-30.) Well might we exclaim, "What a friend we have in Jesus," and sing for joy of the goodness of our Lord, of His abundant love, and tender mercy. But our love for Him, who died that we might live, is best manifest and most pleasing when we keep the commandments He has given us, and yield obedience to His holy and most righteous laws; for He has said, "If ye love me, keep my commandments." (John 14:15.) Ah, fellow-Christians, it is a great deal easier to sing of His love, to speak of His goodness, and talk of His mercy, than to follow in His holy steps, to comply with His laws, and live up to every word that proceedeth forth from His mouth.

He gave His chosen followers to understand that in the world they should have tribulation, affliction, sorrow, anguish, and pain; but in Him should they enjoy rest, yea even peace, comfort, and happiness. Though tribulations might rage abroad; though the evil one may bring bitter persecution upon the faithful, and cause fierce and wicked opposition to be brought to bear upon the righteous; still we may hear the holy word, coming unto us as a sweet morsel, a divine comforter, a heavenly balm, "In me ye shall have peace." (John 16:33.) These sweet, promising words give us joy in the hour of affliction, strength in the midst of persecution, and hope when all seems dark and dreary. The Lord hath said that if we will put our trust in Him and be of good courage, that He will strengthen our hearts. (Psalms 27:14.)

The Savior frequently addressed the people in parables, giving unto them some simple apt illustration, that they might easily comprehend His teachings, and understand His mission and work in their midst. These parables are beautiful, impressive, grand and comprehensive. They convey to the mind the idea the speaker wishes to impress, in appealing, graceful, convincing terms, for mortals can better understand things which are brought right home to themselves, and shown by example, contrast and illustration. Among the many beautiful parables which Jesus gave unto the Jews, He put forth this parable, saying, "The kingdom of heaven is likened unto a man which sowed good seed in his field; but while men slept, his enemy came and sowed tares among the wheat, and went his way." (Matt, 13:24-25.) How very true are these words; and how applicable are they to the children of this present generation. "His enemy came and sowed tares." Yes, this is ever the work of the enemies of righteousness to scatter seeds of ill-will and wickedness, to do as Jesus said, "sow tares." The good sower of the word—the true, humble follower of the Master, endeavors to implant in the hearts of the people seeds of righteousness, grains of truth; while the enemy strives to choke out the good seed sown, and substitute in its stead seeds of vain tradition, superstition and perilous heresy.

How often is it the experience of our Elders, that after leaving a neighborhood where the people have apparently delighted in the law of the Lord, and have entertained them with the honor, respect, love and esteem a true servant of the Lord deserves, they return to find that during their absence the enemy has been and sowed tares, and the hearts of the people are turned against them and their message of salvation. Well did the Apostle declare, "I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." (Acts 20:29.) And well did the Savior say, "His enemy came and sowed tares." The Elder goes forth armed with the word of God, preaches simple, plain Bible doctrine unto the people, causing their souls to rejoice, and their hearts to be made glad; he is followed by one who claims to be a disciple of Jesus, a "preacher of righteousness," but instead of assisting the Elder to disseminate the good word of salvation, he seeks to destroy his influence, and supplant his message by instilling in the minds of the people, hatred, malice, contempt, scorn, prejudice, and narrow-minded blinded bigotry. Such is the status of affairs today, and it is a very serious and vital question which now confronts every professed minister of Jesus Christ: Are you sowing tares in the furrows of time, the evil fruits of which you must reap throughout eternity? If the teachings of these Mormon Elders be according to the Bible, and the doctrines they advocate the same as those taught by Jesus and His Apostles; can you feel justified in uprooting and impoverishing the same by sowing tares, circulating falsehoods, creating prejudice, and causing much bitter persecution? These are burning questions, pertinent questions, questions which each should decide in the light and intelligence of the Holy Scriptures, and the revelations of God's divine will. We shall each and every one be called upon to give a strict account of our acts when we shall stand before that great tribunal on high, when He who was pierced for the sins of men, shall judge and reward every one according to his works. We only make this journey of mortality once, we shall travel this road no more, therefore we should do all the good we can as we tread the weary way of life. "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting." (Gal. 6:7-8.)

While we now have life, and health, and strength, and the mercy of our loving Father is extended unto us with abundant kindness and manifold goodness, let us not procrastinate, delay, or neglect to improve the opportunities at hand, or fail to cultivate the privileges that are afforded us. Overcome evil with good, sow the precious seeds of righteousness, and although the enemy may sow tares, be not discouraged, weary not, fight manfully and valiantly for the truth. "Wait on the Lord; be of good courage, and He shall strengthen thine heart." (Psalms 27:14.)

Let each one strive with might and mind
To serve the Lord our God,
To preach the word in every clime
And spread the truth abroad,
Then shall we feel the Spirit's power—
The Comforter and Guide,
To lead us on life's rugged way,
No matter what betide.

Whenever stamps are mailed to the office, see to it, brethren, that they are so arranged and wrapped as not to stick together, and thus destroy the mucilage. We have lately received quite a number of stamps that were all glued together in a solid mass, and we kindly ask you to avoid such inconveniences.

Idleness, that is the gate of all harms. An idle man is like a house that hath no walls: the devils may enter on every side. —Chaucer.

Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.—Lord Lytton.

Most men employ the first part of their lives to make the last part miserable.—La Bruyere.

SOMETHING ABOUT PROPHETS.

BY ELDER JOSEPH H. LINES.

The members of the Church of Jesus Christ of Latter-day Saints, commonly known as "Mormons," are considered by a great majority of the Christian world to be a very peculiar people in their religious belief, but the person who makes an honest investigation of "Mormonism" cannot but reach the conclusion that the so-called peculiarity consists entirely in their being firm believers in the teachings of Holy Writ, and devout followers of the meek and lowly Nazarene; which are, indeed, peculiar traits possessed by but few in this enlightened age. Modern Christendom, generally speaking, find it very hard, and I may say impossible, to believe that God has again spoken from the heavens, and revealed again the fullness of the everlasting Gospel through the Prophet Joseph Smith. Indeed, in this age of advanced thought, it is considered almost blasphemy to believe in Prophets at all. The Latter-day Saints, to the contrary, hold that to disbelieve in Prophets is to depart from "the faith once delivered to the Saints," and there is an abundance of Scripture to sustain them in their belief. The history of God's dealings with His children here upon the earth, shows that for a period of over four thousand years, embracing the time from the placing of Adam and Eve in the Garden of Eden to the death of the Apostles of Christ, there was an almost unbroken succession of Prophets upon the earth, through whom God revealed His will unto His children. It is true that the Lord, at various periods of longer or shorter duration, withdrew from His children the gift of prophecy, but in all such cases the withdrawal of the heavenly gift was the result of transgression, and was a sure sign that the people were not in favor with God, as will be clearly seen by reading the third chapter of Micah, which plainly shows that when the sun went down over the Prophets and the day became dark over them; when the seers were ashamed and the diviners confounded; when there was no answer of God; when, instead of heavenly inspired leaders who gave freely the bread of life, the heads thereof judged for reward, the priests taught for hire, and the Prophets divined for money, it was a curse, and not a blessing, brought upon the people because of wickedness. God, however, declares that He is full of power to declare unto Jacob his sin and unto Israel his transgression. Now, as the Lord says through Amos that He will do nothing unless He reveals His secrets to His servants, the Prophets, (Amos 3:7), we may reasonably expect that, whenever the Lord does declare unto Jacob his sin, and unto Israel his transgression, He will do so through the medium of Prophets. That this expectation is reasonable must be patent to anyone who reads the emphatic declaration of the Lord that He does not change. (Mal. 3:6.)

Thousands of years ago, God spoke to Israel and said: "Hear now my words: If there be a Prophet among you, I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream," and Solomon says that "where there is no vision the people perish." So, when Christians say there is not an inspired prophet of God in the world today, they also declare that the people are perishing for want of the bread of life, and vainly thirsting for the living water that flows from the fountain of eternal salvation. Well could the Lord say of modern Christendom, as He did of ancient Israel: "For my people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." Though ancient Israel at times lost the gift of prophecy through sin, yet the Lord was always ready and willing to restore them to favor whenever they manifested a sincere repentance. Isaiah says: "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." (Isaiah 55:7.) And the Lord Himself, speaking through Malachi, says: "Return unto me and I will return unto you, saith the Lord of Hosts." (Mal. 3:7.) And if our Christian friends will forsake their idols and return to the God of Israel, we can promise them that the Lord will again restore them to favor and grant them again the glorious gifts and blessings of the Gospel, which they have been for many long centuries destitute of.

Leaving the Old Testament and coming down to New Testament times, we find that the beginning of the Gospel of Christ was the voice of a Prophet of God crying in the wilderness of Judea, "Prepare ye the way of the Lord, make His paths straight." And as long as we can trace the history of the Church which Christ established, we find the gift of prophecy abundantly manifest among the Saints, even women enjoying the heavenly gift, which enabled them to pierce the vista of the future and reveal the mysteries of unborn time. Indeed, the gift of prophecy was one of the results of acceptance of the Gospel.

When John the Baptist came preaching in the wilderness, he declared that, though he baptized alone with water, there should one come after him who would baptize them with the Holy Ghost. Christ came and promised His followers that when He should be taken from their midst, He would send them the Comforter which would abide with them forever. Peter, upon the day of Pentecost, promised the assembled multitude that if they would repent and be baptized in the name of Jesus Christ, for the remission of their sins, they would receive the gift of the Holy Ghost, and lest there should be some narrow-minded person there who would think that the promise was limited to those who heard it, Peter further said: "For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:39.) Peter again says: "The Lord is not slack concerning His promise, as some men count slackness; but is long suffering to-us-ward, not willing that any should perish, but that all should come to repentance." (2 Peter 3:9.)

From the above we learn that all mankind are called upon to repent and accept the Gospel, and upon condition of doing so, are promised the gift of the Holy Ghost. Now, what will be the effect of the gift of the Holy Ghost upon those who receive it? For answer, we will not go to the preacher of modern Christianity, which, by the way, is very different from that which was taught by Christ and the Apostles, but we will take the Savior's advice and "search the Scriptures." Jesus said: "Howbeit when He, the spirit of truth, is come, He will guide you into all truth; for He shall not speak of Himself: but whatever he shall hear, that shall he speak; and He will show you things to come." (John 16:13.) The ability to see things to come was one of the essential qualifications of the true Prophet in "ye olden time." Paul, the great Apostle, writing to the Corinthian Saints, and speaking of the glorious manifestations of the Spirit, or Holy Ghost, says that to one is given wisdom, to another knowledge, to another faith, to others the gifts of healing and the working of miracles, and to another the gift of prophecy. (I Cor. 12:10.) Christian friend, won't you please look in your Bible and see if the above quotations are not there, and if they are, then know of a surety that, either there are Prophets on the earth today, or else there is not a living soul in all the world who has received the gift of the Holy Ghost. And if there are none who receive the Holy Ghost today, then one of two things is certain; either there are none who are entering by the door into the fold of Christ, or else the promise of Christ and the Apostles has utterly failed. The Savior again says: "But when the comforter is come whom I will send unto you from the Father, even the spirit of truth, which proceedeth from the Father, he shall *testify of me.*" (John 15:26.) Now, would we know what the testimony of Jesus is? If we would, let us go to the writings of John the Revelator, and read the words spoken to him upon the lonely isle of Patmos, by the angel of the Lord, at whose feet he had fallen down to worship. "See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God: *for the testimony of Jesus is the spirit of prophecy.*" (Rev. 19:10.) Now, Christian friend, let me ask you if you think there is just one person in this world who has the testimony of Jesus? And if you think there is, what is that testimony? "The testimony of Jesus is the spirit of prophecy." Dare you deny it? If you do, you deny the inspiration of the Scriptures, and proclaim Christ and the Apostles to have been base imposters. On the other hand, if you admit the inspirations of the above quotations, you also admit that Mormons are justified in declaring that modern Christianity has departed far, very far, from "the faith that was once delivered to the Saints."

Christianity, so-called, teaches that there were to be no more Prophets after the death of the Apostles, but either Christianity or the Bible is wrong, for the Bible teaches that when Christ ascended up on high He led captivity captive and gave gifts unto men, and that among those gifts were Apostles and Prophets, who were to perfect the Saints, perform the work of the ministry, and edify the body (church) of Christ "till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fullness of Christ." (Eph. 4:8-13.) Which goal of perfection we have not reached yet by any means.

Paul in describing the Church of Christ in the twelfth chapter of his first epistle to the Corinthians, compares it to the body of a man, and says that as the body has many members, and that all the members have not the same office, so also is the body (church) of Christ. He compares the various officers and blessings in the Church, such as Apostles, Prophets, etc., the gifts of tongues, healings, etc., to the various members of the human body, such as head, hands, feet, etc., and says that not one of these members can be done away with, but that even those which seem, to uninspired man, to be least useful are necessary. That the head cannot say to the feet, we have no need of thee, nor the feet to the head, we have no need of thee. Another thing we notice in Paul's description of

the Church is that the members thereof, whether they were Jew or Gentile, bond or free, were all baptized by one spirit into one body (church), and were all made to drink into one Spirit, even the Spirit of truth, the Holy Ghost, which guides into all truth and shows things to come. What a contrast with the teaching of the college-bred dispenser of modern Christianity, who tells us that the members of Christ's Church are baptized by many spirits into many bodies (churches), and are made to drink of many spirits, none of which guide into all truth or show things to come; and that, though the feet (pastor, deacon and members) have kicked the head (Apostles, Prophets and blessings) off of the body, they still have the complete Church of Christ.

John the Revelator, while in vision on the isle of Patmos, saw the time (still future) when for a thousand two hundred and threescore days, two servants of God would prophesy in the streets of Jerusalem, after which, by the power of the evil one, they will be put to death, and the inhabitants of the earth will rejoice because the servants of God are slain. But after three and one-half days, they will rise again and be taken up to heaven. (Rev. 11:3-11.) It would no doubt be interesting to the Christian world to be able to lift the veil of the future and see who it will be who will kill those two Prophets and rejoice when they are slain. Suffice it to say that in past ages when the inspired servants of the Lord have been martyred, they have always met their fate at the hands of people, who, while professing a belief in the dead Prophets, would not believe in, nor tolerate the presence of the living: and it is just possible that in the case of the two Prophets who will be slain in Jerusalem, that history will repeat itself. Further on in the same vision John saw the time when even angels would leave the throne of God with the seven last plagues to be poured out upon the earth, and after describing the pouring out of the first two vials of wrath and the result, he says: "And the third angel poured out his vial upon the rivers and fountains of waters: and they became blood. And I heard the angel of the waters say, Thou art righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus. "For they have shed the blood of *Saints and Prophets*, and thou hast given them blood to drink: for they are worthy." (Rev. 16:4-6.) Now, how will it be possible for the people living in the last days, even when the seven last plagues are being poured out upon the earth, to have shed the blood of Saints and Prophets, if there were to be no more Prophets after the death of the Apostles of Christ eighteen hundred years ago?

From the foregoing it can be clearly seen that the belief of the Mormon people in Prophets is neither unreasonable nor unscriptural; and that without Prophets in the last days there cannot be a complete fulfillment of the Scriptures, of which the Savior said that "not one iot or tittle should fail till all should be fulfilled." Christ spoke the truth. The promises of God never have and never will fail, and all the prophetic utterances of those holy men of old will as surely come to pass, as that the day will follow the night. Already many of the prophecies relating to the last days have been fulfilled. The angel has flown through the midst of heaven and restored again the everlasting Gospel. The sun has again risen in glory over the Prophets of Almighty God, and the day is bright with the promise that it never more shall set. The Kingdom of God is set up; the gifts and blessings of old are being enjoyed. One of a city and two of a family, the honest in heart, are being gathered from every land and from every clime, to Zion, where God gives them pastors after His own heart, who feed them with knowledge and understanding. The mountain of the Lord's house is established in the tops of the mountains, and all nations flow unto it. The heralds of salvation are proclaiming in the ears of all nations the heaven-sent warning: "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues." As servants of the living God, we say to all people, Christian friends, strike off the fetters that bind you to believe in the foolish traditions and vain philosophy of uninspired men, and accept the plain and precious truths of the Gospel of Christ, and you too shall know that the so-called peculiar doctrine, nicknamed "Mormonism," is nothing more or less than the teachings of the Savior and His Apostles—Bible doctrine, and the power of God unto salvation to all who will believe and obey it.

What Has Become of Hell?

Deseret News.

This is the startling question asked by the Atlanta Constitution. The paper makes these observations:

"One reason why our modern pulpit lacks the force which characterized the pulpit of fifty years ago is that preachers do not put enough fire and brimstone into the sermons which they preach from Sabbath to Sabbath. Instead of bringing the world up to the standard of the Gospel they are bringing the Gospel down to the standard of the world, and the outcome of this departure from the beaten paths of orthodoxy must eventually be the overthrow of Christianity unless divine power intervenes to prevent this result. We are hopeful enough to believe that the pendulum will soon swing back, and that our ministers will return to the methods of the old school, but in the meantime, as we listen to the chiming of the Sabbath bells as they float out this morning on the tranquil air and summons us to the discourses which await us in the sanctuaries, we find ourselves confronted with the question, "What has become of hell?"

Our Southern contemporary is not alone in the sentiment of regret at the elimination from modern theology of the doctrine of fire and brimstone. Rev. George Wolfe Shinn, in an article in the North American Review, raises the same piquant question. He argues in this way:

"The conscience of men must be aroused, and the most effectual quickening of conscience is through the dread of the judgment to come. We may talk as we will about the evanescent nature of fear, and we may talk about its being an inferior motive, but in all other things in life it is appealed to. Take it out of life, and chaos comes in ordinary matters. Because it has been taken out of religion—out of the religion of our time—there has ben a weakening of the force of religion. If we had perfectly normal beings to deal with—and that is a modern way of saying, if we were all without sin—then might there be no reference to fear, but an appeal to everything high and holy within us. We have to do with beings who are sinful and who must be led up to the higher motives by the exercise of the power. What, then, has become of hell? It has not been obliterated. It cannot be obliterated. Retribution exists as an awful fact back of all figurative language. Men in our days have overlooked retribution in seeking to get rid of materialistic notions concerning hell. The time has come to recall the awful fact of retribution. But it must be done discreetly, and always with those exceptions in mind which greatly modify it."

It is noticeable that in both these quotations the admission is made that modern Christianity is weakening, and that the ultimate result will be its "overthrow." This is important, though the reasoning that the doctrine of hell is the central point or the corner stone of true religion is false. The central point is the doctrine of the Fatherhood of God, and the weakening has come as a result of the loss of knowledge of God, the Father. The declaration that God is "incomprehensible," was the mortal blow to the Christianity of Jesus, whose express mission was to declare and to make known the Father. Let theology return, not to the lake of brimstone, but to the bosom of the Father.

"NOT HUSBANDS ENOUGH."

Saints' Herald, Lamoni, Iowa.

It appears that Utah is unique in several ways. In the Salt Lake Tribune, for June 12, 1900, in a report of a conference of the Y. L. M. I. A., occurs the following:

"Miss Sarah Eddington and Mrs. Maria Y. Dougal made brief remarks to the young ladies, congratulating them upon the progress they have made and are making in their improvement work. Mrs. Dougal said that marriageable girls are so much more numerous than marriageable young men, that a good many of the girls must necessarily remain single, and so she adised them to fit themselves for the missionary field, saying she was confident that women could preach the Gospel as forcefully and as logically as their brothers."

For some time past there have been telegrams in various papers something like the following:

"A carload of girls, converted to "Mormonism," passed through Denver today en route to Utah. They were in charge of a Deacon and his wife. They came from Missouri, Illinois and other states."

Dispatches similar to this have come from various places. The Deseret News comments editorially on these reports, under the caption, "An Absurd Dispatch," and ridicules the idea of there being girls in car load lots sent to Utah. Among the reasons presented for pronouncing the news absurd, the News presents this:

"One fact ought to be known, as it would furnish a sufficient refutation of such stories as that wired from Denver. That is, there are hosts of marriageable girls and women in Utah who are single, and apparently have no opportunities of entering the matrimonial state. It is something that is greatly deplored by thoughtful people anxious for the general welfare. There is not a town or settlement in Utah without a large number of young women, capable of marriage, who seem to have no present chance to become wives and mothers, for which nature has designed them. There is a backwardness on the part of many men, young and old, to embark on the sea of matrimony. Whether it is for fear of the expense which accompanies family responsibilities in these extravagant times, or for other causes, is not explained, but the condition exists and it is one that gives reason for serious reflection."

From the foregoing quotations it seems that Utah is confronted with a condition that exists in very few, if any other, places. In this country the number of females has usually been slightly smaller than the number of males, except possibly immediately following the great wars. It will be interesting to watch the census returns to see what the true conditions are. The idea seems to be somewhat prevalent among our Utah religionists that there is an urgent need for husbands. Of course the girls must get married; and if there are not men to marry them, what next? The Salt Lake people (the men) have wonderfully broad ideas on matrimony, and they will probably solve the problem some way.

THE REDEMPTION OF ZION.

The Saints Are Marching On to Success and Victory — Tithe Paying Not a Question of Money, But of Principle.

DISCOURSE DELIVERED BY APOSTLE BRIGHAM YOUNG, AT SALT LAKE CITY, APRIL 6, 1900.

I take great pleasure in bearing testimony to the remarks that have been made by President Snow this morning. I am thankful to God and to our President for the testimony that he has given us. It arouses in my mind many reflections, brings before me the past history of this Church and foreshadows the future destiny of this people. God has been merciful to the Latter-day Saints, and if there are any men opposing us that have the idea that we do not pray for them, they are mistaken. We pray the Lord to soften the hearts of our enemies. We pray that they may be turned from their evil ways and not kick against the pricks, but seek to forsake the evil that is within them and to do good. They are, however, in the hands of God, as we are.

We are glad to know that this people have gained victory after victory. They have marched on, conquering and to conquer. In our youth, as stated by our President, when struggling against fearful odds, we came out greater, nobler, better soldiers of the cross than when we entered into this vortex of persecution; and now in our manhood, in our riper years, thank God that we have heard the voice of our leader saying that we are marching on to success and victory—to the time when men and nations will arise up and say, "Thou blessed people, that have fought the good fight, that have led the way and established righteousness in the land of our fathers." I expect to see this day. There is no power that can battle successfully against our Father and God. If we are His people, we are sure to win. If we are not His, how is it that we have been so successful from the beginning? and have through His power, in which we have trusted, grown to be seventy years old, instead of being a mere child in swaddling clothes? God has done it; He has given us these rights and blessings. I felt in my heart while the President was talking that I could prophesy to those who fight against us, Do your worst; do your best; try to accomplish all the evil that is in your hearts; but as true as God lives this kingdom will sweep on, this Church will progress, and the Kingdom of God will be as the stone cut out of the mountain without hands—it will crush all opposition. Now, that is not disloyal, because God will do it, not man.

I am not opposed to any man who seeks to do right. I am not opposed to any government that seeks to give liberty to the people and the privilege to exercise that free agency which God has given to all men. Every man and woman must have their agency. No man can take it from the sons and daughters of our Father.

It occurred to me this morning while sitting here that if I happened to be called upon to speak, I would read a part of the 29th chapter of Alma, in the Book of Mormon.

"O, that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people;

"Yea, I would declare unto every soul as with a voice of thunder, repentance, and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon all the face of the earth.

"But, behold, I am a man, and do sin in my wish; for I ought to be content with the things which the Lord hath allotted unto me.

"I ought not to harrow up in my desires, the firm decree of a just God, for I know that He granteth unto men according to their desire, whether it be unto death or unto life; yea, I know that he alloteth unto men according to their wills, whether they be unto salvation or unto destruction.

"Yea, and I know that good and evil have come before all men; for he that knoweth not good from evil is blameless; but he that knoweth good and evil, to him it is given according to his desires; whether he desireth good or evil, to him it is given according to his desires; whether he desireth good or evil, life or death, joy or remorse of conscience.

"Now, seeing that I know these things, why should I desire more than to perform the work to which I have been called?

"Why should I desire that I was an angel, that I could speak unto all the ends of the earth?

"For, behold, the Lord doth grant unto all nations, of their own nation and tongue, to teach His word; yea, in wisdom, all that he seeth fit that they should have; therefore we see that the Lord doth counsel in wisdom, according to that which is just and true."

The Lord is with His people, and I know it. We have learned to know good from evil. Three score years and ten shall be the days of man on earth. We have arrived at the full stature of a man; for we are three score years and ten this day, and if this people will arise in their manhood, as they have struggled to their feet in their childhood and youth, God will give them the strength of a man. They shall have the power to build up and inhabit, to sow and reap, and if the snows do not come in the mountains, God will send through the faith of the people, the pleasant rains to moisten the earth, that vegetation may spring forth and gladden the hearts of all. Now I learn a good many lessons myself from what I read to you, though I have not reflected so much, perhaps, as I will on the words of Alma.

I heard a man say in relation to tithing: "I don't want to pay my tithing, unless I can make a showing that will be a credit to me and really help to build up Zion. If I could put in $10,000, I would be glad to do it, but I have nothing. I could pay a little tithing, but the idea seems ridiculous for me to step forward and pay a dollar in tithing. It seems to me like I was making a mockery of this sacred principle." But I take the other view of this, and I said to him, "My friend, if you were a child and received five cents, I would caution you to remember the fact that you owed half a cent tithing, and when you had received another and another five cents, until they amounted to fifty cents, I would advise you to go and pay your tithing on that, not for the sake of the money, but for the sake of principle." If it were a question of money, where would have been the salvation of this people? When President Snow was speaking this morning I felt that the power of God was manifest in our preservation and that money had nothing to do with it. The everlasting power of our Father has brought this people to see this auspicious day. If every man and woman would follow the example of the widow and cast in their mites, they would be acting upon principle. The amount of money paid has nothing to do with it. It is the principle which God has commanded us to observe. This is the idea that we want to instill into the hearts of the people of this generation, especially at this time, when the servant of God has delivered unto you and me the message that the time has come when this revelation, given on the 8th day of July 1838, in Far West, Caldwell county, Missouri, must be observed. That revelation has now come to the front. It is as if God had inspired His servant to wirte a new revelation to the people, which must be observed, because it lies at the foundation of our prosperity in these mountains. Gen. Thomas L. Kane once said to me: "This land, on the backbone of the American continent, from Mexico to Canada, it seems to me, belongs to the 'Mormon' people. They led the way into the Rocky mountains, and occupied these valleys, and they ought to have the land." Well, there are not many people that think that, but I am of the same opinion as Gen. Kane. We ought to have this land. But in relation to our preservation upon this land, I have felt sometimes very insecure. Alma wished that he were an angel, that his voice could be heard by the whole world and that he could convert all the sons and daughters of Adam to the Gospel which he had received. I would that I had a hundred thousand dollars to pay in as tithing, not because it would make a good showing and I would be talked about, but for the very principle's sake. And some have the ambition to be spoken of in the midst of Israel. But I want to say to you that tithing is a principle that God has established for the training of men. It has been with us in our childhood and in our boyhood and in our young manhood, and apparently it has almost been a dead letter at times. But for the very principle's sake. But the revelation has come to us in our manhood, when we have reached a stage wherein we know God, and having received this knowledge and being of the full stature of a man, we can rise up as one man and obey this commandment, which has come from God through His authorized servant. I appeal to you on this point. Let every man and woman in this Church arise and do that which God has called upon them to do, and this land may be sanctified and be a land of safety unto us. I do not wish to utter a threat, but I do know this: every time we have disregarded and set at naught the commandments of Almighty God, we have paid for it. We must learn, if it must needs be, by the things we suffer. By and by the Saints will prove to all concerned that this principle of tithing is dear to them, and they will surely fulfill to the very letter what God has called upon them to do.

In a little time you will hear something like this: "Well, the 'Mormons' are moving again. They are leaving Utah, Nevada, Arizona, New Mexico, Old Mexico, Wyoming, Idaho and all these places wherever they are located, and they are having another exodus." Where are they going? Why, you will find out that it will be a pretty strong company going down to Jackson county, Missouri, to redeem and build up Zion, but the word will go forth that the "Mormons" are having another exodus. The people will say that we are going down to inhabit this land of Missouri, and "we are willing they should." Some that are afar off may howl, but the people mostly interested will be glad to see the "Mormons" return to that land and build it up. Some will say, "We have been upon that land and it has proved a land of death unto us." They will have suffered the full force of that desolating sickness which will cover the land, even in Jackson county, Missouri. But when our leader calls upon the Latter-day Saints that are worthy to move down there, the land will be prepared for the Latter-day Saints—not "Mormons." Those who go to Jackson county in that day will be Latter-day Saints. The "Mormons" will be left in Utah, with enough Latter-day Saints to control them.

I will tell you what is in my heart. We are preparing this day in our manhood for the most glorious epoch that has ever come to man upon the earth. If you do not feel in your hearts that this is the most glorious day that we ever witnessed on this earth, then you do not feel as I do. I feel that there is more of the spirit of God, more wisdom, more knowledge, more light, more intelligence and a better union among those that are Latter-day I bear you my testimony that the providences of God have been with this people, and the scenes that will come before us will be such that we will need all the

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JUNE 23, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	166	708	1	77	8	100	69	14		6	12	237			Chattanooga	Tennessee
Heber S. Olson	Virginia	41	1074	369	304	194	46	736	481	88	2	19	62	735	1	2	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	620	1	33	175	37	471	365	21	3	17	31	416			Centre	Kentucky
E. L. Pomeroy	East Tennessee	35	675	34	72	271	94	551	307	41		24	44	546		3	Charlotte	N. Carolina
W. D. Rencher	Georgia	37	1134	41	123	214	63	282	276	27	2	17	66	742		3	Bowersville	Georgia
A. C. Strong	North Alabama	34	954	432	101	207	11	455	421	32	2	23	83	693	3	2	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	35	943	1031	12	160	10	189	124	32	1	18	50	388	3	4	Valdosta	Georgia
John Reeve	Mid. Tennessee	32	816	45	125	246	20	1040	395	48	3	21	49	458			147 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	41	929	108	263	303	57	493	278	10	1	20	62	786	1	1	Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	34	971	50	63	432	39	383	160	7	1	16	41	732	10	6	Bennettsville	S. Carolina
G. M. Porter	Mississippi	12	256	193	12	60		60	10	5			13	129			Ackerman	Mississippi
W. W. MacKay	East Kentucky	27	660	18	516	200		611	569	40	2	28	48	382	2		Barboursville	Kentucky
W. O. Phelps	Louisiana	6	114	16	18	19	3	78	64	5	1	2	10	107			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	490	22	65	369	22	364	364	15		11	17	252		2	Lapine	Alabama
Don C. Benson	North Kentucky	18	504	8	110	63	50	705	623	8		7	31	306	1	14	413 W. Chestnut, Louisville	Kentucky
L. M. Nebeker	South Ohio	18	397	2231	179	54		1100	177	31	1	9	29	363			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	16	285	431	263	13		1169	111	30	1	6	15	196			41 Cheshire St., Cleveland	Ohio.

power and all the union we can get to stand and accomplish his work. Now is the accepted time to thrust in our sickles and reap that which has been sown among us and which is now ripe. It was sown in 1838; it is ripe today. That revelation is ripe and the fulfillment of it is ripe. We are now in our manhood, when we can receive and act upon it without question. God will bear us off victorious and we can smile like Him who sits in the heavens and laughs, for we are told that He shall have the wicked in derision, and this people will smile to see the fruitless efforts of those who would retard the progress of the work. They may have been successful sometimes in the past for a little season, but through it all they have seen us grow until we have now arrived to our full manhood. Thank God we see this day. God bless you and all who are interested in this work, is my humble prayer, in the name of Jesus. Amen.

Everyday Goodness.

Youth's Companion.

The stout man had jostled and fought his way through the crowd at the entrance to the Brooklyn bridge, and was scowling fiercely as he pushed out a big dent in his hat. Seated next to him in the bridge car was a man who had an office in the same building.

The stout man pointed to the battered hat and said, "I believe men—and women, too, for that matter—are no better than savages. It's every one for himself. There isn't a day passes but that I see something which convinces me civilization is only skin-deep."

"I'm afraid you see only one side of it," replied his neighbor. "There are lots of good things to be seen every day, too. Now, here is something that gives me a deal of happiness during the year." He pulled a small note-book from an inside pocket. Then he went on: "I used to feel as you do—that people are very selfish; but when I began to study them more closely, I saw so many pleasant things that I got in the habit of making notes of them, and so I carry this little book. Here's what I've jotted down today, for instance:

"On my way to the bridge this morning my hat blew off. I chased it, but before I reached it three other men were after it, and one of them caught it for me. Now, there was an entirely unselfish act on the part of men who were strangers to me; and you may see the same thing any windy day.

"As I was crossing City Hall park a woman in front of me dropped a glove without knowing it. Two boys made a dive for it and shouted, 'Lady, lady, you've dropped your glove!' Another act of kindness.

"Just as I reached Broadway a truckman's horse fell. The driver had hardly left his seat before the drivers of three other trucks stopped, got down, and began to help raise the horse. They did it because they saw a fellow-workman in trouble, and knew that they might need the same help at any time.

"On my way back to the office I passed a heavy, two-horse load of flour, stuck on the car track. I stopped a minute to look, and saw several men put their hands to the muddy wheels and push till the dray started. They had no selfish interest in that load of flour; they only wanted to help.

"These are little things, but I think they show something very different from savagery. Some days I see even more, and some things I see every day. The reason we don't notice them more is because they are so common. You watch when we get off the car now, and you'll see half a dozen of these men give the papers they have just glanced through to the newsboy at the foot of the stairs. They might easily throw them away, but they know the boys can sell them again and thereby make a few extra pennies."

And the stout man himself, when he reached the foot of the stairs, dropped a pace behind his neighbor, and hastily slipped his paper into the hands of a ragged newsboy.

Abstracts From Correspondence.

Bennettsville, S. C.

To The Southern Star.

Allow me space in your paper to give my testimony concerning the truthfulness of the Gospel. I have been a member of the church for five years, and can say that I feel to rejoice that I have had the privilege of embracing the plan established by our Savior. Having been brought up in the Methodist church, I was contented with its teachings until the time came when the Lord sent His servants in our midst to show us the true light. I was only too willing to accept the glad message, and the five years spent as a member of the Church of Jesus Christ of Latter-day Saints have been the happiest of my life. Although we do not gain the love of the world by becoming members of the true church, yet by obedience to divine will the Lord blesses us. The Lord is not slack concerning His promises and does care for His chosen people. Ever praying for the good work. Your sister in the Gospel,

Lizzie Fowler.

Concord Depot, Campbell Co., Va.

To the Editor Southern Star:

It is my desire to write a few lines in regard to the Mormon people. I have often heard them spoken evil about, but since hearing the Elders preach I believe them to be good people. For about twenty-five years I have been a member of the Baptist church, but last March discovered much error in their system of worship. Elders Lines and Ostler visited us and preached at our house. I never heard the Bible explained so clearly before. My husband being sick, desired them to administer to him, which they did. At that time he was not able to attend to his work, but by the blessings of God through the administrations of His holy servants, he is now able to work. While I am now a non-Mormon, yet I hope soon to be a Saint in very deed.

Mary A. Ryan.

Necessity is the last and strongest weapon.—Livy.

Mr. Spurgeon's Parable.

Mr. Spurgon once made a good parable. He said:

"There was a tyrant who summoned one of his subjects into his presence and ordered him to make a chain. The poor blacksmith—that was his occupation—had to go to work and forge the chain. When it was done, he brought it into the presence of the tyrant, and was ordered to take it away and make it twice the length. He brought it again to the tyrant, and again he was ordered to double it. Back he came when he had obeyed this order, and the tyrant looked at it, and then commanded his servants to bind the man hand and foot with the chain he had made and cast him into prison.

"That is what the devil does with men. He makes them forge their own chain, and then binds them hand and foot with it, and casts them into outer darkness." That is just what every sinner is doing—that is just what drunkards, gamblers, blasphemers are doing. But, thank God, we can tell them of a Deliverer. The Son of God has power to break every one of their fetters if they will only come to Him.

Releases and Appointments.

Releases.

J. W. Vance, Mississippi conference.
M. N. Fisher, Mississippi conference.
A. H. Kempton, North Alabama conference.
F. W. Karren, North Alabama conference.
E. W. Allen, Florida conference.
R. E. Butler, South Alabama conference.
Willis Call, South Carolina conference.
M. M. Norman, South Carolina conference.

Transfers.

Thos. East, from South Carolina to North Alabama conference.

THE DEAD.

Henry W., infant son of Brother and Sister Henry W. Rucker, died June 17, 1900.

The parents of the little one which has been called away have ever been untiring workers in the cause of truth. We trust God will bless them and comfort them; that peace will abound in their hearts.

Ours the seedtime. God alone
Beholds the seed of what is sown;
Beyond our vision, weak and dim,
The harvest-time is hid with Him.
—J. G. Whittier.

On Folly's lips eternal tatlings dwell;
Wisdom speaks little, but that little well.
—Bishop.

A vile conceit in pompous words expressed,
Is like a clown in royal purple dressed.
—Pope.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JULY 21, 1900. NO. 84.

"THE VERY PLACE."

The following, taken from the History of Utah, written by the gifted poet and author—Bishop O. F. Whitney—beautifully expresses the entranced vision of the pioneers as they gazed upon the Great Salt Lake Valley—then desolate and uninhabited; and the impressions of the mind that great and good man, Brigham Young, as he reclined in Apostle Woodruff's carriage, and viewed the vast area of country which lay before him, on that memorable Pioneer Day in 1847. —Ed.

Silence and desolation reign. A silence unbroken, save by the cricket's ceaseless chirp, the roar of the mountain torrent, or the whir and twitter of the passing bird. A desolation of centuries, where earth seems heaven-forsaken, where hermit Nature, watching, waiting, weeps and worships God amid eternal solitudes.

A voice breaks the stillness. It is the voice of Brigham Young. Pale and wasted from his recent illness, and still reclining wearily in the light vehicle which has borne him through the mountains. the pioneer chieftain sweeps with a prescient glance the gorgeous panorama spread out before him—the contrasted splendors of mountain, valley, lake and stream, glorious and glittering in the summer's sunlight. Far over and beyond all these extends that inspired gaze. It sees not merely the present, but the future; not only that which is, but that which is to be, when from these barren sands shall rise, as rose proud Venice from the sea, a city fair as Adriatic's island queen, and no less wealthy, famed and powerful. It sees the burning plains to blooming gardens turn; the desert change to an oasis; the sterile valley, the reproach of Nature, which naught before had borne, teeming with varied life and yielding rich fruits and rare flowers for the sustenance and delight of man. An inanimate Sarah, a barren Rachel, transformed by the touch of God to a joyful mother of children. The curse of centuries is lifted, the fetters of ages are stricken off, and the redeemed earth, like a freed captive, looks up to heaven and smiles. Cities, towns and hamlets multiply; farms, fields, orchards and vineyards fill all the land. Egypt, the wilderness are past; another Canaan appears; and here a Moses who shall smite the rock, a Joshua to sit in judgment and divide to Israel his inheritance.

Still he gazed on. Still rolled before that enraptured sight, in waves of prophetic imagery, the sunlit panorama of the future. Saw he no cloud? Yes, one. He thought upon the oppressor and he frowned, for he was human, and he remembered the past; upon the Master and His mission of mercy, and a softened look played upon the wan and wasted features. Yes, he too could forgive, as he hoped with all men to be forgiven. If the Gentile came he should be welcome, blessing should be given for cursing, and the olive branch, and not the sword, would Ephriam extend to Japheth. But he must come peaceably, give friendship for friendship, and honor the laws of the commonwealth. No stirrers-up of strife, no mobocracy would be tolerated. Japheth, if he desired it, should indeed "dwell in the tents of Shem," but he must dwell there in peace and in propriety, or his room would be preferable to his company.

Is it all fancy? Did no such thoughts sweep through the mind of the Mormon leader that day—one who believed himself, as tens of thousands believed him, a divinely appointed law-giver, a Moses indeed to another and veritable Israel? Did no such sentiments swell his breast, as he surveyed for the first time the land, the desert land, which his directing genius and his people's united industry were destined to redeem and render immortal? Perhaps we shall see as we proceed.

"The very place." Such were his simple words, but they were words that spoke volumes. Says Wilford Woodruff, who, with Heber C. Kimball, Lorenzo D. Young and others, had remained behind with the President, and now stood with him upon the narrow plateau near the mouth of Emigration Canyon: "We gazed in wonder and admiration upon the vast valley before us, with the waters of the Great Salt Lake glistening in the sun, mountains towering to the skies, and streams of pure water running through the beautiful valley. It was the grandest view we had ever seen till this moment. Pleasant thoughts ran through our minds at the prospect that not many years hence the house of God would be established in the mountains and exalted above the hills, while the valleys would be converted into orchards, vineyards and fruitful fields, cities erected to the name of the Lord, and the standard of Zion unfurled for the gathering of the nations. President Young expressed his entire satisfaction at the appearance of the valley as a resting place for the Saints, and felt amply repaid for his journey. While lying upon his bed in my carriage, gazing upon the scene before us, many things of the future, concerning the valley, were shown to him in vision."

Some of the pioneers, however, weary and worn by their long pilgrimage, were far from enchanted at the prospect of remaining in such a desolate place. Their hearts sank within them at the announcement of their leader, that this was the very spot—a spot which he claimed to have previously seen in a vision, as held in reserve by the Almighty for His people. Said Harriet Young: "Weak and weary as I am, I would rather go a thousand miles farther than remain in such a forsaken place as this." Ellen Kimball, her sister pioneer, felt likewise. Clara D. Young was the only one of the three who felt at all satisfied with the situation. Said she in later years: "It did not look so dreary to me as it did to the other ladies. They were terribly disappointed because there were no trees. My poor mother was almost heartbroken. I don't remember a tree that could be called a tree." Lorenzo D. Young says there was a scrub-oak or a cottonwood here and there, but that the general outlook was dreary and disheartening. And thus were opinions and expressions divided. All in all, it is evident, from the concensus of their views, which might be multiplied *ad libitum*, that beyond the scenic glory of Salt Lake Valley, which still remains unrivalled, its inviting features at that time were more visible to the eye of faith than to the natural vision.

Continuing, Apostle Woodruff says: "After gazing awhile upon this scenery, we moved four miles across the tableland into the valley, to the encampment of our brethren, who had arrived two days before us. They had pitched upon the banks of two small streams of pure

water, and had commenced plowing. On our arrival they had already broken five acres of land, and had begun planting potatoes in the Valley of the Great Salt Lake."

* * * * *

Not many seasons elapsed, after the pioneer year 1847, before the main city of the Saints, which served as a model for scores of others, with its wide and regular streets flanked with shade trees, neat and substantial dwellings embowered in groves and gardens, crystal streams fresh from the towering snow-crowned hills, flowing down both sides of its charming and healthful thoroughfares, presented the appearance, especially in summer, when orchards were all abloom, of one vast, variegated bouquet, radiant with beauty and redolent of mingled perfumes. The transformation from sage-brush and sunflower was truly wonderful, and the fair and peaceful city, as peaceful as it was fair, was a perpetual delight, not only to its builders and inhabitants, but likewise to the stranger guest, the weary traveler and passing pilgrim from abroad.

(History of Utah, Vol. 1, Chap. 18.)

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from Page 259.)

FAITH—Now that we have discovered from the inspired testimony of the sacred writers of the Holy Bible the several principles and ordinances of the Gospel of Jesus Christ, let us not weary in well doing, but rather let us diligently pursue our investigation with an earnest, soul's sincere desire to become better acquainted with God and His laws, that we might more fully discern the worth, beauty and excellence of these simple constituent rules of the Gospel. It is God's greatest gift we would obtain, and inasmuch as "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (II. Tim. iii.:16, 17); it shall be our sole aim and object to give the pure and unadulterated teachings of the sacred word.

Peter has given us some important counsel and instruction which it would be well for us to keep in mind and not forget in our search of the Scriptures, for we shall find that it will greatly aid and benefit us, and guard us against the fatal mistakes many make who apply private interpretation and spiritualization to the word of God. The admonition of the faithful Apostle is as follows: "We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts: Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost." (II. Peter i.:19-21.)

With this beneficial and timely instruction as a compass and guide, we will endeavor, by the help of the Lord, to prove the principles of eternal life simple and plain. Of course it will be readily seen by all concerned that our elucidation of the subject is very brief, purely scriptural, without lengthly dessertation, or exegesis; for we feel that the Scriptures are, in general, self-explanatory, requiring little or no elaboration or comment other than a citation to the Scripture and the passages quoted in full. In our treatise of the principles and ordinances, we invariably named them in the following order: first, Faith; second, Repentance; third, Baptism; and fourth, the Gift of the Holy Ghost, because we believed that this was their proper and perfect rank in the Gospel, and the Lord had so arranged them in the Scriptures.

To deal with these principles according to the order given, we have first, Faith, and we shall now proceed to see what the Scriptures sayeth concerning the same. Paul has given us a definition of faith in the following passage: "Now faith is the substance of things hoped for, the evidence of things not seen." (Heb. xi.:1.) From this we learn that faith is the assurance or belief in the mind of man of the existence of things which the eye has never beheld. While we define faith as a belief, strictly speaking it is more than a mere intellectual impression of the mind. Peter, speaking of the power of God through faith, says: "Receiving the end of your faith, even the salvation of your souls." (I. Peter i.:9.) Thus, if the end of one's faith be the salvation of their soul, faith constitutes the whole, and is therefore greater than the part—a mere belief. We may say that belief is the avenue; faith the public broadway; belief the germ of the plant, and faith the full-grown tree. From the faint and scant impressions of belief, properly directed and cultivated, grows the true, the living, the profitable and operative faith. Belief is the nucleus of faith, its first incipiency, its ground work and foundation. Belief is the inclination to do good, faith the very act of doing good; therefore, faith is the outgrowth or product of belief, and as such claims a prominent and important place in the Gospel structure.

We mention faith as a belief because the sacred historians have applied these terms as synonomous expressions, and this, we believe, grants us the license to treat of them on this wise, when dealing with Biblical teachings; therefore, with this understanding, we will use the terms faith and belief even as the holy men of old have. Perhaps it would be well to substantiate the assertion that faith and belief are placed on equal and like terms, and used to mean one and the self-same thing, by the inspired writers of the Bible. In the fourth chapter of the Roman letter, and ninth verse, we read "*Faith* was reckoned to Abraham for righteousness," and in the third verse of the same chapter we are given to understand that "Abraham *believed* God, and it was counted unto him for righteousness." Here, then, is one of the many striking examples in Holy Writ that at once go to prove that these expressions, faith and belief, were used synonymously, and to the same intent and purpose, by the Prophets of old.

It is by faith that we move upon the face of the earth; that we walk, talk, live and act. Some men have great faith in the laws of hygiene, and hence by obedience to those laws they secure physical health and happiness. Others have faith in the laws of intellectual development, and by study, research, investigation and application, they become mental giants—the great thinkers and mighty rulers of the earth. But in all their advancement and progression they realize and know that the secret of their success is the proper application of the means at hand, or, in other words, a strict observance and compliance to the rules and regulations governing the coveted prize—development. "There is no royal road to success," no glittering, shining, easy pathway to the goal of advanced intelligence. It is faith in the mind of man which prompts and urges him forward, it is a mighty stimulus to action, the motive power of operation. "We walk by faith, not by sight." (II. Cor. v.:7.)

Faith, then, we say, is a principle of power. Thus: we believe firmly and intelligently that we can accomplish a certain work, and with this impression we set to with a determined will, and perform the act. You remember that Jesus invariably said unto those whom He had healed, blessed and comforted, "Thy faith hath made thee whole." "As your faith is, so shall it be unto you." "Great is thy faith." He desired that the people should believe on Him; that He was indeed the Son of God, and that He had come to earth to redeem them from the grave, and loosen them from the entanglements of sin.

Our Lord plainly taught that faith was a principle of power, for He said, "If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you." (Matt. 17:20.) "Faith as a grain of mustard seed"—quality and not quantity is here meant. A grain of mustard seed, although a tiny speck, is a perfect plant in embryo, capable of bringing forth, under proper conditions, thirty, sixty, and a hundredfold increase—sending its branches far up into the heavens, that the fowls of the air may rest therein. The grain of mustard seed has faith to fulfill the measure of its creation, and produce a mighty increase, and this is the kind and quality of faith the Lord desired we should possess. Time would fail to tell all the wonderful manifestations of power wrought out by and through the gift of faith. How Elijah closed the heavens (I Kings 17, James 5:16-17), how the sun and moon obeyed Joshua (Joshua 10), how Samson smote the massive pillars of stone and the great temple fell a heap of ruins (Judges 16), how the holy men of God, "through faith, subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions; quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens." (Heb. 11:33-34.)

When we begin to meditate upon this principle of power—faith—and ponder upon its excellence and worth, our minds begin to enlarge, our thoughts to expand, until we realize the magnitude and far-reaching properties of the Gospel plan, as never before. The principle of faith is a grand and glorious one, and the mortal mind has never yet exhausted the subject. It is a gift of God, and by cultivation and righteous application it will enable the mind of man to discern the glories of the kingdom of our God, the loving kindness of our blessed Savior, and the beauty, harmony and consistency of all the commands of the Father.

Faith, then, is the assurance of things hoped for, the evidence of things not seen. Noah felt assured that God would visit the earth with a flood, and this assurance led to obedience, insomuch that he prepared the ark as God had commanded him, and saved the members of his own household. Abraham felt assured that the Lord was able to restore his son Isaac to life again, and therefore he was willing to slay the boy in whom the promise of posterity and increase had been given. Likewise Daniel felt assured that God was able to close the mouths of the ravening lions; the Hebrew children that He was able to quench the violence of fire and release them from the burning furnace. This assurance of the power and might of God enables us to place implicit

trust in His promises, and confidence in His holy laws. It becomes self-evident, then, that faith is the foundation principle of all revealed truths.

Our faith, our hope, our trust must ever be in God, who is mighty to save, anxious to bless, willing to impart, and ready to assist all who come unto Him in spirit and in truth. We must strive to understand and know the characteristics and attributes of our Father, whom we should adore, worship and obey. For "this is life eternal that they may *know* Thee the only God, and Jesus Christ, whom Thou hast sent." (John xvii.:3.) It is "life eternal" to know God, and we shall find from the revelations He has given us that He is a God of infinite love, compassionate mercy, knowledge, faith, justice, judgment and truth. The Scriptures bear testimony that the Lord is no respector of persons, that He is an unchangeable God, the same yesterday, today and forever. Accompanying the assurance that He possesses these divine attributes and holy characteristics, comes the belief and faith that all His promises will be fulfilled to the very letter. Without a knowledge that God is loving, kind, just and true, we can never exercise faith in Him for life and salvation.

Having searched the Scriptures thus far, our analysis being exceedingly brief for want of space, let us now consider a few passages which explain in whom we should have faith. Paul, the great Apostle to the Gentiles, says: "That your faith should not stand in the wisdom of men, but in the power of God." (I. Cor. ii.:5.) Of course our faith must be in the power of God, for it is by the power of God that we will be saved, redeemed, exalted and glorified. "Without faith it is impossible to please Him; for he that cometh to God must believe that He is and that He is a rewarder of them that diligently seek Him." (Heb. xi.:6.) Then we can readily see that we must have faith in God. It was the anxious desire of the righteous seers of old to possess a testimony that they might know that their course in life was pleasing unto God. This testimony could only be obtained by placing implicit faith in the Lord, for "without faith it is impossible to please Him." Again, Peter in his epistle, speaking of the glory of Christ, and the power of God, says, "That your faith and hope might be in God." (I. Peter i.:21.)

Some will declare, "Repent and then believe," but to whom shall we repent if we have no belief? How can we repent of sins committed if we have no faith that the Lord is ready to forgive us our sins, and cleanse us from all unrighteousness? We must first believe, and with such an earnest faith as leads to repentance and every other good work. It was not until the seeds of faith were sown (by the preaching of the word and the manifestations of the spirit) in the hearts of those Jews on the day of Pentecost that they cried aloud, "Men and brethren, what shall we do?" (Acts ii.:37.) Here is an example of the fulfillment of Paul's words to the Roman's, "Faith cometh by hearing and hearing by the word of God." (Rom. x.:17.) Faith in the mission and work of the Messiah came unto the unbelieving Jews by hearing the word of God preached and made plain, by the faithful Apostles of the Lord Jesus. Faith in God cometh by hearing the word of God We must first believe, for the divine injunction has gone forth, "Whosoever shall call upon the name of the Lord shall be saved. How, then, shall they call on Him in whom they have not believed?" (Rom. x.:13, 14.) Here is the question, "How, then, shall they call on Him in whom they have not believed?" How can they call upon Him, or worship, or obey Him, without they first believe that He is, and that He is a rewarder of them that diligently seek him?

We are commanded to "draw nigh unto God" (James iv.:8), and Paul tells us to "draw near with a true heart in full assurance of faith." (Heb. x.:22.) This then is the first principle of salvation, and in order to put ourselves in harmony with God and His laws, He requires that we shall first exercise faith in Him; that we shall believe with our hearts, and manifest by our acts that our faith is living, active, and operative. Faith is the foundation stone of the Gospel superstructure. It naturally enough wins for itself first place in the plan of salvation from the very order of things, and now, that we have briefly touched upon this first principle leading up to God's greatest gift, we will pursue our investigation of the second in our next issue. "I love them, them that love me, and those who seek me early shall find rest." Seek the Lord in faith, nothing wavering. Call upon Him in mighty prayer. Petition Him to bestow upon you the gift of faith, for all the principles of the Gospel are gifts and free-will offerings from God. You know that our Savior hath said, "Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matt. v.:48.) The pathway to perfection and holiness is obedience and consecration to duty. Faith is a principle of the Gospel, and before we can attain to higher glories and eternal rewards we must mount the ladder of Truth round by round, commencing at the foot, by placing faith in God, and then ascending after the order of principles revealed. "And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear" (I. Peter i.:17), "that ye may be blameless in the day of our Lord Jesus Christ." (I. Cor. i.:9.)

(To be Continued.)

Popular Misquotations.

From the Pall Ball Gazette.

Unlike certain correspondents, I shall not only point out the most familiar misquotations, but give the correct version immediately after:

"The tongue is an unruly member"—"But the tongue can no man tame; it is an unruly evil." (James iii., 8.)

"Charity covereth a multitude of sins"—"Charity shall cover the multitude of sins." (I Peter iv., 8. Rev. Vers., "Love covereth a multitude of sins.")

"A little knowledge is a dangerous thing"—"A little learning is a dangerous thing." (Pope, "Essay on Criticism.")

"Speed the parting guest"—"Speed the going guest." (Pope, Satire II.)

"A man convinced against his will will hold the same opinion still"—"He that complies against his will is of his own opinion still." (Butler, "Hudibras," Part III.)

"Make assurance doubly sure"—"Make assurance double sure." "(Macbeth," Act IV, Sc. 1.)

"Benedict the marieid man" should be "Benedick the married man." ("Much Ado About Nothing.")

"Falleth as the gentle dew"—"Dropneth as the gentle rain." ("Merchant of Venice, Act IV, Sc. 1.)

"The man that hath no music in his soul"—"The man that hath no music in himself." (Ibid., Act V., Sc. 1.)

"Falls like Lucifer, never to rise again"—"Falls like Lucifer, never to hope again." ("Henry VII.," Act III, Sc. 2.)

"Thick as autumn leaves in Vallombrosa"—"Thick as autumnal leaves that strew the brooks in Vallombrosa." (Milton, "Paradise Lost," Book I.)

"Fresh fields and pastures new"—"Fresh woods and pastures new." Milton, "Lycidas.")

"'Twas ever thus from childhood's hour"—"Oh, ever thus, from childhood's hour." (Moore, "Lalla Rookh;" "Fire Worshippers.")

"By small degrees and beautifully less"—"Fine by degrees and beautifully less." (Matthew Prior, "Henry and Emma.")

"A wet sheet and a flowing sail"—"A wet sheet and a flowing sea." (Cunningham.)

"When Greek meets Greek, then comes the tug of war"—"When Greeks joined Greeks, then was the tug of war." (Nathaniel Lee.)

"Praise from Sir Hubert Stanley is praise indeed"—"Approbation from Sir Hubert Stanley is praise indeed." (T. Moran, "A Cure for the Heartache.")

"The even tenor of their way"—"The noiseless tenor of their way." (Gray's "Elegy.")

Poor Gray suffers also in this year's Academy. Picture 339 reads "And all the air a solemn silence holds," instead of "And all the air a solemn stillness holds."

An Old Boer Bible.

Perhaps the only copy of the Boer Bible in the country is in the possession of Peter M. Campbell, of Denver. The Bible is in the Dutch language, and was published in the Netherlands, as is announced in the preface, in 1619. Mr. Campbell, who is the son of Sir Duncan Campbell, of Scotland, came into possession of the volume some eighteen years ago, at the time of the first Boer war. He was acting as a newspaper correspondent at the time, and remained in the Transvaal for five years.

During his residence there he bought the book from a minister of the Gospel named Hoxmeyre, who gave the following account of its history:

The book was for a long period of years in the Jubert, or Joubert, family, of which the late Gen. Joubert was a noted member. It was brought to Cape Town by the first band of Dutch emigrants, and was the second book ever taken to South Africa. The book itself, aside from its history, is interesting as a specimen of bookmaking. It is a huge volume, about 12 inches wide, 18 inches long and 7 inches thick, and weighs thirty pounds or more. It is bound in calf, and the backs are boards half an inch thick and bevelled at the edges. The corners are bound with heavy brass pieces in front and at the back. It is held closed by two massive brass clasps.

In typography the volume, though nearly three hundred years old, is excellent. There are ornamental letters at the beginning of each book and ornate tail pieces.

One of the queer customs of former times—that of representing biblical characters clad in the fashion of the time the book was printed—is shown in several striking instances.

In the illumined letter at the beginning of Genesis, Adam and Eve are represented surrounded by animals—lions, elephants, chickens and ducks. Adam is wearing a long mustache and Vandyke beard, such as were in fashion among courtiers of the seventeenth century. A tree in the same picture is represented with a large branch sawed off.

"Love thinketh no evil," imputes no motive, sees the bright side, puts the best construction on every action.—Henry Drummond.

Youth fades; love droops; the leaves of friendship fall:
A mother's secret hope outlives them all.
—Holmes.

LATTER DAY SAINTS'
SOUTHERN STAR

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SATURDAY, JULY 21, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

RELEASES AND APPOINTMENTS.

Releases.

George W. Skidmore, Florida Conference.

George L. Mortensen, South Carolina Conference.

E. L. Pomeroy, East Tennessee Conference.

Transfers.

Ralph Cutler, from South Ohio Conference to office.

A. C. Clayton, from Virginia Conference to office.

A. T. Jones, from Mississippi to Kentucky Conference.

When goods are ordered from the office and are not at the postoffice Elders should also call upon the express company. Please note this fact and avoid delay in obtaining articles ordered.

The man that makes a character, makes foes.—Young.

HONOR THE PIONEERS.

The 24th of July marks a notable, eventful day in the history of the Latter-day Saints, and more particularly in the settlement of the present state of Utah. Ever since the organization of the Church of Jesus Christ of Latter-day Saints, in the Empire state—New York—on the 6th of April, 1830, its advocates and adherents have been fiercely persecuted, violently opposed, wickedly abused, and maliciously reviled, because of their religious convictions, and devotedness to God and His holy laws. They had settled in the state, where the seemingly new faith received its incipiency (New York), and many honest souls flocked around the standard of Truth, lifted as an ensign to the nations. (We say "seemingly new faith," because many look upon it and treat it as such, but upon closer investigation and study it is found to be nothing more nor less than the genuine, good "old-time religion.") A prophet being, as Jesus says, not without honor, save in his own household and among his own friends, it could not be otherwise than that the people called Latter-day Saints, and their faithful prophet Joseph Smith, should receive the same kind of treatment as our Lord when He "was come into His own country." Witness the altogether un-Christian and unholy reception given to the Savior on that occasion. The people murmured, became exceeding angry, insomuch that He was contemned by His own countrymen, and they were offended in Him, and said, "Is not this the carpenter's son? Is not His mother called Mary? and His brethren, James, and Joseph, and Simon, and Judas? and His sisters, are they not all with us? Whence, then, hath this man all these things?" (Matt, xiv.:54-58.) We must agree and admit that such a welcome home was anything but cordial, inviting, or enticing, and we are not at all surprised or amazed when we find Him departing from these ungrateful people, because of their unbelief, stiffneckedness, and obdurate natures. So it was with the prophet, Joseph Smith, and the Latter-day Saints, they found the people "at home," so to speak, very bitter, malignant, and scornful, and they were on this account forced to journey westward to the state of Ohio, at that time in the frontier region.

Here they endeavored to be at peace with their neighbors, to worship God in spirit and in truth, and serve Him with all the energies of the soul, and the faculties of the being. Their missionaries were not dormant or idle, but they vigorously and diligently carried the word of salvation to many of the sons of men, and succeeded in organizing branches in the United States and Canada. But falsehood was on the wing, misrepresentation was afloat; and religious bigots, full of vileness and contempt, with a foul mouth of slander and a forked tongue of envy, stirred up the people to anger and hatred toward them, and they were once more forced to flee from their homes and lands, while their houses were burned and their fields of grain laid waste. Neither daunted or discouraged, they wended their weary way into Illinois, and settled in the bend of the Mississippi river, the spot where they pitched their tents being considered very unhealthy, "a fit abiding place for malarial diseases." A commonwealth was here commenced and the city was christened Nauvoo, signifying beauty and rest.

It was not destined that these faithful pilgrims should tarry long in this city they had erected with their own hands, by the help of the Lord. They had journeyed now over almost one-half the breadth of the continent, and many of the residents of Nauvoo had been converted to the faith of the Saints in European nations, and had crossed the broad Atlantic to join the body of the Church in Nauvoo and mingle with their American brethren. The city grew, its citizens multiplied, a charter was granted, and the work progressed and prospered all along the line. Notwithstanding the fact that the people increased and their numbers grew, we find that they were being harassed, tormented, insulted and plagued by their enemies. They were well versed in the truthfulness of Paul's instruction to Timothy, "And all that will live Godly in Christ Jesus shall suffer persecution" (II. Tim. iii.:12), for they had experienced naught but persecution from the day of their conversion to and connection with that despised sect, erroneously known as Mormons.

The storm clouds of violence had been gathering thick around them, and on the ill-fated 27th, of June, 1844, the awful tempest of devilish hate, which had visited them so often before, burst forth in terrific fury, and the faithful prophet, Joseph, together with his beloved brother, Hyrum, were cruelly martyred, while Apostle John Taylor was savagely wounded, by a masked mob, whose blackened faces reflected the color of their wicked hearts. Their prophet and patriarch slain, the feelings of those who looked upon them as emissaries sent of God can better be felt than expressed, for the condition of the minds of the people, at this special period, beggars all description. It was only a few months later when the Saints were expelled from Illinois, and forced at the point of the bayonet to abandon Nauvoo, the beautiful city of their workmanship. It was in the cold, dreary month of February, 1846, that they, with tear-dimmed eyes and saddened hearts, left their homes, their habitations, their beautiful temple, and lovely city, to face the wild desert, and brave the savage Indian's haunt. Crossing the Mississippi river, which at that time was frozen, they pursued their course in the direction of the Missouri—the ground being covered with snow, the weather cold, damp and dismal. Many of their number died for want of the necessary comforts of life, and today their mounds rise up as signals to the nation, and tokens unto the world.

Having spent the winter of 1846 at Garden Grove, Pisgah and Winter Quarters, in the spring of the following year the Saints began to prepare for that great exodus of 1,000 miles across the dreary plains. One would naturally suppose that a people having undergone the severe trials these worthies had, would shrink from the journey which now lay before them, and faint by the wayside in despair and utter discouragement. But no, they knew in whom they believed and trusted—the God of Abraham, Isaac and Jacob—that He was a God of the friendless, and a Father unto His faithful children. They had learned to sing with a consciousness and vigor that good, inspiring hymn:

"We doubt not the Lord, nor His goodness;
We've proved Him in days that are past;
The wicked who fight against Zion
Will surely be smitten at last."

And so they lifted their heads, believing that God was at the helm of the Ship of Zion, and no matter how fierce the storms, how trying the tempest, He would guide them safely through.

Twelve companies of twelve were selected to pioneer the way, and among this

chosen band were three brave, noble women. Three heroines were they, faithful and true to the Master's cause, willing to bear His cross, and suffer for His holy name's sake. Like the faithful three who followed Jesus through Galilee, ministering unto His wants, who were last at the cross, and first at the tomb; so these gentle mothers in Israel were devoted and true to the same good Master. Ah! who can doubt the success of a people who had been true to God, loyal to their country, and loving to their fellow-man! God had said, "I will never leave thee, I will never forsake thee." True their path was not strewn with roses, neither was their course paved with beautiful gems. No, they had not the luxuries of life, or the comforts of cushioned seats. Theirs was a thorny path, a rugged way, a rocky incline. For six hundred miles they constructed an entirely new route, traveling the remainder of the journey aided by a trapper's trail. It was on July 24th, 1847, that they entered Salt Lake Valley, the place which the Lord had shown in vision to Brigham Young as the resting place of the Saints.

Oh, the goodness of our God in delivering His children from the hands of their enemies and establishing them in the tops of the mountains! These noble, valiant pioneers had marked the path, and by the help of God had led the way, so that the Saints might come to where the bold mountains rise as a refuge, and there find a haven of rest. Their pathway was often moistened with tears, but they struggled on for God and the right. They had not forsaken the United States or the Constitution, but the United States had forsaken them in the very hour of need, when persecution drove them from their homes. When they arrived in the Salt Lake Valley "Old Glory" was floated to the breeze the Declaration of Independence was read, and the Constitution revered, its statutes kept sacred and inviolate. Honor the pioneers, who made the desert to blossom as the lovely rose garden. Yes! we will honor, love, respect and praise them. These worthy sires made it possible that the people of God might worship the Lord free and unrestrained, granting unto all the same right and privilege they had endured so much to sustain. Upon the foundation stones which they hewed out and cemented in the commonwealth, has been built a superstructure which reflects honor to their names; for Utah now shines in the galaxy of states with a brilliancy to dazzle her sisters older and longer established than she. Of the pioneers but few remain in mortality—the major portion have passed through the valley of death, and now rest 'neath the shade of Paradise, from whence they shall arise in the morning of the first resurrection to glory, honor and life eternal. Those living in the flesh see day by day the wonderful products of their early labors, and we cannot be engaged in a better or nobler work than in honoring the pioneers. We feel to breathe for all these valiant sires a hearty, fervent "God bless you." Fifty-three years have passed since they entered their mountain retreat in the Rockies of the far west. Let each succeeding generation rise up and call them blessed.

To Elders who are about to return home, or who shall return in the future, we direct these few lines. Every Elder should know that it takes money to purchase their railroad tickets, to return them home, and they should understand also that it is necessary to have money on deposit before we can get those tickets.

Elders when notified of their release are given sufficient time to enable them to write home and have money placed to their credit here in the office.

Then, again, some of the brethren write in one day, telling us where to send their tickets, and if they are not there on the following day, whether it be 100 or 500 miles away from Chattanooga, they at once send in a long telegram, which only adds expense. We try our best to be patient, and do all in our power to aid the Elders, but there are certain rules laid down which must be kept. One of them is as follows: We cannot advance money to purchase tickets for Elders returning home, when they have none on deposit.

Hereafter we must have ten days' notice where to send tickets, and will have it whether it cause inconvenience or not.

GLEANINGS.

Elders Duffin and Cook, a short time ago, arrived in the Meadow neighborhood, a thriving little spot in Johnston county, N. C., and at once visited the school directors with a desire of obtaining their permission to use the school house. Their wishes were kindly granted, and news of "Mormons are going to preach" soon spread among the people. When services commenced a well filled house of eager and attentive people were present. When the brethren had explained some of the Gospel principles and were about to dismiss, one of the most prominent ministers of that section arose, advocating mob violence. In a very ungentlemanly manner he vilified and slandered them and the cause they represent; referring to false histories and magazines for his proof. After he had sung his little song (the same arguments having been used as all false teachers harp upon) he sat down. The reverend gentleman was then informed by the brethren that he had not spoken the truth about the people of God, and his arguments would not stand the test. Like the Scribes, Pharisees and hypocrits of old, he demanded a sign of the Elders, and wanted them to drink a vial of poison. After proving to him from the word of Christ that "an evil and adulterous generation seeketh after a sign," he left the building. The attack upon the brethren made friends for them, while it injured the minister who was so willing to persecute his fellow-men.

Three other meetings were held and a very large audience attended each time. The choir freely gave their services and furnished fine music, which was much appreciated.

The meetings held were the means of doing much good. It seems strange that so-called ministers will not soon realize that they only damage themselves when they give way to their false utterances and think to overthrow righteousness.

But the blessed of God are promised persecution, as is written in Matthew 5:11: "Blessed are ye, when men shall revile you and persecute you, and shall say all manner of evil against you falsely, for my sake."

The latest census of Utah, it is estimated, will show over 4,000,000 sheep for that state. Perhaps this explains why the west is called wild and "wooly."

Deseret News.

Dr. Greggs says "the Presbyterian church needs a new and simple creed." If he were to recognize his denomination's creed in Utah he might substitute "Christian" for "simple," as here its "confession of faith" is substantially "anything to beat the 'Mormons.'"

Elder E. L. Pomeroy, who has ably presided over the East Tennessee Conference since last February, paid the office brethren a visit last Tuesday. He expects to reach his home in Arizona to enjoy the 24th of July celebration, to be given in honor of the noble pioneers who made the western lands to blossom as the rose. J. Spencer Worsley has been chosen to succeed Brother Pomeroy and lead the good work in "Old East Tennessee." We congratulate Elder Worsley upon his appointment, and look for a continuation of good reports from that section of the Lord's vineyard.

Why so Many Fail.

President James Rea, of the New York Commercial Teachers' Association, tells in Success for July why many persons fail to obtain and hold good positions:

"Many young men fail to achieve success because they lack the power or inclination to do hard work. The head of one of our large department stores, in addressing a body of teachers, said: 'No man in the practical world of today can hope to get on if he shirks his work. I ask you to use all your power and influence to instill in the minds of those you teach the truth that a man owes work to the world, while the world does not owe him anything.' An expert accountant of many years' practice said: 'The best man I ever had in my employ was a plodder.' The writer, in his experience as a teacher, coming into contact with many thousand young men, has rarely, if ever, found a student who did not possess sufficient ability to make a successful start in life if he was thoroughly imbued with the precept—'Keeping everlastingly at it brings success.' Many young men fail to render valuable service, through lack of ability to do accurate, systematic work. The business community demands well-trained minds, capable of grasping details and carrying out instructions in a correct and orderly manner. The young man who possesses this faculty is a rarity, and never need be without profitable employment.

"Above all else, the young man who would succeed must be honest and temperate. He must be what he would appear. There is a premium upon those who possess sterling manhood, fixity of purpose, and a determination to overcome obstacles. Life's highest prizes are within their grasp."

China's Population.

The population of the earth is 1,440,650,000, according to the latest and most reliable statistics.

The Indo-Germans, or Aryan race, which cover Europe, inhabit a large portion of the American continent and may be found in almost any part of the known world, are estitmated to number 545,000,000 in all. This includes what might be termed the "civilized world."

The population of China is placed at 402,680,000, not including Chinamen in other countries. The entire Mongolian numbers close to 700,000,000.

By way of comparison it may be said that the population of China is equal to four-fifths that of the civilized world. Yet a difference of opinion may exist as to how the inhabitants of the civilized world are to be counted—whether by countries or by race.

NEBUCHADNEZZAR'S DREAM; OR, THE METALLIC IMAGE.

BY A. ARROWSMITH.

Many comments have been made on the dream of this mighty monarch, and as it deals with a latter-day kingdom, which should be established in the last days, it is doubly interesting and especially worthy of the consideration of every student of theology. Every Bible student and scholar allows that we live in the latter days, and if the God of heaven has not yet established His kingdom, He will surely do so, as this marvelous dream, in all its bearings, in connection with the visions of Daniel, have thus far been most marvelously fulfilled.

I will endeavor to point out, by the light of profane history as well as the word of God, the miraculous handiwork of the Almighty in His control of nations and peoples; that the words of His prophets might not fall to the ground, unfulfilled.

The dream in question, contained in the second chapter of Daniel, in connection with the visions of Daniel in his seventh and eighth chapters, all bear on the same subject, representing the rise and fall of nations and empires.

The interpretation has been made so clear by the literal fulfillment, with evidence from profane writers, in connection with recent archaeological testimony, that there is no room to doubt Daniel's prophecies.

In the desert wastes of Arabia, amidst a most arid region, archaeologists have labored among the sand dunes and plains of Assyria, bringing to light vast ruins of mighty dynasties and ancient civilizations. Among the mighty cities thus unearthed, Babylon has been found and proof conclusive to the most skeptical has been brought to light, showing the grandeur of this beautiful city, in the plains of Shinar, built on each bank of the River Euphrates. This is evidence that Babylon was no myth, or poetic effusion of a disordered brain, but was as described, "the pride of the Chaldees."

The city of Babel (Babylon) was founded by Nimrod, the hunter (Gen. x.:10). For location it was most beautiful, being well watered, prolific and fertile, and for ages the most prosperous and the most desirable of countries; blossoming and blooming as the rose.

This plain of Shinar, and this mighty empire, in connection with the city of Babylon, were at the zenith of their glory in the days of Nebuchadnezzar, and he, in connection with his kingdom, is called "the head of gold."

The father of Nebuchadnezzar had been a very successful warrior and general in the Assyrian armies. His name was Nabopolassar, and for success in many conquests of nations he was rewarded by the king of Assyria, the city of Babylon. He beautified and strengthened the city, but it was left to his son, who also was a successful soldier, to make it the glory and the pride of the world. I will repeat, Babylon was beautifully located, being built on each side of the river, which at this point was a quarter of a mile in width. The city was sixty miles in circumference, and was built square, fifteen miles each way. The whole was surrounded by a vast wall, which stood over 150 feet high and, being 87 feet thick, was considered impregnable. The streets ran parallel the whole length of the city, fifteen miles, and were 150 feet wide, lined with beautiful shade trees, which were enticing to the weary traveler and which made the place most entrancing. The entrances and exists to this vast city were guarded by brass gates, which were closed after sundown. There were twenty-five of these gates on each side of the city, or 100 in all. In addition to these barriers, watch towers were placed on the wall and a strict guard kept, rendering it impossible for an enemy to get into the city.

From the descriptions of Babylon given by Herodotus, the Greek traveler, who visited the place about 400 years before Christ, it was most magnificent. The great temple of Bel towered in the air, upwards of 600 feet, a fitting monument to the great tower of Babel; its foundation was a half mile in circumference, and a circular causeway led to the summit. The top was crowned by a beautiful reception chamber, adorned, beautified and prepared for the Pagan god Bel, Baal or Jupiter, when he should deign to visit the earth. The hanging gardens of Babylon have become proverbial and renowned in history as one of the seven wonders of the world, being constructed on terraces ascending upward some 200 feet overlooking the city, making a grand and imposing spectacle of the most verdant green, trees, ferns and beautiful flowers that nature and wealth could supply, the whole being watered artificially by hydraulic power and their system of irrigation, which appeared to be most perfect. The concentration of wealth, the most beautiful in art and the greatest displays of magnificence that were to be found in the civilization of that age, centered in Babylon. They were enlightened in astrology, astronomy, the arts and sciences to a great degree, and possessed of much mysterious lore that has since been lost to the human family.

This, with its architectural beauty, its quays, bridges, hanging gardens, artificial lakes, floating islands, that have never before or since been equalled; the wonderful Babylonish palaces, which were inlaid with gold, silver and precious stones, dazzling in magnificence, all go to show that this empire is rightfully designated "the head of gold." This mighty city was surrounded by a moat, or ditch, which corresponded to the height and width of the wall, that is, a ditch 150 feet deep and 87 feet across. The ditch and wall were lined with brick cemented together with bitumen, making a composition strong and durable, and impregnable to the assaults of battering rams and implements of ancient warfare. Many writers have mentioned the height of these walls as having been upwards of 300 feet, which is correct if the measurement be taken from the bottom of the moat.

Isaiah calls Babylon "the golden city" (Isaiah xiv.:4), and prophesies of her rise and fall. Over 100 years before Cyrus was born, Isaiah, in his forty-fifth chapter, calls him by name and points out the fact that he (Cyrus) would break down those gates of brass. The above prophecy was remarkably fulfilled, in connection with the utter downfall, ruin and destruction of the city, with its present desolation, as predicted in the thirteenth chapter of Isaiah.

In the days of Belshazzar, the king, during the progress of an impious annual feast, in which they drank libations to their idols from the sacred vessels, God sent His sign of displeasure in the famous handwriting on the wall, "Mene, Mene, Tekel, Upharsin," with Daniel's interpretation, "God hath numbered thy kingdom, and finished it. Thou art weighed in the balances and art found wanting. Thy kingdom is divided and given to the Medes and Persians." The chapter closes on the last and thrilling scene in this great drama, with these words: "In that night was Belshazzar, the king of the Chaldeans, slain." In the midst of revelry, feasting and drinking, when everything looked so secure, this mighty dynasty fell.

Cyrus, the Persian, had been held in reserve, foreordained and duly appointed by the Almighty for this work, to bring to pass the downfall of this empire. He was the son of Cambyses, the king of Persia, and the nephew of Darius, the king of Media, and was placed in command of the vast armies of the Medes and Persians, amounting to over 720,000 warriors. He had besieged Babylon unsuccessfully for two years; his batteries had been useless against that city and his armies were discouraged, when he hit upon a stregem which was to divert the course of the river.

He dug vast channels, dammed up the main course and turned the waters, then marched with his soldiery along the river bed, breaking down the gates of brass, and while the inhabitants were drunken with wine and surfeited with feasting, the city was taken and the king, with his lords and nobles, put to the sword. The head of gold was subdued.

The Medio-Persian empire is represented as the breast and arms of silver, being the unity of the kingdoms of Media and Persia in Cyrus, who ultimately controlled and had dominion over the whole empire under the name of the Persian empire. It was thus when he issued his famous proclamation in favor of the Jews at the termination of their seventy years' captivity, as contained in Ezra 1-2.

This empire lasted about 200 years, governing and controlling over 100 provinces, but finally becoming effeminate and luxurious, their soldiery were easily overcome.

In Macedonia, one of the Grecian kingdoms, a sturdy race of men were being raised; men innured to hardship, with tried sinews, and muscles of steel; heroes every one, who entered battle to conquer or die. Prominent amongst this race arose the great Alexander, the son of Philip, king of Macedon, who was destined to conquer the world. At the time Alexander started his military career, Darius Codomanus occupied the throne of Persia and could command over 1,000,000 soldiers.

Nothing daunted, however, the intrepid Alexander, who took pleasure in danger, advanced his 30,000 men and engaged over 100,000 Persians in the battle of Granicus, defeating them with great slaughter. In the battle of Issus, Alexander had the audacity to meet the combined Persian host, which was commanded by Darius himself. He was again victorious, slaying over 100,000 men in this battle. After this, Darius was anxious to compromise, and offered the Macedonian hero immense wealth and the hand of his daughter Barsine in marriage. Alexander rejected these splendid offers, saying, "The world will not admit of two suns, nor of two sovereigns." At this the Persians arrayed the majesty of their vast armies against the Greeks, in the battle of Arbela. This army comprised 600,000 foot and 50,000 horse soldiers, with 200 scythe chariots and fifteen elephants. Alexander's army consisted of 40,000 foot and 7,000 horse, but notwithstanding this disparity Alexander gained the day and slew over 300,000 Persians, with a loss of only 1,200 men. Such wonderful achievements placed the Grecians, with Alexander at their head, in control of the world. He subdued all the provinces of Persia, extending his conquests to India and Egypt. In fact, in any place that he could find a foe or an unconquered spot, this rapacious youth was to be found. He finally died of fever in the city of Babylon, in the year 323 B. C., being only 33 years old, having brought the whole world in subjection to his arms by his martial prowess, being designated "the king of the world." It is said of him, that when he had virtually conquered the whole of the then known world, he wept for more worlds to conquer.

(To be Continued.)

Gather ye rose-buds while ye may,
Old Time is still a-flying,
And this same flower that smiles today,
Tomorrow will be dying. —Herrick.

Impatient people, according to Bacon, are like the bees, and kill themselves in stinging others.—George Eliot.

He that cannot forgive others, breaks the bridge over which he must pass himself.—Herbert.

Everything has two handles. The one by which it may be borne, the other by which it may not.—Epictetus.

Prosperity is a great teacher. Adversity is a greater.—Hazlitt.

AN ADDRESS

To the Elders and Saints in France, Switzerland and Italy, as Published in the First Number of the "Etoile du Deseret," Paris, France, May, 1851.

BY PRESIDENT JOHN TAYLOR.

Beloved Brethren:—At the commencement of this publication, I wish to address a few words to you.

The Lord has been pleased in His goodness and mercy to restore to the world the primitive Gospel in all its simplicity, beauty and purity, as it formerly existed among the primitive Christians, during the days of Jesus and His Apostles. In the midst of the darkness and degeneracy of men, at a time when the world was perplexed with a thousand conflicting opinions, the light of truth burst forth.

The wise, the learned, the pious, the philosopher, the legislator, the divine, and Christian have been in search of something to ameliorate the condition of man; but, notwithstanding, in the midst of their researches and various plans, the world has continued unchanged, and unregenerated; contention, trouble, perplexity and misery fill the earth, and every plan put into operation by man, to regenerate the world, only exhibits more fully his folly and incompetency; and in spite of every effort, religiously, morally, and politically, the world is getting worse and worse.

If we trace carefully and minutely the dealings of God with the human family, we shall find that all these evils originate in the departure of the natons, and the world from God, and nothing but a return to Him can stop the mighty tempest, calm the roaring sea, still the unruly and wayward passions of man, and restore to the moral, religious and political world that order which exists in the physical creation of God.

The works of creation are still as perfect as on the day they proceeded forth from His hands; all creation is orderly, beautiful and harmonious, being governed by the wisdom and power of God. And if man had not abused that moral agency with which he has been entrusted; if he had not corrupted himself, and become proud, and arrogant, and forsaken God; if he had sought for and obtained wisdom from that Being who suspended the orbs in their motions, and regulates the universe; if he had copied after the beauty, order, harmony and innocence of nature; if he had yet been noble, magnanimous, virtuous, pure and good; dispensing to and receiving blessings from all; being taught by his Father in heaven, and copying after His works, this world might still have been an Eden, a Paradise, and man have stood in his place, as the representative of God on the earth.

It is the religion that you have believed in and teach, that is destined to restore the earth and men to their proper positions, to lead men back to God; and out of this chaos that exists in the world, morally, religiously and politically, to gather a people that shall be guided and acknowledged of God, that shall be honorable before men, and natons, and that shall assist in building up the kingdom of God in these last days.

Our religion is not a wild phantasy, as some have supposed, based upon some obscure vision, or idle tale. It is a revelation of God to us and the world. It accords with every principle of reason, revelation, intelligence and philosophy. It is the restoraton of the primitive Gospel in all its purity, fullness, beauty, intelligence and power, and clothed in its native original simplicity.

An angel of God has appeared to Joseph Smith, and also to others associated with him; but angels also appeared to Abraham, Moses, Gideon, Zachariah, Joseph, Peter, Paul, James, John, Cornelius and others. And why not to people in this day? An angel revealed to Joseph Smith the ancient annals of the aborigines of America; but we are not left to his testimony alone, for an angel confirmed also the same thing unto others, who bear testimony to it. Is it a thing very remarkable that the Lord should reveal the history of millions upon millions of people; the inhabitants of that great continent, whose ruins are living monuments of their intelligence and civilization? Or must we be told that the Lord would, or could, only reveal Himself to a few people in Asia, and leave the rest of the world in darkness? If these records be true, there will yet be other discoveries concerning the dealings of God with other people, that the world will be compelled to believe. How did the world come into possession of any knowledge of God? By revelation, or through the Scriptures which are given by revelation; and without revelation we must have been ignorant of God. Who is there, then, that would shut the mouth of God, and tell us that He must not, and ought not again to communicate with man? To be consistent, we must either say that He never has done it, or admit the probability of His doing it again; for if we can believe that He ever has spoken to man, why not believe He will do the same thing now?

But we are told that there have been many impostors in the world. True; but did an impostor ever come with the fullness and simplicity of the Gospel? We answer no, it cannot be shown. John says: "Whosoever transgresseth and abideth not in the doctrine of Christ hath not God. He that abideth in the doctrine of Christ he hath both the Father and the Son." Now, where is the imposture associated with this gospel, or with these records? The Gospel we teach, and the Gospel contained in these records is just the same in doctrines, ordinances, and blessings, as that contained in the Bible; and this record of a people on the American continent is confirmatory of the Asiatic record. Did the Apostles in former days tell the people to "believe in the Lord Jesus Christ and repent of their sins?" So do we. Did they tell them to "be baptized in the name of Jesus for the remission of sins?" So do we. Did they lay on hands for the gift of the Holy Ghost? So do we. Did they believe in prophets, revelations, visions, healing the sick by the laying on of hands, through faith in Jesus? So do we. Had they hope in the resurrection? So have we. Did they look for the Second Advent and glorious appearing of our Lord and Savior Jesus Christ? So do we. Had they Apostles, Prophets, Pastors, Teachers, and Evangelists? So have we. Had they gifts, tongues, interpretations, visions, governments, helps, etc.? So have we. Did they practice the doctrines, precepts and examples of Jesus Christ? We also seek to do so; and we know that God has restored again these ancient blessings to His Church.

What is there, we would ask, in all the above that is inconsistent? Which is most inconsistent, to believe and practice the Scriptures, or to say we believe them, and then deny them in our organizations, doctrines and works?

But are not visions, prophecies and revelations apt to lead to wildness, and fanaticism? Yes; the visions of men and delusions of Satan are. But if the Lord had thought that His visions and revelations were injurious to the people, why did He give them in former days? If they are injurious now, they certainly would have been then. The wildness, folly, and fanaticism of men is one thing; and the Lord revealing His will to the people for their organization, stability, comfort, union, teaching, and edification, and for the establishment of His kingdom, another.

The principles that we believe in and teach are in strict accordance with reason, revelaton and philosophy.

Who made the earth, and man? If God did, has He not a right to govern and dictate; to instruct and teach? Is it more reasonable that man, the image of God, destined to live here and hereafter, should remain in total blindness as it regards his present and future happiness, or that his Father should teach him those things? Has it indeed become degrading to acknowledge God?

Again, if we speak philosophically, what is it that can produce the greatest happiness to the human family? Intelligence, virtue, purity, union and brotherhood. And why is the world in its present unhappy, debased, corrupt and unsettled state? It is for the lack of the pure principles of true philosophy. For the want of a philosophy and intelligence taking cognizance of the earth and heavens. For God's work, whether on the earth or in the heavens, spiritual or temporal, are all governed and controlled according to the strictest principles of philosophy; the philosophy of God, as manifested in the heavens and on the earth. And if man has come to any wrong conclusions relative to the dealings of God, it is for want of a knowledge of God and of His laws, many of which can only be obtained through revelation. But as all His laws that come within our cognizance are orderly and perfect, so are those which are not generally known.

Philosophers have sought in man, in the earth, and in the works of creation, to find a true system. They have each had their day; they have introduced many good principles, but so far as the amelioration of the world is concerned, they have failed. Their systems, however good many of them may have been, are not commensurate to the object; "they have been weighed in the balance and found wanting."

We believe in every true principle of philosophy, and then seek the wisdom of God to associate with it. They search wisdom from the earth and the works of God; we from His works, and also from God the Author. They search the blessings of this earth; we, those of this and the next, a reward in time and in eternity. If we possess any intelligence, we are not ashamed to own that God gives it. If the Lord has given laws, we are not ashamed to observe them. If Jesus went to John and demanded to be immersed in water, we are not ashamed to follow His steps. If He appointed faith, repentance and baptism, we are not ashamed to adopt the same plan. If He appointed the laying on of hands for the gift of the Holy Ghost, we think it proper also; and if by the observance of those ordinances they obtained divine favor, and received a Spirit that "should lead them into all truth; bring things past to their remembrance, and show them things to come," we rejoice in His having discovered to us the way to obtain true intelligence, a knowledge of true principles, ancient and modern, of our relationship to God, and the way to promote our happiness and the happiness of the world.

The world has run to two extremes in regard to religion: the one has made everything spiritual, aerial and visionary; they have become ascetic, morose and superstitious, and have put unnatural bonds upon the human family. While the other, to burst these restraints, have run into excesses, violated the laws of morality and virtue, neglected or denied God, and have sought in licentiousness, vanity and the gratification of their lusts and passions, that happiness which alone can be obtained by virtue, moderation, purity and the fear of God.

Our religion is temporal, spiritual and eternal. It is adapted to both body and soul, for we have both; and the God which made one also provided the other. The object or redempton is to save both body and soul; it effects us in time and will in eternity. As men we have to use our judgment, reason, and intelligence to obtain possessions, organize society, to labor, till the earth, sow, plant and

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JUNE 30, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	354	190	84	79	8	202	117			16	12	280			Chattanooga	Tennessee
Heber S. Olson	Virginia	36	875	378	327	146	21	581	159	77	1	26	73	658		1	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	482		25	169	22	339	337	7	3	17	34	407	2		Centre	Kentucky
J. Spencer Worsley	East Tennessee	35	758	55	88	134	121	753	355	75	1	24	42	503	2		Charlotte	N. Carolina
W. D. Rencher	Georgia	37	1126	384	83	217	57	188	174	14	2	8	62	697	3	6	Bowersville	Georgia
A. C. Strong	North Alabama	34	888	537	132	139	18	414	398	35	3	7	68	629	2	3	Memphis, Box 153	Tennessee
Geo. W. Skidmore	Florida	36	792	455	31	151	13	329	163	20	1	7	50	379	6	5	Valdosta	Georgia
John Reeve	Mid. Tennessee	31	663		109	158	24	615	57	17	1	4	34	420			147 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	41	11·6	130	300	252	33	463	217	8	1	22	61	708			Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	34	917	297	82	386	36	421	108	13	1	11	58	652	1		Bennettsville	S. Carolina
G. M. Porter	Mississippi	11	240	80	45	55		85	53			3	12	147		1	Ackerman	M ssissippi
W. W. MacKay	East Kentucky	27	600	27	282	216	2	345	279	22	2	18	54	403		1	Barboursville	Kentucky
W. O. Phelps	Louisiana	6	124	16	3	24		43	19	2		5	10	88			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	557	15	89	258	9	274	258	17		8	18	193	2		Lapine	Alabama
Don C. Benson	North Kentucky	21	578	14	136	80	71	703	653	14		16	17	357			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	18	385	456	281	49		1214	149	38	1	9	38	449			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	16	303	274	131	22		1148	75	19		20	21	210			41 Cheshire St., Cleveland	Ohio

reap, and provide for our families; as Christians, to seek from God, wisdom to direct us in all things spiritual and temporal. And as eternal beings, to act in this life in all things, with a reference to the next; that we may be honorable here, and stand in our position with God in the eternal world, when our bodies and spirits shall be again united.

The Lord has given us revelations concerning both our temporal and spiritual affairs. He has commenced to build up Zion, and to establish His kingdom, and He will roll on His purposes, and fulfill the words of the prophets, and His work will roll forth until the designs of God shall be accomplished.

Let me say to the brethren, then, be virtuous, be pure, keep the commandments of God. Pray to your Father in heaven for wisdom, grace, patience and meekness, that you may be examples of everything that is good, great, noble and intelligent, that your light may shine before men. Avoid political strife, and pray for the nations in which you reside, and their rulers, and imitate our Lord and Savior in manifesting goodness and mercy, kindness and benevolence to all. In short, if there is anything good, praiseworthy, honorable and exalted; seek after these things, and the truth shall make you free; you shall be gathered in due time to Zion, and rejoice in the fullness of the blessings of the Gospel of peace; you shall know how to enjoy this world, and how to obtain a knowledge of and an inheritance in the celestial kingdom of God.

History of the Southern States Mission.

(Continued from page 257.)

March, 1898—

During the latter part of March, Elders James Larson and R. G. Archibald entered Cookville, Tenn., to canvass, preach, etc., but met with a very cool reception. Knowing that the brethren traveled without purse or scrip, many of the people did all that lay within their power to see that no food or shelter was provided them. The Easter season was near at hand, and eggs being very plentiful, the people showed their appreciation (?) of a visit from the "Mormons." Elder Archibald's hat was used roughly, being almost filled with eggs, while both Elders had them thrown upon their clothes, without respect to location. This gang of toughs was headed by the deputy sheriff of the county, Mr. Jared, and a newspaper editor, Mr. Sims.

The sheriff had granted the Elders permission to preach in the court house, but as they were about to begin services Mr. Jared entered, informing them that a rehearsal was to be held and they would have to get out. Next appeared a number of toughs, who also ordered the Elders to leave the court house post-haste. As they were going down the stairs leading to the street, a number of eggs were thrown, while one man threw a chair, which struck Elder Archibald on the head, nearly knocking him down, breaking his hat badly. As Elder Larson was going out of the main entrance someone from above dropped a brick which just grazed his hat. Had it struck him perhaps it would have ended his earthly existence. But in the midst of persecution the brethren were kindly cared for by a citizen, who, in the face of threatenings and abuse, was not afraid to denounce the unruly mobocrats.

The month closed, having been an eventful one in many respects. The Elders worked with a will to spread the Gospel message, and many honest-hearted people were baptized.

April, 1898—

April 5th Elders A. C. Matheson and Fred M. Michelson began work in Atlanta, Ga.

Fourteen Elders arrived in Chattanooga from the West on the 16th inst.

There was no mob violence shown the Elders during the whole month, which was good news. The Elders enjoyed very good health and opened up many new sections of country heretofore uncanvassed. The Saints as a rule were in a prosperous state, both spiritually and temporally. They were taught the beautiful truths which would save and exalt them by obedience. Reports received from every part of the mission were favorable to a marked degree.

May, 1898—

Very little from the usual happened during this month, and everything seemed to work in harmony. Thirty-seven Elders arrived from the West during the month, which added much strength to the working force in the field.

June, 1898—

On the 5th inst. Elder J. Golden Kimball, of the First Presidency of Seventies, arrived in Chattanooga from Salt Lake City, to visit with the brethren.

A letter, dated June 9th, 1898, from President Frank Cutler, of the Florida Conference, who was then at Sanderson, Fla., gave the following sad news of the assassination of Brother Canova.

"We regret deeply that fate compels us at times to report anything but pleasant news. But a gloom has been cast over us that will sadden the heart of every Elder in our Conference, and grief has been brought upon Saints and friends that tears cannot wash away. Our noble and staunch friend, Brother George P. Canova, was foully assassinated a little after dark last Sunday night, June 5th, taking from our midst one whose generosity had reached the heart of every Elder and Saint who knew him. Brother Canova was a local Elder and presided over a branch of the Church at Sanderson.

We were holding a branch conference at New Zion on the 4th and 5th insts., and he was in attendance. He enjoyed the services and was in high spirits when he separated from us to return home, some twenty-five miles away. The distance compelled night travel, and at Juncture, when Brother T. Hill, his only companion, was opening a gate, Brother Canova was fired upon. The perpetrator finished his horrid deed of murder and then made his escape. The body of our beloved brother was taken home to the grief-stricken family, and after fitting services the remains were interred in the Evergreen cemetery at Jacksonville.

Brother Canova, since accepting the Gospel, has been a sincere member of the Church, ever striving to live up to all its requirements; happy and contented was he in the hope of eternal life. No cause existed for the committal of such a crime, not the slightest provocation was given. The fact that murders are being perpetrated and the guilty evade punishment, forces our minds to recall the state of affairs that existed among the Nephite nation, previous to, and instrumental of bringing about their downfall and destruction; also the prediction concerning the things that should exist in our day previous to Christ's second coming."

(To be continued.)

Ant Engineers.

Something new and interesting about ants was learned by a Mount Airy florist recently. For a week or so he had been bothered by ants that got into boxes of seeds which rested on a shelf. To get rid of the ants he put into execution an old plan, which was to place a meaty bone close by, which the ants soon covered, every one deserting the boxes of seeds. As soon as the bone would become thickly inhabited by the little creepers the florist tossed it into a tub of water. The ants having been washed off, the bone was put in use as a trap again.

Then the florist bethought himself that he would save trouble by placing the bone in the center of a sheet of fly paper, believing that the ants would never get to the bone, but would get caught on the sticky fly paper while trying to reach the food. But the florist was surprised to find that the ants, upon discovering the nature of the paper trap, formed a working force and built a path on the paper clear to the bone. The material for the walk was sand secured from a little pile near by. For hours the ants worked, and when the path was completed they made their way over its dry surface in couples, as in a march, to the bone.—Philadelphia Record

People who have little to do are great talkers. The less we think, the more we talk.—Montesquieu.

The misfortunes hardest to bear are those which never come.—Lowell.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, JULY 28, 1900. No. 35.

OUR CONFERENCE PRESIDENTS.

Elder L. M. Nebeker.

"A sacred burden in this life ye bear,
Look on it, lift it, bear it solemnly,
Stand up and walk beneath it steadfastly.
Fail not for sorrow, falter not for sin,
But onward, upward, till the goal ye win."
—Frances Anne Kemble.

What a choice blessing and much to be desired, is the glorious privilege of being born of goodly parentage. This is a divine gift, a heavenly treasure! To be nurtured in the admonition of the Lord, and instructed in the perfect way of righteousness, while yet life's sun is dawning, is a boon priceless, invaluable, and of everlasting worth. Under such beneficial conditions, did our brother, whose firm and pleasant features are delineated on the fair page of this week's Star, make his advent upon this terra firma.

He comes of the good old pioneer stock whose industry and energy have redeemed the wilderness and converted the barren desert into a fruitful field. The favored spot where he first saw the light of day on this mundane sphere in a corporeal existence, is that peaceful little hamlet in Sevier county, Utah, known as Annabella, and the date of his inauguration as a mortal being was May 21, 1879.

It was only two days after his birth that his beloved father was summoned beyond the grave, leaving the faithful mother a sorrowing widow. The sweet balm of the Holy Spirit had scarcely soothed the troubled soul, when the good mother was again called to mourn; this time it was her oldest boy, whom the Lord had taken from her side to join his father in a Paradise of bliss.

The father having been dead some fifteen months, his mother was united in the bonds of matrimony with one, William N. Spofford, who proved a veritable father unto our brother, teaching him by example and precept to be honest, industrious, upright and obedient, which gained for him the everlasting esteem and respect of his stepson. Elder Nebeker was known among his playmates as an honest boy, truthful, and obedient, and during his boyhood days upon the farm, he struggled hard to assist in maintaining a livelihood.

His has been a varied experience for one so young in years. Timbering, railroading, farming and mining, all coming within the range of his experience. After attending the public school at Richfield, Utah, for some months, he entered the Brigham Young Academy at Provo, Utah, and here he engaged his time and talents in a twenty weeks' Y. M. M. I. A. course, which, in a measure, prepared him to begin work in a higher and more difficult class, even that of the missionary field.

On the 15th of March, 1899, Elder Nebeker reported at Salt Lake City as being ready for the mission appointed him of the Lord, and on the following day he boarded the train for the Southern States, in company with other Elders. The Chattanooga Conference was, at that time, being organized, and our brother was called to labor therein. For five months he remained in the Chattanooga Conference, being diligent in his labors and energetic in spreading the good word of salvation.



ELDER L. M. NEBEKER,
President of the South Ohio Conference.

When Ohio was transferred from the Northern States Mission and made a part of our Southern Mission here, Elder Neberker was called to operate in that state. President J. W. Funk chose him as a counselor, and upon his release, when Elder Maycock took charge, Brother Nebeker was retained in the office he held.

When the conference was divided in April, Elder Nebeker was chosen to preside over what is now known as the South Ohio Conference. He has proved himself energetic in all the scenes of life, and his work in the missionary grades is of the best type, at once winning for him the love, confidence, respect and high esteem of his brethren. Elders Ralph Cutler and Benham Hunsaker are his noble aids in the conference, together with a corps of valiant "Sons of Zion," of whom much is expected, and from whom, we firmly believe, much will be received.

History of the Southern States Mission.

(Continued from Page 272.)

June, 1898—On the 16th inst. President Kimball received a letter from the First Presidency at Salt Lake City, stating that he had been honorably released from his labors as presiding Elder of the Southern States Mission, and Elder Ben E. Rich had been chosen to succeed him. President Rich arrived in Chattanooga on the 19th inst.

June 21st, the following named Elders arrived from the West, and two days later were assigned to their various fields of labor: J. Urban Allred, Wm. T. Davis, Jeremiah Stokes, Jr., George R. Harris, Joseph H. Woolsey, Daniel J. Sparks, Joseph H. Lines, Thos. Preston, Thos. E. Norton, Woodard W. Crockett, Alva Stewart, Zeno M. Johnson, C. Warren Petersen, Geo. W. Fuller, Langley A. Moore, Heber C. Petty, Lewis P. Warren, Wm. P. Murry, M. H. Archibald, Albert Young, James Weaver, Wm. F. Tate, Stanley A. Hanks, Wm. H. Boyle, Hugh Dana, Peter Johnson, Robert Davidson, Samuel D. Fuller, John S. Allen.

Following is the semi-annual report of the Mission, for the six months ending June 30, 1898:

There were fourteen conferences, but the Georgia Conference was not organized until March 12th, 1898. Miles walked, 329,384. Families visited, 170,625. Families revisited, 69,284. Rejected Testimonies, 10,470. Refused entertainment, 9,383. Tracts distributed, 204,421. Dodgers distributed, 167,912. Books sold, 13,450. Books given away, 5,138. Books loaned, 4,270. Meetings held, 38,632. Gospel conversations, 169,981. Gospel letters written, 8,891. Children blessed, 620. Baptisms, 751. Sunday schools organized, 33. Branches organized.

The month closed with a good spirit prevailing throughout the mission. All the Elders reported good treatment, but some sickness.

July, 1898—On the 1st inst. President Rich took charge of the mission. On

the 2d inst. the following letter was sent each Conference President, with instructions to send a copy to each Elder laboring in his conference:

Chattanooga, Tenn., July 2, 1898.

To the Elders of the Southern States Mission:

Dear Brethren:—In assuming the presidency of this, the Southern States Mission, I feel impressed to send you a few words. President Kimball having been released from a four years' mission, transfered the business of the office to me yesterday and started on his return homeward. I fully realize that in order for my mission to be successful, I must have the spirit of my calling, the help of God, and the love, confidence, faith and prayers of all the Elders who are laboring in this part of the Lord's vineyard. If I have the spirit of God it will be made manifest in my dealings with the humble Elders, who are laboring under my direction; the spirit of humanity, of meekness, of charity, of love and mercy, are all some of the attributes of Christ; we are all His servants and have been commanded to follow Him and carefully study the glorious example He has set for us. To be embassadors of Christ, is a mighty calling and carries with it a great responsibility. In order for us to fully magnify our calling we must be clothed with the spirit of God; we must follow our Master's teachings; we must banish from our hearts all enmity against those who at times despitefully use us. We are commanded to love those who injure us. Remember, brethren, that a kind word will often turn away wrath, and therefore I pray you to scatter seeds of kindness wherever you go, among friends or enemies. God has said He will forgive whom He will forgive, but has commanded us to forgive all men. When you see an individual engaged in persecuting the Saints, pray for that man. Perhaps his eyes may yet be opened to the truth, remember the glorious lesson taught us by glancing at the history of the Apostle Paul, who was once a persecutor of the Saints, but he eventually had his eyes opened and became valiant in the cause of Christ. Do not forget that false reports have been circulated against us everywhere; this seems to have been the heritage of the Former-day Saints, and also the misfortune of the Latter-day Saints. How necessary, then, that our words, our acts, and even our thoughts should bear testimony unto all men that we are falsely accused. You have been sent with authority to preach the Gospel of Christ, and to speak in His name, then be dilligent in crying, "Repent ye, for the Kingdom of Heaven is at hand." Do not be anxious to engage in the work of tearing down the churches, but rather devote yourselves to explaining the Gospel in plainness and simplicity; point to the beauties of the principles and the perfection of the organization, when you have done this under the influence of the Holy Spirit, the honest in heart will see before them a vision of such a heavenly temple that they will admit in their hearts it is a better house than the one in which they now dwell; and then mankind will be more willing to come into that building and take up their abode, than they would if you were to use your talents in tearing their present religious house to pieces. You can afford to be patient because you are the followers of a Master who was the very embodiment of patience, and you can afford to be brave, because you are clothed with the power of God and His Holy Priesthood. Do not foolishly seek persecution, try to avoid trouble at all times, but should this be impossible, then let it come, and meet it as humble, charitable and brave men of God should.

Remember the first Sunday in each month, which is a day set apart by the authorities of the Church for fasting and prayer; observe it, brethren, and you will be blessed of the Lord; it will give you strength with Him; you will enjoy the sweet influence of His Holy Spirit, and the power of His Holy Priesthood will be with you; should you desire to fast and pray at other times, do so and you will be blessed and strengthened.

I have felt impressed to call to my assistance as counselors in this work Elder N. P. Nelson, who until recently presided over, the Middle Tennessee Conference, and Elder L. R. Andersen, who is at present laboring in the field. I feel that these brethren are filled with the spirit of their calling and will be a blessing to the Elders and Saints of our mission. When you meet them give heed unto their counsel, follow them because they are the servants of God, and a part of the presidency of this mission. The appointments have been sent out to all the Conference Presidents, giving dates for holding our conferences, and we hope soon to be able to meet you face to face, shake you by the hand and bless you. You have our faith and prayers, we ask for yours. Store up your minds with useful knowledge, and when you undertake to speak to the people, place yourselves under the direction of the Spirit of God, be led by its influences and follow its whisperings. May God bless you in your labors; may you have health, and may you find friends, but above all, may you have the spirit of your mission and make God your friend.

Your brother and fellow servant,

Ben E. Rich.

Neil D. Forsyth arrived from the West on the 7th inst. and was assigned to labor in the Middle Tennessee Conference.

(To be Continued.)

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from Page 267.)

REPENTANCE—In our investigation of the subject—God's Greatest Gift—thus far we have adduced our evidences from the revelations He has given us, as contained within the sacred lids of the Holy Bible. In our previous issue we defined Faith, as the first stepping stone to glory and exaltation. Faith, once fully established (not necessarily perfect) in the mind of the individual seeking to please God and gain His smiles and approbations, there dawns this realization, "I am a sinner," and consequently a desire to be reconciled to that God from whom you were alienated by reason of the Fall. We shall need to exercise our faith in God all along the line, and as we pass from one principle to another, in pursuit of truth, we shall find that our faith is necessary, beneficial and helpful. We can make no progression, no advancement in this life without the operation and application of faith; therefore, as the field broadens before us, and our study deepens, so will our faith increase and our assurance ripen.

Having said so much in regard to the exercise and needful companionship of faith, we will now endeavor to define the second principle of the Gospel—Repentance—and discover perchance its essentiality and vital importance as a means of salvation. Repentance means a sincere desire in the heart of man to be forgiven of past sins and offenses, with a righteous ambition to overcome evil with good and sin no more. The truly repentent individual will be found forsaking sin, walking uprightly before the Lord, and manifesting a Godly sorrow for transgressions committed. Hear what the prophet Isaiah says: "Seek ye the Lord while He may be found; call ye upon Him while He is near. Let the wicked *forsake* his way and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon." (Isaiah 55:6-7). This, then, involves a *forsaking* of evil ways, which constitutes a true, genuine, unaffected repentance; or as another ancient prophet has said: "*Cast away* from you all your transgressions, whereby ye have transgressed." (Ezek. 18:31). To do this we need the help of our Father in heaven, the assistance of that spirit which strives with man to lead him aright, and the co-operation of that Light "which lighteth every man that cometh into the world." (John 1:9).

True repentance humbles the heart; and, coupled with the faith already existent in the mind, it leads one to draw nigh unto God, to call upon Him who is mighty to save, and to plead before His throne for mercy, forgiveness and redemption. We know that God is merciful, and although just and holy, we shall find that all His commands are fashioned in the mould of Mercy, and meted out with loving kindness. He says: "I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye." (Ezek. 18:32). In pleading with ancient Israel, God continually remonstrated with them to "turn from their evil ways." "Return unto me, and I will return unto you." (Mal. 3:7). "Repent, and turn yourselves from all your transgressions; so iniquity shall not be your ruin." (Ezek. 18:30). "Come now and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." (Isa. 1:18). These are only a few of the many expressions of mercy and love which the Lord gave unto His erring and disobedient children; but notwithstanding these divine entreaties, and the many manifestations of His power they had witnessed, they continued to rebel against His will and word, became stiffnecked, hard-hearted, obdurate and obstinate, rejecting the counsels of God against themselves, and denying His tender mercies and all-wise, loving kindness. They would not repent as the Lord commanded; they refused to become reconciled to His laws; they repudiated the ancient seers, killed many of the holy prophets, and stoned those whom the Father had sent to prune His vineyard.

It was to this perverse and untoward generation, when the time was fully come spoken by the prophets of old, that Christ came, as a Redeemer and Savior. His advent was preceded by the proclamation of John the Baptist, who had made the wilderness of Judea ring with the startling declaration, "Repent for the Kingdom of God is at hand." Had the Jews have given heed to the words of this forerunner of the Messiah, this herald of a coming kingdom of righteousness, this harbinger of truth and glad tidings of great joy, they would have been prepared and in readiness to meet their Captain and Prince. Yes, had they straightway given heed to His call to repentance, after a godly manner, bringing forth "fruits meet for repentance" (Mark 3:8), then would they have welcomed their Savior, received their Redeemer, and been perfectly willing to become obedient subjects unto their King the Messiah.

Evidently many of them had the *conviction* of guilt, of sin, and of transgression, but they failed to exercise *repentance* toward God, and therefore the mere presuasion of offense against God, was not sufficient, it was not enough, there must be a genuine manifestation of repentance, a departing from sin, and a cleaving to that which is good. This is what the Lord requires, and this is what the Lord accepts and holds good, blessing the participant therein with a free pardon of past offenses, a forgiveness of sins.

Now repentance, kind reader, does not mean to feel sorry for wrong doing, and continue in the evil indulgence. It means just what the holy men of God said it meant, and that is, to forsake sin, and serve God. To keep His commandments, obey His will, and live up to every word that proceedeth forth from His mouth. There is no virtue in mourning, weeping, and sobbing because you are found a transgressor and your conscience smites you as a sinner, but there is virtue and forgiveness in forsaking the

"downward road," in departing from the forbidden paths, and following the straight and narrow course marked out by Jesus our Lord and King.

Do you not know how very loving the Lord is and how abundant in mercy, and forgiving kindness? Ah, yes! One cannot fail to see the love of God and His never-failing mercy when we read, "When I say unto the wicked, Thou shalt surely die; if he turn from his sin, and do that which is lawful and right; if the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die. None of his sins that he hath committed shall be mentioned unto him; he hath done that which is lawful and right; he shall surely live." (Ezekiel 33:14-16). "None of his sins that he hath committed shall be mentioned unto him." This is the divine example of forgiveness and pardon, not to mention any more the sins forgiven, but to forever blot them out of His book of remembrance, provided we observe to keep His holy laws. Knowing this, then, we have the assurance that if we will repent as God has commanded, He will pardon our sins, and mention them against us no more. This at least should lead us to repentance, when we know of the goodness of God, in this regard. Well might the Apostle Paul exclaim, "Despisest thou the riches of His goodness and forbearance and long suffering; not knowing that the *goodness* of God leadeth thee to repentance?" Yes, it is the "goodness of God" which leads men to repentance, but how can we become convinced of the goodness of God save we exercise faith in Him, trust in His righteous promises, and become acquainted with His everlasting goodness. When we have been made partakers of the goodness of God by being blessed with the gift of faith, which comes from Him, then are we in a proper condition to be led in the way of repentance, and every other good and holy work. The goodness of God, then, through the exercise of Faith, will convince one of the error of his ways, and lead him unto repentance. Before he can repent, it must needs be that he is convinced of sin, and this conviction comes by reason of the Faith which operates within.

Thus far we have dealt with the Old Testament scriptures, but we shall find that the burden of the New Testament writers was to preach Christ and Him crucified, and call the children of men to Repentance and obedience. When that multitude of devout Jews assembled in Jerusalem at the Pentecost feast, and Peter stood up to defend the Gospel, we find that when his hearers were convinced of the divine mission of Jesus Christ, they cried aloud, "Men and brethren, what shall we do?" and received in answer to their inquiry the command, "Repent and be baptized," etc. (Acts 2:37-38). Again the same apostle gives us to understand that "the Lord is not slack concerning His promise, as some men count slackness; but is long-suffering to usward, not willing that any should perish, but that all should come to *repentance*." (II. Peter 3:9).

In order to gain salvation, God's greatest gift, there must be a real sorrow of heart for sin, a genuine, true repentance toward God, without which there can be no deliverance. Nothing short of this will be productive of good. "For Godly sorrow worketh repentance to salvation not to be repented of, but the sorrow of the world worketh death" (II. Cor. 7:10), and "Except ye repent, ye shall all likewise perish." (Luke 13:3).

We should repent because we believe God loves us, and is able to forgive us our sins and cleanse us from all unrighteousness. We should repent because God has commanded us so to do; not so much from the fear of punishment as for the hope of reward, that the love for virtue, holiness and truth may be uppermost and foremost in our souls. You remember how, that when Paul went to Athens he stood on Mar's Hill and sternly reproved the superstitious Athenians, telling them that there was a time when God winked at their ignorance; "but now commandeth *all* men everywhere to *repent*." (Acts 17:30). Yes, "all men everywhere" commanded to repent, and that decree has never been revoked, yea, more, it never will be! None are to be excused, but all are to repent!

You have the Holy Bible at your elbow, pointing out the many evils you should repent of, and therefore it is not necessary for me in this article to describe every particular evil. What is your offense before God; wherein do you err from the Holy command, and stray from the beaten path which lies in a straight course before you, and leads to Eternal Life? Are you guilty of defrauding your neighbor or employer; of speaking evil of things you understand not; of slandering, reviling and abusing those whose religious convictions differ from your own; of indulging in tradition and error, to the exclusion of righteousness and truth; of oppressing the poor; and of overburdening the weak? All these and many other evils must be repented of, or you cannot enter the Kingdom of God. How sweet and refreshing are the words of Jesus, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." (Matt. 11:28). How comforting and soul-inspiring are those promising words found in the Apocalypse, "And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." (Rev. 22:17).

"Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." (Acts 3:19). These are a few more of the words of the inspired Peter, when he, in company with the beloved John, was preaching to the multitude from Solomon's porch of the beautiful temple. Again went forth the cry of repentance, not only to the Jews, but also to the Gentiles, for we read, "Then hath God also to the Gentiles granted *repentance* unto life." (Acts 11:18). We can truthfully say, without fear of controversy or dispute, that the overthrow of Babylon, the fall of Rome, and the destruction of Jerusalem were owing to the disobedient, unrepentant natures of the people who inhabited these once beautiful, magnificent, grand cities. How necessary it is that we procrastinate not the day of our repentance, or delay to humble ourselves in lowliness and meekness before God. It is the contrite heart, and the broken spirit the Lord demands, offering unto us pardon, and forgiveness as a result of our obedience to His commands. He will not force or compel us to repent. He will persuade, gently lead, and divinely guide, and if we want to be kind to ourselves, to become agents in bettering our own conditions, to do ourselves a favor, we will repent, rely upon His tender mercies, and seek to gain glory and exaltation in His Kingdom. Whatsoever we do in advancing ourselves along the lines of sanctification and holiness, that we may become perfect as our Father in heaven is perfect, we should do willingly and with a cheerful spirit. Whatsoever the Lord does to elevate our fallen natures, to make us like Him, He does freely and with abundant loving kindness. Then we should be willing to serve God, because He is willing to bless us in this life, and raise us up at the last day to eternal glory.

Before we dismiss this principle of the Gospel—Repentance—let us take a glance at a few things mentioned by the Apostle Paul in the fifth chapter of Galatians, commencing at the 19th verse, "Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things *shall not inherit the kingdom of God.*" Could the word of God be more plain or explicit? *Shall not inherit the kingdom of God.* What shall we do? Repent of these things, forsake them, shun them, make no compromise with any, but upon unconditional terms be forever separate from evil, free from guile, and unspotted from the sins of the world. We should constantly keep in mind these evils here mentioned, and that, too, with a fixed determination of overcoming them with righteousness. Let these words be burned in our conscience, printed in our thoughts and written on the fleshy tablets of our hearts, "*they which do such things shall not inherit the kingdom of God.*"

"Wherefore putting away lying, speak every man truth with his neighbor; for we are members one of another. Be ye angry and sin not; let not the sun go down upon your wrath; neither give place to the devil. Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption. Let all bitterness and wrath, and anger and clamour, and evil speaking, be put away from you with all malice; and be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you." (Ephes. 4:25-32). "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6). This, then, we have found, that Repentance is a principle of the Gospel of Jesus Christ, that it consists of a heart-felt sorrow for sin, a sincere, deep contrition for guilt, creating a reformation in life, a forsaking of wickedness, a departing from every evil way. "The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psalms 34:18).

(To be Continued.)

When Shall These Things Be?

The Apostles asked, "when shall these things be" "The times and the seasons the Father hath kept in His own power," was their answer. The destruction of Jerusalem was foretold, the succeeding desolation and spiritual death also, then the second coming was promised, which glorious event is to be preceded by the restoration of the Gospel, for He said, "This Gospel of the kingdom shall be preached in all the world for a witness, and then shall the end come." But in solemn warning He admonishes us to be always watching and praying; be in readiness for his coming; "Watch, therefore, for ye know neither the day nor the hour the Son of Man cometh." "Therefore, to impress yet more indelibly upon their minds the lessons of watchfulness and faithfulness, and to warn them yet more emphatically against the peril of the drowsy life and the smouldering lamp, He told them the exquisite parables—so beautiful, so simple, yet so much in instruction—of the Ten Virgins, and of the Talents; and drew for them a picture of that Great Day of Judgment, on which the King should separate all nations from one another as the shepherd divideth his sheep from the goats." —Farrar.

Our Heavenly Father sends us troubles to try our faith, and if it be worth anything, it will stand the test. Gilt is afraid of the fire, but gold is not; the paste gem dreads to be touched by the diamond, but the true jewel fears no test. —Spurgeon.

The man who seeks one thing in life, and but one,
May hope to achieve it before life is done.
But he who seeks all things, wherever he goes,
Only reaps from the hopes which around him he sows,
A harvest of barren regrets.
—Lord Lytton.

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SATURDAY, JULY 28, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

SOMETHING FOR NOTHING.

The teachings of many of the most popular religious societies in the world today exhibit clearly the fact that they believe in the principle of something for nothing, with regard to the work of individual salvation. They seem to be laboring under the impression that the great sacrifice, which was made by the Lamb of God for the human family, is sufficient to save and exalt them in the Kingdom of God, if they only believe that Jesus is the Christ, and have their names enrolled on the church records. Perhaps we should add going to church and paying the preacher.

This idea, however, notwithstanding its popularity among religionists, does not accord with the terms of salvation as defined by Christ and the Apostles, as recorded in the New Testament Scriptures, and is simply the outgrowth of ignorance of God's laws on the part of our Christian friends. The atonement of Christ is greatly misunderstood, and misapplied, by a great many who profess to be learned in the Scriptures. The mission of Jesus Christ on earth was twofold in its nature. First, He came to atone for the original sin of our first parents and bring about the resurrection from the grave. From this portion of Christ's atonement all mankind who ever have, or who ever will live upon the earth, will derive an equal benefit, as it is general in its application and is wholly unconditional. The second part of His mission was to establish the Gospel in the earth with a promise that all who would obey its requirements should be saved and exalted. Now this part you see is conditional and the only ones who have any promise of exaltation are those who obey the commandments of the Lord Jesus Christ.

Belief in Christ, while it is entirely essential, does not constitute the whole Gospel of Jesus Christ, not by any means. Man cannot be saved in his sins, and belief will not remit them. There are ordinances named in the Gospel whereby we can obtain this blessing. That is by repenting of our sins and being baptized in water for the remission thereof. This part of the Gospel is just as essential as the commandment to believe on the Lord Jesus Christ, and the reception of the Holy Ghost by the impositions of hands is just as much a part of the Gospel as faith, repentance, or baptism.

Let us say, in conclusion, to all who are seeking after truth, don't allow yourself to be persuaded that you can sit idly by and ignore the commandments of God, and then enjoy equal glory and exaltation with those who obey them strictly. If you do you are deceiving yourself, and the result will be disappointment, misery and woe. To expect such a thing is contrary to all reason, contrary to all Scripture and contrary to sound judgment. God is a just God. Would it be in accord with the principle of justice, for Him to reward equally the righteous and the unrighteous, the obedient and the disobedient, when the promise of reward was only to those who should be diligent in keeping all His commandments? Answer this to yourself. The Lord says that every man shall be judged by his works. This being the case, then, all will know what to expect and certainly cannot expect something for nothing.

WEALTH.

The state of society in these, "the latter days," appears to be in a very deplorable condition. We still have the rich and the poor, with their class distinction; all striving after the same end, the attainment of wealth. The great gulf that exists between the rich Dives and the poor Lazarus has never been bridged. In many respects the rich and poor resemble each other, but the chasm of class distinction still remains, and if anything, widens. We have, as represented in Europe, kings, princes, dukes, earls, lords, knights, middle class, commonality and paupers, each moving in distinct circles. In America we have the select 400, societies of millionaires, Masonic orders, secret societies, and exclusive church organizations. Orders and societies, ranging from kings to paupers, and from millionaires to loafers, assemble to pass judgment upon their brethren, combining to protect industry and labor, as well as destroy life and property.

In these days of commerce, it would appear that without a man joins some one of these organized institutions, he may find it difficult to secure employment, and in many cases to live. We are prone to lose sight of the fact that all mankind were made of one blood and that we "should brothers be and a' that," and we continue to struggle for ascendency amid the scale of wealth and opulence.

In the whirl of business, that we might attain wealth, we act much like children, grasping at a soap bubble. Some in this giddy race appear successful, but generally at the termination of life, they die disappointed and confess that "all is vanity and vexation of spirit."

There is a saying in the Mahometan Koran, attributed to Christ, which reads as follows: "He who longs for riches is like a man who drinks sea water, the more he drinks the more thirsty he becomes, and never leaves off drinking till he perishes."

How true the above is, in nations, empires and individuals, ever seeking after power and wealth, until sunk with pride, luxury and debauchery, into an untimely grave.

The following clipping shows the spirit of the times:

"New York, June 2d, 1900.

"James Henry Smith, the richest bachelor in the world, has suddenly entered New York society. He has about $50,000,000 in ...s own right. Society is delightfully expectant and more than one mamma has an eye open to windward for her beautiful daughter."

We would say of the mother who would sacrifice her daughter at the altar of wealth, disregarding the finer feelings of love, which go towards making up happiness in this life, that she is equally as unnatural in her affections as the Hindoo mother who would cast her child in the Ganges, as food for reptiles, that she might appease the anger of her Pagan god.

Shame on such a civilization where trusts and combinations of wealth work a detriment to the whole human family, and enslave our beautiful American girls, whose mothers worship at the shrine of wealth.

Daily we read of some poor imbecile English lord, or French count, marrying some rich American heiress, whose good mother (?) has enslaved the daughter for a title.

These times would also indicate that merit, fitness and capability do not count for anything, against the influence and wealth of secret societies, and combinations of power in this corrupt age.

Greed and pride have destroyed empires in the past, and it was the main cause of the downfall of the Nephite nation on this continent, and "the love of money is the root of all evil." It is also hard for a rich man to enter into heaven; let us therefore take warning and not make a god of money, but let us seek first the Kingdom of God and His righteousness and all other things will be added.

Elder Willard Burgess, who is performing a faithful mission in the East Tennessee Conference, has received word that his beloved brother, Howard L. Burgess, 29 years of age, died on the 29th ult. The Star extends sympathy to Elder Willard Burgess and his loved ones at home. May God bless and comfort them.

Every blade of grass in the field is measured: the green cups and the colored crowns of every flower are curiously counted; the stars of the firmament wheel in calculated orbits; even the storms have their laws.

It's faith in something and enthusiasm for something that makes a life worth looking at.—Oliver Wendell Holmes.

SOUTH ALABAMA CONFERENCE

The South Alabama Conference convened at "Bodiford Old Field," Crenshaw county, Alabama, on the 14th and 15th insts. The first meeting, according to appointment, was held in the Latter-day Saints' meeting house, President W. H. Boyle, Elders W. T. Davis, O. M. Hess, J. J. Thompson, Daniel Bagley, A. L. Mecham, Alvin Warner, J. D. Frankland and E. B. Darmon, a local Elder, being present.

President Rich was unable to attend, but Elder Davis, from the Chattanooga office, was present.

The meeting house, a frame building, was well filled at each meeting, although the Campbellites were holding a protracted meeting about one hundred yards away, crying out, "Lo! here is Christ."

The first principles of the Gospel were explained in brief by the Elders Saturday morning, which brought joy to the listeners.

Sunday morning the house was filled to overflowing, the alleyways were also crowded with people desirous of learning of the true Gospel of Christ, as taught by the true servants of God. Meeting opened by singing "Ere You Left Your Room This Morning." The remarks that followed were upon Faith, Persecution of the Saints and the Restoration of the Gospel. Meeting closed with singing and prayer, after which all present sat down to a dinner prepared by the kind Saints of that neighborhood. A feast of spiritual food having been given those who attended meeting, then followed a feast of temporal things, prepared by willing hands. The tables laden with pies, cakes, jams, etc., were spread beneath large oak and pine trees, where all were invited to freely partake.

Meeting was again called to order at 2 p. m. After singing and prayer, Elders Boyle and Davis addressed the meeting. They plainly pointed out with reason and scripture the great apostacy which took place, a time when all mankind were destitute of the Gospel of Christ, when darkness covered the earth. The restoration of the Gospel to the earth again, and the divine mission of Joseph Smith were pointed out to those present and strong testimonies to the truthfulness of the Gospel were born. At the close of meeting many expressed themselves as being well pleased with the valuable instructions received.

Monday morning the Elders met in council meeting and were given instructions by President Boyle, who is loved and respected by all of the Elders in that conference. Companions were assigned them, fields of labor appointed to labor in, and then did the Elders, after a handshake and a God bless you, separate to go forth and warn their fellow-men.

The conference was a decided success and to the Saints and friends who worked so hard to make the Elders comfortable much praise is due. To the Elders who have left all for the Master's cause, it is a great pleasure to meet and mingle with the Saints and friends of righteousness. The Elders all feel well in the work of God and have gone forth with a renewed determination to do their best in getting the world to see us in our true light. To be sure, the South Alabama Conference was much enjoyed and the good time had will long live in the minds of those who were present.

J. D. Frankland,
A. L. Mecham.

To climb steep hills requires slow pace at first.—Shakespeare.

He who gets what he wants is fortunate, but he who wants what he gets is thrice so.—Mappe.

The diseases of the mind are more destructive and in greater number than those of the body.—Cicero.

Let us have faith that right makes might; and in that faith let us dare to do our duty as we understand it.—Abraham Lincoln.

HISTORY REPEATED

BY ELDER ELIAS C. ASHTON.

The history of Christianity is dotted by certain events that stand out like mile posts along the track of spiritual progress, each has its purpose to bring about the effects designed by God.

There are two events in the history of mankind that affect most materially the hopes of the spiritually minded man. They are, perhaps, of greater importance to him than any other two events that have transpired to adorn history's checkered page. They are important because they have to do with man's noblest aspirations and loftiest emotions. They are important because they concern the inmost desires of the human heart. They are important because they are inseparably connected with the salvation of fallen mortals.

Different as they are in character, a very close relationship exists between them. Although widely separated by the lapse of time, the conditions existing at their advents are more or less analogous. Each had a peculiar age to contend with. Each had a manifestly strange people to deal with. Each had the prejudices of centuries to overcome. And each was ushered in by an unusual train of events similar in some respects.

The one occurred in the Orient, the other in the Occident. The one is a tale of antiquity. The other graces the historical pages of the present. The coming forth of both is in fulfillment of prophesy. They both declare in emphatic language the mercy and love of God. They both add dignity to the Scriptures. They both offer a marked contrast to the age in which they transpired.

The effect of the former was to revive faith and in a sense dispel error. The effect of the latter was to stem the tide of infidelity and skepticism and divert the thoughts of men from the barren, unfruitful fields of sectarianism into the rich gardens of Gospel truth, where the fruits of the Spirit indicated vitality. The complete accomplishment of the first event required thirty-three years, during which brief period a new standard of truth was unfurled, truth radically different from the established customs of former years.

Nineteen hundred years ago Christ was born into a world unconscious of its Deliverer. He came to "save that which was lost." He came when the Jews were in a state of rank apostacy, when religious controversy waged hot. For 600 years Palestine had been the battle ground for the surrounding nations. The Jews, led from one captivity, endured another at the hands of a new power equally as oppressive and corrupt. The world was in a state of unrest. The Jews in their oppression looked for the advent of a great temporal ruler who would lead them out of bondage. They were narrow, bigoted and self-righteous. They were technical, childlike and carnal minded. They were materialistic in their views, following Christ, many of them, for the loaves and fishes. On this account they failed to understand the import of His mission. The bread of life they expected to satisfy their greedy appetites. How vain! How basely ignorant! How peevish! Yet with all they are God's chosen people and He will make them the glory and admiration of the world. He will subdue their enemies and lead them back to the land of promise, and there they will dwell in peace, no longer the hiss and by-word of the world.

Among these people Christ ministered and to them He preached the Gospel that was in itself a stern rebuke to the existing sects of the day. He came forth in fearlessness and marked humility, reproving and severely chiding them that worked iniquity. His message was ignored, and He, after much ridicule and persecution, became the victim of the cross, a martyr to the cause. The principles that He instituted, rejected by the Jews, were accepted by the surrounding nations. The center of civilization became the center of religion. The Christian religion carried to Rome, partook of her corruption and there lost its divinity like nations before her had there lost their liberty. The condition of Rome at this time was pitiable indeed. Virtue had taken her flight, the standards of morality lost their dignity and the banners of vice and licentiousness flaunted in every breeze. Depravity took possession of men and animal passion became the motive power of society. In Pagan Rome, Christians became Pagan, but still retained the name of Christian.

Christianity may be compared to the metamorphosis of the butterfly. The larva of the butterfly developes itself within the silken cocoon immediately before its transformation into the pupa state, which serves as a protection for the inactive and helpless germ from which develops the butterfly. So Constantine made for Christianity a silken cocoon of pride and power which protected the inactive and helpless germ from which developed the reformation. A change as radical as that from the larva of the butterfly had been effected with respect to Christianity.

The falling away so often referred to by the Prophets had now been accomplished.

After the religious world had become weak and morbid, after darkness had overshadowed the earth, after rank apostacy had "changed the ordinances, transgressed the laws and broken the everlasting covenant," after iniquity and sin had surged upon the face of the entire earth, causing the pure and virtuous to cry in tones of agony for a reign of godliness, I say, after these things, intellectuality began to awaken, new thought gave men a broader concept of life. Printing was introduced, literature had a new birth, Greek and Roman philosophy were disseminated broadcast over the civilized world. With intelligence came power, and power asked that the Pope be more tolerant. Catholicism began to wane and the Papal See lost much of its prestige.

No longer were men fettered by a priestly monarch, no longer did the populace remain enveloped in the mists of gross darkness, no longer was the canon of Scripture chained like a Bastile prisoner to the pillar of some dark monastery, only to be read out and studied by the pompous priest arrayed in his purple robe, but religious truth became commonplace, and men gave theological study a more prominent position. Theological study gave issue to ecclesiastical research. This was followed by a change in creed. Reform called for a religious revolution. Absurdities in creed were abolished to some extent. Then scisms and doctrines almost as adverse to pure, simple Christian doctrines were introduced. This gave rise to religious controversy and bitter denunciations. The conflicts that now raged were not settled like were those in the early days of Catholicism, nor were the contenders burned as heretics, but religious freedom became almost universal, and each religious contender formed a sect. These increased until now this multiply-

ing of sects serves only as a bewilderment to confuse the honest seeker after truth.

It only needs to be said that we are now prepared to discuss the other event, of which brief mention has been made.

Now, as John the Baptist was the forerunner preparing the way for the Savior, so this intellectual awakening, this breadth of thought, this religious liberty, was the forerunner preparing the way for the life work of Joseph Smith. As John's life and message bore testimony of the necessity of Christ's advent, so the age preceding our second event gave evidence that such an event was necessary. And as Christ's life declares in the strongest terms His divinity, so the labors of Joseph Smith and the work accomplished by him assert the divinity of his message.

Christ came to save that which was lost. It was Joseph Smith's province to restore that which Christ had established that which was once pure but corrupted by ages. The age in which Christ appeared was characterized by apostacy. Joseph Smith appeared in an age when apostacy was most prevalent. The Gospel proved a successful weapon in the hands of each. A ridicule like that heaped upon the Master was heaped upon Joseph. The word Christian was as much a nickname to former day Saints as the word Mormon is to the Latter-day Saints.

The same charges brought against the meek and lowly Nazarene were brought against Joseph Smith. Their cause was the same, their mock trials were analogous, and they both met a martyr's death.

As Christ rebuked everything that was pretentious and arrogant, enjoining humility and self-abnegation, so Joseph Smith taught truths that conflicted the dogmas of the day. As the Scribes and Pharisees, who had been so severely and openly exposed in all their hypocricies by our Master, took the lead in causing His crucifixion, as the sophists and tyrants of Athens headed the fanatical persecution of Socrates because he exposed their shallowness and worldliness and stung them to the quick by his truthful satire, as Galileo aroused the anger of the Inquisition by his great scientific discoveries and made that august body a lifelong enemy, so Joseph Smith, denouncing the errors of man-made systems brought upon himself the rage of a vanquished world of religious professors.

Because of the message Christ bore He was crucified, because of the truth Socrates introduced he was hated, because of the discoveries Galileo had made he was ostracised, and because of the light Joseph Smith brought he was shamefully martyred.

Joseph Smith was not backward in reminding modern Christendom of her errors. While modest in his assaults, he displayed no reluctance in pointing out to the vision of reason doctrines that bore the imprint of human folly. It was not pleasant to the Pharisees and Sadducees of ancient times to face the criticism of the Savior, it was not pleaesant to the gay leaders of Athenian society to hear the utter vanity of their lives painted with such unsparing severity, nor was it pleasant to the sophists and rhetoricians to see their idols overthrown and they themselves exposed as false teachers and shallow pretenders. Neither was it pleasant to the clergy of 1830 to have the vanity of their worldly lives painted with such unerring clearness, nor was it pleasing to the well-paid ministers of the age to see their idols of luxury and pomp thrown down and they themselves exposed as shallow pretenders by the unassuming, humble Mormon Elder traveling in their midst without purse or scrip.

A very distinguished writer has truly said: "It is the fate of Prophets to be exiled or slandered or jeered at, or stigmatized, or banished from society, to be subject to some sort of persecution; but when Prophets denounce woes and utter invectives and provoke by their stinging sarcasms, they have generally been killed. No matter how enlightened society is or tolerant the age, he who utters offensive truths will be disliked and in some way be punished." So Joseph Smith must meet the common fate of Prophets.

In many respects the martyrdom of Joseph Smith was a blessing, a victory to an unpopular cause. It brought before the world the truths of a great religion in a manner more impressive. The Prophet knew well the greatness of a martyr's death, therefore took it calmly. Had he not met such a fate, he never could have filled his mission. At the moment when the mob was in a furore and his brethren in a rage of excitement, he was peaceful and acted with wonderful foresight. "I am going," said he, "like a lamb to the slaughter, but I am as calm as a summer morning. I have a conscience void of offense toward God and toward all men. I shall die innocent, and it shall yet be said of me, 'he was murdered in cold blood." He was not seeking the vain glory of man, he was not seeking the rude applause of mortals, his desire was to render to his God an humble devotion and gain for the cause a final triumph, which was best secured by martyrdom.

Joseph Smith, like Christ, bore an important message and sealed his testimony with his blood. Peculiar as that message appears to the world, it is either false or true. If true, it calls for an earnest investigation at the hands of every honest soul, and demands the recognition of every man who is concerned in the things of eternity. If false, its instigator, Joseph Smith, should be branded as a dangerous heretic or rank imposter, and we, his followers, as poor, weak, deluded creatures.

Joseph Smith, the faithful Prophet of the nineteenth century, declares that an angel had visited him; the world is startled and cries "imposter, messenger of strong delusion." How could delusion so great be manufactured by a boy so illiterate? How could he institute a doctrine so perfect, a creed so infallible? How could this insignificant lad promise miracles to the believer?

Yes, this man is dead, but the institution that found its inception in him still flourishes and is an everlasting monument to his never dying memory.

In conclusion, we would ask who gave to him this wisdom and superhuman virtue? Who gave to him this insight into the fundamental principles of religion? Who in this respect made him a greater light and clearer expounder than the Christian Paley? Who made him in all spiritual discernment a wiser man than Wesley? Who made him in government theory a greater character than the gifted John Stuart Mills? Who seems to have been a more sincere seeker after truth?

If the sceptical Gibbon could see in the crumbling columns and shattered palaces of Rome a God made manifest, can we not see in this boy Prophet the inspiration of Israel's God? His life and doctrines were a stern rebuke to sectarianism. Who cannot look upon him as an Elias rebuking the Pharisees and Sadducees of modern Christendom, a reformer, a forerunner to the Greater One who is to come in the clouds of fire?

The time has now come when Mormonism is no longer to be dismissed with threats and sinful vituperations, nor is this great spiritual force to be overwhelmed by the caprices of ministerial striplings, no longer are the tenets of this religion to be met by brute mobocratic force. They have proved themselves too powerful for such foes. Mormonism has already astounded the Christian world with her vitality, her philosophy has baffled the most profound scholars, and she has for a posterity a mighty race of men.

No, the age has not solved Mormonism, nor will it until she has worked out her destiny and accomplished her purposes—the brotherhood of man and the redemption of the human race. Thus history repeats itself, and the trials of the righteous in these last days are but a repetition of the scenes of early Christianity. Let no one infer from what has been said concerning Joseph in connection with Jesus, that we look upon the former as our Lord and Savior. No, no. Jesus is our Glorified Head, our Redeemer and King, while Joseph is a Prophet of the Most High.

PROMISES THAT SOMETIMES FAIL

BY ELDER CARL A. MILLER.

It is such an easy matter to make promises, but quite a different thing to fulfill them. An Elder tries to please everybody, but he cannot possibly do so. When asked by Saints and friends, in various parts of the mission, to write them, how apt are we to answer, "Yes, I will," before thinking of the many duties we have to perform and the responsibilities resting upon our shoulders. The ones who have been promised a letter look forward to its arrival, but how often does the promise fail. The Saints are interested in our work of righteousness, also being anxious to know how such and such an Elder who has been at their place is faring. Every Elder in the field knows how pleased a Saint or friend is to get a letter, and often do they keep those letters guarded as they would treasure. How often do they open that missive and read, and although it may have been received many months before, yet they never seem to tire of its contents. Many times do we meet with people who hold up to our gaze a letter, perchance written years and years ago, by such noble men as Wilford Woodruff, John Morgan, or many others whose good deeds shall ever live after them. Follow the course of all the successful missionaries who have labored here in the South, or elsewhere, and you will find men who always kept their promises. Dear brethren, when you make a promise be sure to keep it, no matter how much inconvenience it may cause you. When you read this let your mind wander back, and if you have made a promise may it be said of you, "He kept his word."

Summer Excursions, Colorado, Utah.

The Union Pacific will place in effect on July 18th and August 2d, 7th and 21st, summer excursion rates of one fare for the round trip, plus $2, from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis, Mo.

Oregan, Washington, Idaho, Montana.

The Union Pacific railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific, from Omaha or Kansas City. For full particulars, maps and pamphlets of territory reached via the Union Pacific, address J. F. Aglar, General Agent, St. Louis, Mo.

Nature ever yields reward to him who seeks and loves her best.—Barry Cornwall.

NEBUCHADNEZZAR'S DREAM; OR, THE METALLIC IMAGE.

BY A. ARROWSMITH.

(Continued from page 270.)

At the death of Alexander, his vast dominions were divided between four of his chief generals: Cassander reigning over Greece and Macedon, with the western provinces; Lysimachus over Thrace and Bythnia, with the northern provinces; Ptolemy over Egypt and the southern provinces; and Seleucus over Syria and the eastern provinces. The two last dominions, the Egyptian and the Syrian, being the greatest and by far the most noted and powerful, are appropriately symbolized as the two brazen thighs, which came out of that Alexandrian or Macedonian belly of brass, they being in a flourishing condition in the days of the Maccabees.

In the division of the Grecian empire to the four generals of Alexander, as recorded, the western and northern provinces were soon swallowed up in the rising Roman power, but the eastern and southern provinces, governed by the Syrians and Egyptian kings, held out for some time under the Ptoyemies of Egypt and the Antiochus family of Syria, who were especially distinguished in their implacable hatred of the Jews.

The instance of the defiling of the temple by Antochus Epiphanes is especially mentioned by Daniel in his eighth chapter, eleventh verse. Judea was saved from his further ravages, by the heroic family from Modin, the Maccabees, with Judas Maccabeus as leader. That revolt from the Syrians is memorable in history, which is interestingly recorded by Josephus.

The Grecian empire held sway for upwards of 300 years, in literal fulfillment of that wonderful dream. The courage of the Spartans and their wonderful achievements in arms are engraven in the heart of every soldier, especially their doings at Marathon and Thermopylae, being the exemplification of great bravery and daring.

Athens and Alexandria became the seats of much learning, and the arts and sciences were highly developed during the sway of this great temporal government. They, like their predecessors, the Babylonians and Persians, became luxurious and wicked, devoting much of their time to lustful gratifications, which weakened and destroyed the physical manhood which had characterized their progenitors, the Spartans, and they were consequently overcome by their more hardy and progressive neighbors, the Romans, who were extending their possessions in the west.

We have successively reviewed the rise and fall of the Babylonian, Persian and Grecian empires, represented in the image, as the gold, silver and brass kingdoms, and we have descended to the legs of iron, or the fourth kingdom, the great Roman power, which, if anything, was more formidable and aggressive in military exploits than the Grecians themselves.

The kingdom of Macedonia fell, soon after the defeat of Perseus at Pydna, when 20,000 Greeks were slain and 10,000 taken captive. Subsequently the beautiful city of Corinth was destroyed and all the Grecian provinces brought in subjection to Rome.

At the time when Jesus of Nazareth was born, this vast Roman empire held sway over the whole known world, and Augustus Caesar was its first emperor. It had broken in pieces and trampled under foot every other power; it had lived under a petty monarchy for upwards of 250 years, was governed as a republic for over 450 years and existed and ruled the world as an empire for hundreds of years, until swallowed up in the kingdoms which were represented by the ten toes of that great image.

This mighty empire fell, like all its predecessors, into luxury and licentiousness and became so corrupt in its civilization that God allowed the barbarians from the north to despoil it of all its power and dominions.

As a republic she ruled the world, and fifty years before Christ, all the known world had acknowledged the supremacy of this "iron kingdom." Pompey and Cassius had invaded Judea and the south, and Julius Caesar returned as a mighty conquerer from his invasions among the barbarians in the north. The Dictator at Rome passed judgment upon kings and princes, and to be a Roman was considered to be "greater than a king."

Herod, the Great, received his crown from Rome, and his sons confirmed by the same power in state offices. The offices of Ethnarch, Tetrarch and Procurator were given to the favorites of the Emperor of Rome, and although they were called kings many times, and ruled as kings, they were simply governors of provinces and entirely subject to Rome. Herod, the Great, was virtually the last king of Judea; he had the kingdom given him by Augustus Caesar, who was the first Emperor.

After the assassination of Julius Caesar, who aspired to become Emperor, the great Roman republic became divided; Marcus Antonius, or Mark Antony, with Lepidus and Octavius (nephew of Julius Caesar, and afterward named by the senate, Augustus), took sides against Brutus and Cassius and utterly defeated them in the battle of Philippi. Rome was then governed by the triumvirate, or a government by three, namely, Mark Antony, Octavius and Lepidus. The last named had no force of character and was soon lost sight of. Mary Antony was a gallant warrior and a very successful leader, and undoubtedly would have gained the empire, had he not been led away by the luxurious and sensual Queen of Egypt, Cleopatra.

Octavius was ambitions, and by force of arms gained his ascendency over Antony, into the hearts of the people, and was elected by vote of the senate, the first Emperor of Rome and renamed Augustus.

It was in the days of this Emperor, at the general taxing of Juden, that Joseph and Mary were detained at Bethlehem and the great advent of the Messiah took place.

Herod, the Great, was King of Judea, which he held subject to Rome, and after his death, which occurred in the infancy of Jesus, Judea was governed by a Roman Procurator, which was duly appointed by the Emperor of Rome. In many places in the Scriptures these governors and tetrarchs are called kings, such as Herod Antipas, tetrarch of Galilee, who had John the Baptist beheaded, also Herod Agrippa, the first, and Agrippa, the second, and many others, and a student of the Bible is apt to mix up the Herods and over-rate their kingly authority.

They were all subject to that great power, the Roman empire, and had to pay tribute to the same, holding office, as governors of provinces; scores of provinces existed, and they were all governed by a petty king, elected and duly appointed from Rome.

I have mentioned the above in detail, that the power of this iron kingdom might be better understood by the reader, showing how she ruled the world; bringing all other nations in subjection. Her laws were equitable and a certain freedom was granted all her subjects, which gave much license to the early Christians, as the death penalty was taken out of the hands of the High Priest and Sanhedrin, and the accused, as in the case of Jesus Christ, had to receive sentence from the Procurator, Pilate. In religion, Rome was Pagan and had thousands of Gods, which were worshipped amid scenes of lust, vice and debauchery. It was not until the sixth Caesar (Nero) that the Christians received any severe persecutions from the empire, but from that time until Constantine, for nearly 250 years, the empire was bathed in Christian blood, drawn by the tyrannous laws and exactions of a despotic and devilish power, controlled by Paganism.

The empire gradually declined and fell, and the kingdoms of the Vandals, Servians, Visigoths, Alans, Burgundians, Franks, Britons, Huns, Lumbards and Ravennas, which by some are considered the ten kingdoms, or ten toes of the image, were erected on its ruins. These kingdoms arose in the fourth and fifth century, and have been partly strong and partly broken, rising and falling in their times and in their seasons, and occasionally changing names. At the present time they may go under the names of England, Germany, Austria, France, Russia, Italy, Spain, Portugal, Holland and Greece, and there may be more or less, but nevertheless they still have the stamp of the ten original kingdoms, which were man-made institutions, organizations started and controlled by man, without the sanction of God, being under His ban and, are destined to fall. The histories of these kingdoms are written in letters of blood and have stained all Europe, millions of lives having been sacrificed to their corrupt and unauthorized institutions.

(To be concluded.)

GETHSEMANE

"Passing through one of the city gates, down the steep sides of the ravine, across the wady way of the Kidron (which is rather a ravine than a brook, no water runs in it, except occasionally, after heavy storms) they came to Gethsemane—a pleasant field or garden at the foot of the Mount of Olives. In the quiet olive and pomegranite shades of this spot Jesus and His Apostles often find rest and quiet for prayer and conversation. Leaving the majority of the Apostles to slumber on the grass, He took with Him Peter, James, and John and went about a stone's throw farther. But soon even the society of these chosen and trusted ones was more than He could bear. A grief beyond utterance, a struggle beyond endurance, an hour of great darkness, a giddiness and stupefication of soul overmastered Him, as with the sinking swoon of an anticipated death. It was a tumult of emotion, which none must see. 'My soul,' he said, 'is full of anguish, even unto death.' Stop here and keep watch.' * * * He then retired still farther, perhaps out of the moonlight into the shadow. And then, until slumber overpowered them, they were conscious of how dreadful was that paryoxism of prayer and suffering through which He passed. They saw Him sometimes on His knees, sometimes outstretched in prostrate supplication upon the damp ground; they heard snatches of the sounds of murmured anguish, in which His humanity pleaded with the divine will of His Father. The actual words might vary, but the substance was the same throughout. "Abba, Father,

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JULY 7, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	...	302	95	21	68	3	125	40	10		5	16	209			Chattanooga	Tennessee
Heber S. Olson	Virginia	36	865	1266	123	146	8	275	100	30	4	21	49	459			Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	694	20	32	199	46	448	430	17	1	18	27	420			Centre	Kentucky
J. Spencer Worsley	East Tennessee	35	755	37	74	233	61	775	375	69	2	26	39	545	3		Charlotte	N. Carolina
W. D. Rencher	Georgia	37	886	196	72	218	21	232	117	28	2	7	81	701	2		Bowersville	Georgia
A. C. Strong	North Alabama	35	1111	1678	191	207	26	496	396	41	4	8	70	681		2	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	36	771	180	58	132	18	362	303	34	5	18	63	393	2		Valdosta	Georgia
John Reeve	Mid. Tennessee	33	770	12	53	230	12	696	108	23	2	21	49	472	1		325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	41	945	50	212	295	46	441	163	5	2	19	66	841			Goldsboro, Box 924	N. Carolina
Sylvester Low, Jr.	South Carolina	34	776	85	137	355	43	364	64	15	5	7	45	567		1	Bennettsville	S. Carolina
G. M. Porter	Mississippi	10	261	95	32	58	6	56	10	6		4	15	128	1	4	Ackerman	Mississippi
W. W. MacKay	East Kentucky	26	564		254	210	7	327	184	27	1	18	58	405		1	Barboursville	Kentucky
W. O. Phelps	Louisiana	6	96	43	1	25	3	35	16	1		5	10	98			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	479	280	16	284	23	249	247	9		7	19	204	4		Lapine	Alabama
Don C. Benson	North Kentucky	21	535	43	109	99	46	653	592	25	2	12	33	434		1	109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	17	365	367	190	44		1171	148	27	1	5	32	380			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	16	283	820	66	35		590		16	1	1	10	142			41 Cheshire St., Cleveland	Ohio

all things are possible unto Thee; take away this cup from me; nevertheless, not what I will, but what Thou wilt." * * * And whence all this agonizing failing of the heart, this fearful amazement, this horror of great darkness, this passion which almost brought Him down to the grave before a single pang had been inflicted upon Him—which forced from Him the sweat that streamed like drops of blood—which almost prostrated body, and soul, and spirit, with one final blow? Was it the mere dread of death; the mere effort and determination to face that which He foreknew in all its dreadfulness, but from which, nevertheless, His soul recoiled? * * * No, it was something infinitely more than this; infinitely more than the highest stretch of our imagination can realize. It was something far deadlier than death. It was the burden and the mystery of the world's sin, which lay heavy on His heart. It was the tasting in the divine humanity of a sinless life, the bitter cup sin had poisoned; it was the bowing of Godhead to endure a stroke to which man's apostacy had lent such frightful possibilities. It was the sense, too, of how virulent, how frightful, must have been the force of evil in the universe of God, which could render necessary so infinite a sacrifice. It was the endurance, by the perfetal guiltless, of the worst malice which human hatred could devise. It was to experience in the bosom of perfect innocence and perfect love, all that was detestable in human ingratitude; all that was pestilent in human hypocrisy; all that was cruel in human rage. It was to brave the last triumph of Satanic spite and fury uniting against His lonely head all the flaming arrows of Jewish falsity, and heathen corruption—the concentrated wrath of the rich and respectable, the yellow fury of the blind and brutal mob. It was to feel that His own, to whom He came, loved darkness rather than light—that the race of the chosen people could be wholly absorbed in one insane repulsion against infinite goodness and purity, and love."—Farrar.

After once choosing your occupation, never look backward; stick to it with all the tenacity you can muster. Let nothing tempt you or swerve you a hair's breadth from your aim, and you will win. Do not let the thorns which appear in every vocation, or temporary despondency or disappointment, shake your purpose. You will never succeed while smarting under the drudgery of your occupation, if you are constantly haunted with the idea that you could succeed better in something else. Great tenacity of purpose is the only thing that will carry you over the hard places, which appear in every career, to ultimate triumph. This determination, or fixity of purpose, has a great moral bearing upon our success, for it leads others to feel confidence in us, and this is everything. It gives credit and moral support in a thousand ways. People always believe in a man with a fixed purpose, and will help him twice as quickly as one who is loosely or indifferently attached to his vocation, and liable at any time to make a change, or to fail. Everybody knows that determined men are not likely to fail. They carry in their very pluck, grit and determination, the conviction and assurance of success.—J. Lincoln Brooks, in Success.

SECRET SOCIETIES.

Deseret News.

In the discussions that are taking place regarding the noticeable decline in the membership of some of the large Protestant denominations, one point has lately been made, which deserves more than a passing notice. A contributor to The Advance, a Congregationalist periodical, justly, we think, charges that much of this decline depends on the influence of secret societies.

Every little town has its lodges. The members meet every week. They all have a personal interest in the welfare of the lodge; hence they talk about it, argue about it and win members, while the interest of the church is left principally with the clergyman.

The lodge seeks to benefit its members, in some way, temporally, and generally appeals to the religious sentiment, too, in the prayers and rites they use. Human vanity is also catered to in the high-sounding titles and glittering regalia. In these and other particulars the secret societies have become the rivals of the churches, particularly the Protestant group, which has discarded most of the pomp that secret orders seem to have borrowed from older religious organizations.

It is not necessary to say anything against the charitable object some secret societies seek to attain. But the fact remains, nevertheless, that by their very work of charity they have become the rivals of the churches. They have established themselves in the consciousness of their members so firmly that many reject the church and actually say, "The lodge is good enough for me."

But is not this fact a serious reflection upon the churches? When the Church of Christ was founded upon this earth, its object was to bring salvation, both temporal and eternal; to save both from sin and its consequences. It was a fraternal society, in which the boundaries between Jew and Gentile, free and slave, man and woman, were eliminated, and all were made to realize their position as children of God. The Church of Christ set the seal of condemnation upon the arrangement of the human family in castes. It brought relief to the poor, comfort to those who were bereaved, healing to the sick, and hope to those ready to pass beyond the veil.

Some of these things the churches hardly consider as part of their work. It is a reflection on them, that lodges had to take up the neglected duties of religious organizations. There can be no reason why the church should not be all-sufficient.

The church is "spiritual;" it is not "of this world;" but unless its influence is to form the world in harmony with the laws of the Almighty—to make of "the world" the "kingdom of heaven," in which peace and happiness rule, its mission is a failure. It is this great truth, which the decline of membership and the spread of secret societies should impress upon the Protestant churches.

Releases and Appointments.

Releases.

J. S. McGuire, South Carolina Conference.

S. A. Hanks, Ohio Conference.

Appointments.

Seven Elders, whose names are given below, arrived from Utah on the 23d inst., and were assigned their fields of labor as follows:

Eugene C. Miller, Riverton, Utah, to South Carolina Conference.

Joseph Mills, Washington, Utah, to Middle Tennessee Conference.

Nicholas L. Richards, Mendon, Utah, to Chattanooga Conference.

James W. Imlay, Panguitch, Utah, to North Alabama Conference.

George H. Clark, Freedom, Wyoming, to North Alabama Conference.

Christopher L. Riding, Panguitch, Utah, to Virginia Conference.

Lot Robinson, American Fork, Utah, to Virginia Conference.

Transfers.

R. L. Houtz, from North Carolina to South Alabama Conference.

C. R. Humpherys, from office to South Carolina Conference.

THE DEAD.

On the 12th inst. our beloved sister, Mary M. Dees, was summoned from this life by our Heavenly Father. She was born Feb. 21st, 1847, and was baptized March 11, 1899, by Elder O. S. Staples, and confirmed a member of the Church of Jesus Christ of Latter-day Saints by Elder D. Dudley Jones. Sister Dees was born in Mississippi, emigrating to Arizona, where she was residing at the time of her death. She leaves a husband, five children and a host of friends to mourn her loss. While in Mississippi her home was an abiding place for the Elders, and they were always welcome to the very best in store. We sympathize with Brother Dees and family, and pray the Lord to bless, comfort and cheer them in their time of sorrow.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, AUGUST 4, 1900. No. 86.

THE CHURCH.

BY APOSTLE MATHIAS F. COWLEY.

The Church of Jesus Christ of Latter-day Saints is the organization through which the Lord is accomplishing the declaration of the Gospel in the last days, gathering Israel, administering the ordinances of salvation, and in short accomplishing His purposes as predicted by the mouths of all His Holy Prophets since the world began. It is called the Church of Jesus Christ because it is His He directed how and when to organize it, pointing out by direct revelation the manner of church government, the principles and ordinances of the Gospel; the blessings to be enjoyed by those who obey Him, and also the respective duties of each quorum or council of the Holy Priesthood. The phrase of "Latter-day Saints" is used to designate it from the former day dispensation or the Church of Jesus Christ of Former-day Saints. The authority of God dedicated to man is called the Holy Priesthood. This Priesthood is arranged in two great heads, the lesser, which is called the Levitical or Aaronic, because it was conferred upon Aaron and his posterity. It holds the keys of the administration of angels, administering the outward ordinances of the Gospel, such as "baptism by immersion for the remission of sins," the Sacrament of the Lord's Supper, the receiving and distribution of tithes and offerings, all subject to the direction of the Higher Priesthood. The officers in the Aaronic Priesthood consist of Bishops, Priests, Teachers and Deacons. There is a presiding Bishop, who holds the keys of this Priesthood, also other Bishops, who preside over the interests of the lesser Priesthood in wards or branches, looking after the temporal interests of the Priests, who are standing ministers, all organized into quorums of forty-eight in each. The duty of the Priest is to visit the home of each member, expound the Scriptures, invite all to come unto Christ and exhort the Saints to perform every duty enjoined by the Gospel of Christ. Teachers are organized into quorums of twenty-four each. The duty of those bearing this office is to see that the Saints do their duty, entertain no ill-feelings toward their fellow-beings; to see that all perform their duties, and that no iniquity exists in the Church. These general duties, common to all Saints, consist in living a chaste, honest, upright, temperate and industrious life, attending to secret and family prayers, attendance at meetings of worship, partaking of the Sacrament, the payment of tithes and offerings, observing the Sabath day and kindred obligations, all made plain in the revelations of God to the Church. The Deacons are organized into quorums of twelve each, and are to assist the teacher in all the duties of his calling, as occasion may require, but their especial duty is to look after the houses of worship, keep them clean, see to the arrangement of seats and the seating of the people in public assemblies of worship, and such other labors under the direction of the Bishop as may conduce to the welfare of the Church. The Melchesidek Priesthood holds the keys of the Kingdom of Heaven. Power to seal on earth and it is sealed in heaven; to loose on earth and it is loosed in heaven; to receive the revelations of God; to guide the Church in all things, and to understand the mysteries of Godliness so far as they are ever revealed to men in the flesh. In ancient times these keys and fullness of authority were given to Peter when the Savior said to him, "And I give unto thee the keys of the Kingdom of Heaven." (Matt. xvi.-18.) The offices of this Priesthood consist of the First Presidency, a quorum of three, bearing the Holy Apostleship, and as the organization of the Church on earth typifies the heavenly, these three symbolize the Father, Son and Holy Ghost, and hold the keys of authority over all departments of the Church, on all matters, spiritual and temporal, even as the Godhead is the great ruling power of the universe, the heavens and the earth and all that in them is.

Next come the Twelve Apostles, who hold the keys of opening the door of salvation to all nations, kindred tongues and peoples. The reason that this quorum numbers twelve is in honor of the twelve tribes of Israel. Jesus said to the Twelve at Jerusalem. "Thou shalt sit upon twelve thrones, judging the whole house of Israel," and again upon the foundations of the heavenly Jerusalem were to be the names of the "Twelve Apostles of the Lamb." The Church in government is "built upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner stone." (Eph. II:19-20.) The duty of the Twelve is to carry the Gospel to all nations and to send the same by their associates, the Seventies. The Seventies are organized into quorums of seventy in each, presided over by seven of their number. Their especial calling is, like that of the Twelve, to be witnesses of the truth in all the world, and are the ones especially appointed to associate with the Twelve in conveying the Gospel message to all mankind.

The office of High Priest is one of Presidency. They are not limited to any especial number to constitute a quorum, but any number existing in a Stake of Zion are a quorum, presided over by three of their members. High Priests are chosen to preside over Stakes of Zion act as High Counselors, preside over temples, officiate in the ordinances of the House of the Lord, and where the literal descendants of Aaron are not found the High Priest is chosen to officiate in the Bishopric. Where men are found among the Seventies or Elders in any ward or Stake, more suitable to fill a vacancy in the ward Bishopric, Stake Presidency, or High Council, than the resident High Priests, such men are selected and then ordained to the office of High Priest. As standing ministers in wards and Stakes the office of Elder exists, and a quorum of Elders numbers ninety-six. They have authority to preach the Gospel, baptize, confirm, administer the sacrament, anoint, and lay on hands for the healing of the sick, but differ from the Seventies in not being under the especial duty of traveling abroad to preach the Gospel.

There is in the church a presiding Patriarch, and other Patriarchs in all the Stakes of Zion. The duties of this high office is to impart blessings to the Saints of God. In presenting the general authorities of the Church the name of the Patriarch is presented next to the Twelve Apostles.

These general authorities, presented for the acceptance of the Church at every general conference, are the Presidency, the Twelve Apostles, the Patriarch, the Seven Presidents of Seventies and the presiding Bishopric of the Church. The names of the officers in the Priesthood are Apostles, Patriarchs, High Priests Seventies, Elders, Bishops, Priests, Teachers and Deacons. When difficulties arise between members of the Church and they fail to settle them by themselves and the assistance of one or two witnesses as the Savior directs, the Bishopric of the ward form an ecclesiastical court, to which they can refer their difficulties. If the decision is unsatisfactory to either party, there is a court of appeal in each Stake, called the High Council, consisting of twelve High Priests presided over by the Presidency of the Stake. From their decision an appeal can be had to the Presidency of the Church, which is the end of controversy. These courts are not paid for their services. They are supposed to exercise the functions of their calling without partiality and with the fear of God before their eyes, and to be guided by the Spirit of the Lord in their conclusions.

In the selection of any and all officers in the Church the Saints have a voice. "No person is to be ordained to any office in this Church, where there is a regularly organized branch of the same, without the vote of that Church." (Doct. and Cov., section xx: v 65). "And all things shall be done by common consent in the Church, by much prayer and faith, for all things you shall receive by faith." (Doct. and Cov., section 26, v 2.) The Gospel is a perfect law of liberty, and no people upon the earth have broader freedom and a stronger voice in government, religious or otherwise, than do the Latter-day Saints in the governmental and all other affairs of the Church. The reader is referred to the revelations of God in the last days to the Prophet Joseph Smith, for a more perfect understanding of the offices and duties thereof, pertaining to the Church of Christ. They are to be found in the Book of Doctrine and Covenants. These revelations throw great light upon the fragmentary statements of the New Testament, because in the latter no one can learn the relationship of one quorum in the Church to another, nor the explicit duties of these respective offices in the Holy Priesthood.

This Church was organized on the 6th of April, 1830, as far as could be with the limited membership of six men—Joseph Smith, Jr., Hyrum Smith, Oliver Cowdery, Samuel H. Smith, Peter Whitmer, Jr., and John Whitmer. It was truly as "a grain of mustard seed, the smallest of all seeds," in comparison with other organizations. A less number could not have been organized under the laws of New York. The great founder under God of this Church had never belonged to any other. It was not the offshoot of Catholic or Protestant, but as "a little stone cut out of the mountains without hands," bore no relationship to any human system, and as the stone should increase in velocity as it rolled on, so has the Church grown in magnitude from the "mustard seed" to a great tree. It is believed by the Saints that the Savior was born on the 6th of April, and that the organization of this Church commemorates that great event. On the 4th of April, 1830, Oliver Cowdery preached the first Gospel discourse of this dispensation. Soon branches of the Church were raised up in New York and Pennsylvania. Men were being brought into the fold, who later filled such notable places in the Church. Brigham Young, John Taylor, Wilford Woodruff, Lorenzo Snow and other leading men embraced the Gospel between 1830 and 1837. The Book of Mormon had been previously translated and published to the world. News of the new dispensation was heralded abroad by friend and foe. At that time many were prepared to embrace the Gospel, for the Lord had shown unto them that the Gospel in its fullness and purity did not exist in the Catholic and Protestant systems of so-called Christianity. The ministration of heavenly beings had been renewed, and during the entire lifetime of the Prophet Joseph Smith he was the recipient of messages from the eternal worlds. Persecution arose, and bitter opposition was arrayed against the Church. The Prophet was at times waylaid by wicked men, and sometimes arrested upon unfounded, trumped up charges. From all these he was delivered until the time came for him to offer his life as a martyr. In the fall of 1830 Oliver Cowdery, Parley P. Pratt, John Whitner and Ziba Peterson were called to carry the Gospel to the Indians (Lamanites), located in what was then the western wilds of these United States. Near Kirtland, Ohio, they met Sidney Rigdon and other followers of Alex. Campbell. The Elders presented to them the restored Gospel, with the Book of Mormon. Many of them received the truth, and the town of Kirtland became a gathering place for the Saints. Joseph Smith, the Prophet, removed to that point, and the Church as a body were chiefly located there as early as 1831. In the meantime the future site of the chief city of Zion was designated by revelation to the Prophet, dedicated and set apart for the gathering of the Saints. In 1832 the first periodical in the Church was published, the "Evening and Morning Star," at Independence, Mo. The press and property of this publication was subsequently destroyed by a mob. Persecution in Missouri became very bitter. Many of the Saints were treated with bodily violence, their houses and property destroyed by fire and themselves expelled from the county by armed mobs. In the meantime Kirtland was being built up. The Lord required the Saints to build a temple, in which to receive sacred ordinances for the salvation of the living and the dead. To this labor they devoted their energies, and notwithstanding their poverty the temple was completed and ready for dedication in March, 1836. Joseph Smith, the Prophet, translated by inspiration the New Testament, completing the work Feb. 2, 1833. Five months later he finished the translation of the Old Testament, so far as the Lord indicated the necessity of so doing. The Latter-day Saints Messenger and Advocate was published in Kirtland. The Church, though organized by the authority of the Apostleship, did not contain sufficient adherents at first to organize the Councils of the Priesthood, so as time went on and numbers increased, the Lord would indicate when and how to organize these quorums. The quorum of High Priests was organized in Kirtland March 18, 1833. The Presidency and High Council of the Church was organized Feb. 17, 1834. That of the Seventies commenced Feb. 28, 1835. Thus from time to time, as the Church grew and developed, the Lord made plain by revelation how to organize every quorum, and finally Stakes of Zion and branches in them and branches scattered abroad. On Aug. 17, 1835, the Book of Doctrine and Covenants, containing the revelations of the Lord to the Church up to that date, was accepted as a rule of faith and practice. Between that date and the martyrdom of the Prophet many revelations were given, but owing to the poverty and unsettled condition of the Church many of them were not published until subsequent to the decease of the Prophet. During the troubles in Missouri a body of men called "Zion Camp" left Kirtland May 5, 1834, to carry supplies and relieve the distress of their co-religionists, who had been exiled from their homes in Independence, Mo. They performed the arduous journey on foot, through the wilderness of Indiana, Illinois and Missouri, accomplished their mission and returned to Ohio. Early in the year 1836 the ordinances of blessing and anointing were attended to in the Kirtland temple, and that sacred edifice was dedicated to the Lord March 27, 1836. In the temple the gifts of the Holy Ghost were poured out in abundance. Many saw visions. The Savior, Moses, Elias and Elijah appeared to Joseph Smith and Oliver Cowdery. Previous to this, Joseph's first vision was a personal visit of the Father and the Son. Again, on Feb. 16, 1832, the Savior appeared to Joseph Smith and Sidney Rigdon and revealed unto them the glories of the celestial, terrestial and telestial worlds, and the suffering and condemnation of those who are unworthy a kingdom of glory. In 1837, during the financial panic, a great apostacy took place in Kirtland, which involved the standing of several of the Twelve Apostles. Persecution raged in Missouri. Elders Kimball, Hyde and Richards introduced the Gospel into England and performed their first baptism July 30th, 1837, in the River Ribble. From then until the present date a prosperous mission has been conducted in Great Britain. Thousands have joined the Church in that land and gathered to Zion. Subsequently John Taylor introduced the Gospel into France, and with others into Germany, Erastus Snow to Scandinavia, Lorenzo Snow to Italy, and from these countries, especially Germany and Scandinavia, thousands have come to swell the ranks of the Latter-day Saints. Into each of these tongues, and in others, has the Book of Mormon been translated in fulfillment of prophecy.

The Gospel continued to spread in Canada, where it had been introduced by Parley P. Pratt, the United States and Europe. Persecution raged in Ohio and Missouri. The Saints as a body left Kirtland July 6th, 1838, for Missouri, chiefly locating at Far West, Caldwell county. In the fall of the year Apostle David W. Patten fell a martyr at the hands of a mob on Crooked river. Joseph, Hyrum and others had been sent to prison without trial or conviction, and yet the work prospered and spread abroad. During these sore trials, when death to the Prophet and others appeared inevitable, he prophesied of their safe deliverance from the mob in Missouri. While Joseph and Hyrum were still in prison Presidents Young and Kimball led the suffering Saints to Illinois, where they established the famed city of Nauvoo. To this point Joseph and his brethren made their escape and enjoyed a brief respite from mobocracy. The Prophet predicted, however, that Nauvoo would not be a long resting place for the Saints. In keeping with this inspiration, he prophesied Aug. 6th, 1843, of their coming location and greatness in the Rocky mountains. He also prepared an expedition to

explore the west, but died a martyr before its consummation. Although Nauvoo was a sickly place, the industry of the Saints, attended with the blessings of Divine Providence, the city grew with magic speed. A temple was soon commenced. A charter was obtained from the State Legislature to establish a University, and prosperity almost unparalleled characterized their labors. However, the combination of political intrigue and religious bigotry on the part of religious professors, coupled with transgressing apostates, soon conspired to spread death and destruction among the Saints. In Missouri, at Hann's mill and elsewhere, many had been shot down in cold blood, property burned and a whole people exiled from the State. In Illinois the trouble was inaugurated by Missourians. They sought on one occasion to kidnap the Prophet, but failed. Trumped up charges were made against the Prophet. He was tried as before, and every time acquitted. When his last trial was conducted, the mob (like the rabble in the halls of Pilate) said if the law cannot touch him powder and lead shall, and their nefarious purposes were permitted to be carried out, and on June 27th, 1844, Joseph and Hyrum, while under the pledged protection of Gov. Ford, were assasinated by a howling mob in Carthage jail, Hancock county, Illinois. Previous to his martyrdom he had received more than one hundred revelations, organized the Church in its fullness, and bestowed the keys of the Kingdom of God upon the Twelve Apostles. To Nauvoo were gathered thousands of people from the several States, Canada and Great Britain. At the time of the Prophet's martyrdom the Twelve were abroad on missions, with the exception of Elders John Taylor and Willard Richards, who were with the Prophet and Patriarch at the time of martyrdom, Elder Taylor himself being wounded with four balls. While the Saints were in Missouri the Lord commanded that they should importune the officers of the law in the districts where the trouble occurred, and not being heeded should appeal to the Governor, thence to the President of these United States. All this was done, without avail. The President answered their appeal by saying, "Gentlemen, your cause is just, but I can do nothing for you." Governors of States were written to, to use their influence to adjust the wrongs heaped upon the Saints, but from one or two only came a favorable response. On the failure of the State and Nation to protect her own citizens against mob violence and plunder, the Lord promised to vex the nation with a sore vexation. This was done in the millions of lives and treasure lost in the civil war. Of this war, the Lord revealed to Joseph twenty-eight years before it came to pass. The Church was not founded by men, nor did it depend upon any particular man or set of men for strength, growth and progress.

(To be continued.)

Releases and Appointments.

Releases.

R. W. Smith, Office.

J. T. Barrett, Mississippi Conference.

Sylvester Low, Jr., South Carolina Conference.

E. M. Lee, North Ohio Conference.

Worth, courage, honor, these indeed,
Your sustenance and birthright are.
—Stedman.

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from Page 275.)

BAPTISM, ITS ESSENTIALITY—We now come to the important ordinance of Baptism. From what has been previously written, it is evident that this ordinance must be preceded by a living, operative, saving faith; a true, genuine, godly repentance. Then Faith and Repentance are prerequisites to Baptism. This, we have shown, is the Gospel order, and we cannot reverse it without incurring the displeasure of Almighty God, and stand convicted as false teachers.

The Gospel of Jesus Christ contains the truth, and is presented to the mind as the power of God unto salvation to every one who will believe and obey. We have no right or authority to change or alter God's holy plan. It has been given us for our redemption and exaltation, and must be obeyed in the order of its establishment, viz.: to follow in the course marked out by Christ. Suppose we should receive and adopt another plan—a plan which has been instituted of man, that which is not true—and believe it firmly and defend it vigorously. Will our faith save us? No, it will not. Why? Because, in the first place, it is not the truth we have believed in, and consequently our faith is vain, and unprofitable; and, secondly, our faith fails to embrace the proper plan, or saving code. Error may be believed with as much intensity as is possible for a man to believe a thing, and vindicated with zeal and energy; yet, it can never save the one thus believing. He may be sincere, and think that he is doing God's service; yet if his faith is not rooted and grounded in the truths offered for his salvation; if his faith is not firmly established in the perfect plan of life, he will fail to obtain that precious, everlasting boon—exaltation and life eternal—God's greatest gift.

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." (Isa. 8:20). Keeping in mind this injunction written by the zealous Prophet Isaiah, let us turn to Luke 7:28-29, where we read, "And all the people that heard Him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected *the counsel of God* against themselves, being not *baptized* of him." Here we see that those who failed to obey the ordinance of Baptism *"rejected the counsel of God,"* then Baptism is "the counsel of God," and hence essential to the salvation of man, for no man can be saved in rebellion to God and His laws. Furthermore, we find that it is a law of God, "He that believeth (the Gospel) and is *baptized* shall be saved; but he that believeth not (and as a consequence of nonbelief fails to be baptized) shall be damned." (Mark 16:16). Again, "Go ye, therefore, and teach all nations, *baptizing* them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe *all things*, whatsoever I have commanded you; and, lo! I am with you alway, even unto the end of the world." (Matt. 28:19-20.)

That Baptism is essential to the salvation of man, we need only to review the incident of the conversion of Cornelius, the devout Gentile. Cornelius was a good man and one who feared God, who distributed alms to the people, and prayed to the Father of Mercies, for light and understanding. It pleased the Lord to send an angel to visit this devout Gentile, who informed him that his prayers and alms had come up for a memorial before God, and who told him to send to Joppa for Peter, that he might hear words of salvation and truth. Peter responds to the call of Cornelius, visits his home, preaches the word of God, and commands them "to be *baptized* in the name of the Lord." (Acts 10:1-6-47-48). When Peter returns to Jerusalem and is questioned by the Apostles as to the propriety and appropriativeness of ministering unto the Gentiles, he repeats the narration of Cornelius' conversion. (Acts 11:14-19.)

For another example take the record of Paul's adventures. You remember how that he had zealously persecuted the Saints of God, casting them into prison, compelling them to blaspheme the Holy name of Christ, and giving his voice against them when they were put to death. (Acts 26:9-12). On his way to Damascus, with writs of authority from the chief Priests to lay hold on the Saints of God, and punish them, he receives a vision from the heavens of glory, the brilliancy of the light is so great that Paul is stricken blind, and prostrated to the earth. In his humility and affliction he cries from the very depths of his heart, "Who art thou, Lord?" and the answer comes, "I am Jesus whom thou persecutest." "Lord, what wilt thou have me to do?" inquires the repentant Saul, and then comes the command from the lips of Christ, "Arise and go into the city, and it shall be told thee what thou *must* do." (Acts 9:1-6). Something is going to be told him which Jesus says he "*must* do." Let us hear the important decree, "Arise and be *baptized* and wash away thy sins." (Acts 22:16). It looks as though Baptism was essential to salvation, does it not? Here was Cornelius, a good man, worthy of an angelic visit, "commanded to be baptized in the name of the Lord," by obedience to which he might be saved; then we have Paul calling upon the Lord to know what he should do in order to be redeemed from his many sins and transgressions, and he is commanded to "Arise and be baptized in the name of the Lord."

The evidences to prove the essentiality of Baptism as a means of salvation are so numerous and striking, that for any one to deny the same is to contradict the word of God through and through. It was taught by the Prophet John (Matt. 3:13-17; Mark 1:1-11), by the Apostles (Mark 16:15-16; Matt. 28:19-20; John 4:2), by Paul (Acts 16:29-34; Gal. 3:26-27; Heb. 6:1-2; Acts 9:1-18; Acts 26:19-20), by Peter (I. Peter 3:17-22; Acts 10:47-48; Acts 2:37-41), and finally by our Savior (John 3:22; John 4:1-2; Mark 16:15-16; Matt. 28:19-20). Surely it is essential to our soul's salvation.

Our glory and exaltation is predicated upon obedience to the commands of God. If we do just what Christ has commanded, regardless of modern speculation, we shall then occupy a safe and secure position. Let the world wrangle and jangle concerning the import of this sacred and holy ordinance—Baptism; let them quarrel and quibble upon the very brink of the water as to whether it is necessary to the salvation of the soul, but let us who believe the word of God, take heed and obey. It is enough for us to know that Baptism is a command of God, and that the whole duty of man is to "fear God and keep His commandments." (Eccles. 12:13).

(To be Continued.)

All who would joy win must share it:
Happiness was born a twin.—Byron.

Evil is wrought by want of thought as well as by want of heart.—Lowell.

SOUTHERN STAR

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SATURDAY, AUGUST 4, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul. "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

SOME MEN ARE NOT MEN.

There should be a vast difference between man and beast; but sometimes man so degrades himself by subverting his talents and his liberties and sinks to such a level that, almost with propriety the dumb beast can protest against the superiority of the great biped race. Beasts are dominating by their animal, muscular power, contented with food and comfortable shelter and satisfied with these if permitted to propagate their kind and protect their offspring. But a beast is moral. Man has these characteristics to a greater or less extent; but he, in these fast times, is generally immoral. When a man has no other attributes than those mentioned of brutes, he virtually ceases to be a man and for all purposes becomes a brute. If he is a selfish man—selfish in not allowing his fellow-creature to unmolestingly enjoy the rights to which the Great God has made him heir—he is unworthy the appellation, "man." Think how despicable a person must be who by physical strength would prevent a neighbor from worshiping his Creator in the manner he desired. Yes, there are men, white men (?) who profess Christianity, call themselves civilized and enter the social circles of intelligent people, who would have their fellows rocked and scourged, incarcerated and decapitated, if a refusal was made to accept their style of worship or a charge made against the infallibility of their systems of theology. Nearly every one of the five hundred "Mormon" Elders in the Southern States can truthfully bear testimony that there are still living, men who would, if they had authority, again crimson the skies with the flames from the stake. All the infamy and cruelty and degredation of which the human heart is capable, grows clamorous and bears fruit in the breasts of such intolerant creatures. A man who would prevent religious liberty by brute force, is the embodiment of every black attribute which alienates him from God and adopts him, body and soul, to the bosom of the fiend of all crime and misery. Direct such a wretch to the black savage of Africa for wisdom. Show him that a century and a half ago in the Dark Continent, the unclothed cannibals, little above beasts themselves, whom the slaver stole for merchandise, would enslave to themselves a fellow black if he even attempted to interfere in their strange worship of rocks, trees and animals. These inferior human flesh eaters evinced more manhood in this important direction than he who is a religious intolerant, though he be dressed in broadcloth and make a show of learning. A man who will not allow another man perfect freedom in his holy prayers and practices, if those practices and prayers do not encroach upon the privileges and rights of anybody else, is not a man. He is a beast; his attributes are brutal. He disgraces humanity because he is called a man. He blasphemes the personality of God; because he is made in the similitude of His person.

TRIALS OF LIFE.

While we journey upon the earth in mortal probation it has been wisely destined that we should encounter difficulties, endure trials, and bear tribulations. From the moment we launch our frail barks upon the stormy sea of life to battle with the rough waves of stern reality, until we reach the blessed haven of rest, where time is no more, we shall meet with rugged gales, fierce breakers and perilous squalls.

We are not alone upon this voyage of life, for if we look around we shall find that others are scudding before the gale, that they are braving the tempest, and striving manfully to reach the Port in safety. Are we discouraged? Do we become despondent and downcast? Is there a gloomy shadow of sorrow upon our faces; a look of sadness in our eyes? Let us take courage from the life of Him who walked the shores of Galilee, who rebuked the winds and the waves, and quelled the threatening storm.

It sometimes happens that the honest in heart who hear and accept the Gospel of Salvation in the nations of the earth, leave the land of their nativity and emigrate to the west, where the Saints of God are colonized. The Gospel was the sweetest morsel their hungry souls had ever tasted, and with joy and gladness they hastened to the land from whence came the messengers of Truth; but when they reached the land of the setting sun, they found the Saints of God not quite so good as the joy of their souls had depicted. As a consequence they became dissatisfied, discontented and discouraged. Their expectations had almost led them to look for a perfect heaven on earth where the Saints dwell, and they had overlooked the fact that the Gospel net gathers all kinds of fish. This was an exceedingly hard trial of their faith, a rigid test of their religion.

We should not look for perfect peace and heavenly rest on earth, for our Glorified Head has told us that in this world we shall find tribulation. The "tares and the wheat" are permitted to grow up together until the reaping time, when the wheat shall be bound in sheaves and carried into the garner, while the tares shall be plucked up, rooted out and destroyed.

If we will do as Peter has commanded, 'Let your faith and your trust be in God," and not man, we shall never fail or weary in well doing. "Trials make our faith grow stronger" if we only use them as stepping stones to higher glories and more eternal rewards. Then do not be discouraged because of the acts of fallible men, but let your light shine, and it cannot fail to lead some honest soul aright. "A little leaven leaveneth the whole lump." We, as a people, are too apt to look at the acts of men, and neglect to observe and realize the beauty and holiness of the Gospel. Let us look to our Father in heaven, and lift up our heads, knowing that our redemption draweth nigh.

Paul in his epistle to the Roman Saints says, "Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? * * * Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Rom. 8:35-39). The misgiving and discouragement which will creep sometimes over the brightest faith, has, in the above expression of the inspired Paul, received a rebuke which should silence them forever. In all things we are *more* than conquerors.

Now then, dear Saints, if you have been called upon to bear such trials as we have herein mentioned, take joy and consolation from the words of holy men of God. There is a beautiful hymn found on page 212 of our Missionary Hymn Book, which each and every one of us should learn and comprehend. "Think not when you gather to Zion," etc.

PIONEER DAY.

The following is from the pen of C. C. Goodwin, of the Salt Lake Tribune. We are pleased to give it space, because recently we were almost converted to the belief that the man, whose pen is mightier than the sword, had departed this life:

"It is good for the people of Utah to celebrate the 24th of July. It is a most memorable anniversary. It signals a day when some men who were poor and worn out and filled with both sorrow and apprehension had turned their backs on civilization, by weary marches had crossed the then tenantless plains and stubborn mountains, and planted their stakes in the desert, and began the building up of a State. That was but fifty-three years ago, but it has been sufficient time in which to transform this region. Save the mountains, the lake and the summer air, there is nothing here as it then was.

"That band of men, with but rude appliances, went to work, but the zeal of youth was upon most of them. They went to their

work with songs, and the smiles on their faces were pencilled by sunbeams.

"Most of those faces have since grown withered and seamed and have disappeared, overborne by the irresistible friction of toil and care and time. But before they departed those smiles that they brought here went out and lighted the desert, and what was the desert reflects them now in tree and flower and meadow and the waving gold of the harvest, and thus the youth of those pioneers is made perpetual in the radiance of the beautiful valley.

"It is well to celebrate the day, to recall the old names, to do reverence to their memories, and to be sure to do nothing that will grieve the old pioneers if their spirits are watching what may be done."

PRESIDENT OF B. Y. COLLEGE.

Professor James H. Lindford was unanimously elected president of the Brigham Young College, Logan, Utah, on July 28th ult. He is a popular man among the residents of Cache county and his selection meets the approval of all who know him. He was born August 27th, 1863, in Centerville, Davis county, and is a graduate of the University of Deseret, and has also taken a course of study in the Wesleyan University of Illinois, and the Chicago University. His ability fully qualifies him for the position he has been elected to occupy, and we wish him success in his new field of labor.

Unveiling of Pioneer Monument.

Deseret News, July 25, 1900.

The principal feature of the observance of the twenty-fourth was the unveiling of the completed Pioneer monument at the intersection of East and South Temple streets this forenoon. While the number of citizens present were not as great as at the time of the laying of the corner-stone or as on the occasion of the unveiling of the statue of President Brigham Young just three years ago, it was, nevertheless, a large and reverential one.

The ceremonies today were brief and impressive and were conducted under the auspices of the Brigham Young Memorial Association, Hon. James Sharp, president, and were highly reminiscent, and extremely interesting throughout, and a testimonial to the energetic men who for the past ten years have had the memorial project under way; for it is just that length of time since they began the work, the completion of which they thankfully celebrated today. Only those who for a decade have labored for the building of a lasting monument to the memory of the founders of Utah's commonwealth understand the difficulties that have beset their path.

What It Has Cost.

The monument when completed in its entirety will cost $27,500. Of this amount $15,000 goes to Sculptor C. E. Dallin, the designer and construction supervisor. About $25,000 in all has been expended. The remaining $2,500 will be used in putting a handsome granite coping that is to replace the wooden fence that now surrounds the monument. The story of how the money was raised to erect the shaft is of itself an interesting one. At first the work of securing the funds was divided among the various Stakes and for a time subscriptions came in gradually from all classes of the community, including the widow and Sunday school child, who contributed their five cents with the same willingness that characterized the donations of those who were able to give larger sums. A pleasing fact was that many of those who sent their checks to the committee were not of "Mormon" faith. They simply admired the greatness of Brigham Young and his sturdy followers and desired to show substantial evidence thereof. It was during the Semi-Centennial Jubilee that the movement to erect the monument received a marked impetus under President Woodruff, who came to its rescue at a time when the work was lagging. Recently President Snow gave much personal attention to the completion of the work, though the general committee of course performed the more arduous part of it, and are entitled to all praise.

* * * * * *

President George Q. Cannon made the first address. He said that being one of the pioneers who came here in 1847, many reminiscences crowded his mind and he could not help drawing contrasts between conditions now and those existing here fifty-three years ago. While some people cannot or will not acknowledge that Brigham Young was an inspired man and a Prophet of God, all will concede the fact that he was a great man and a strong leader of men. When the Pioneers first looked into this valley all was desolation; the courses of the streams running into the valley being marked by willows, the only green to be seen. When Brigham Young saw the valley he declared it to be the stopping place of the pilgrims, and this in the face of assertions of trappers and hunters that it would be impossible for a community to live here. He sent exploring parties to the south and to the north to investigate the country and all returned declaring that the decision of Brigham Young was a wise one. The people suffered almost untold hardships during the first years of life in this valley when the elements were more inclement than now. They suffered the pangs of hunger in their most extreme distress. Once a week in my uncle's house, where I lived, said the speaker, we would weigh out our provisions in the family and then eke them out for the week. Our rations were very short; we did not have enough to eat; we were hungry, very hungry—hungry to the ends of our fingers; hungry to the ends of our toes; always hungry—one good meal would not suffice to satisfy us, our hunger was so great. We cut thistle tops to eat and I never tasted such "greens" in my life. I actually began to get fat on thistle tops. Even boiled hides were eaten by the people, and even after the grain had been planted and began to grow, giving promise of a bread supply, the crickets came and swept it all away and added more hardships to those already endured by the settlers.

When gold was first discovered in California, Brigham Young advised the people to remain here and cultivate the land, promising them that they should be prospered if they did so. And while it has been charged against Brigham Young that he discouraged the development of the mineral industries of Utah, the sequel proved that his advice was wise, for by remaining at home and producing food the people placed themselves beyond the danger of a shortage of food supplies and put them in a position to pursue the search for gold and silver without jeopardizing the lives of their families by lack of something to sustain life.

I am not much of a believer in monuments, for I think that men and their good deeds should live in memory; but this present monument is a very proper one. The story of the pilgrimage of the Pioneers and their settlement here should be told and retold to our children in order that they may know of the heroic deeds done by their forefathers.

Hon. James T. Hammond.

Hon. James T. Hammond said that he did not believe in the worship of a monument, but thought the accomplishment which it represented was the thing to be revered. Mr. Hammond reviewed the history of the erection of the monument and the life of the sculptor, Mr. C. E. Dallin, and introduced that gentleman.

The Sculptor.

Mr. Dallin excused himself for reading his address, saying that he was an artist, but not an orator. Continuing, he said:

"Friends, it is some twenty years since I turned my face eastward toward the unknown land of my hopes and aspirations, and as one who has visited strange lands and seen many sights, I return to the font where I first drank the life-giving waters of pure inspiration. To those who are born and reared amid these circling hills I have little need to tell what a potent spell they have, and as whatever little I have done has been directly traceable to their influence, you can well understand how they are intimately connected with the most sacred part of my being. To the mighty forms of sculptural beauty and the ever changing lights and shades of the peaks, my mind was ever atuned and as the history of sculpture plainly shows, sculptors have ever been reared amid the mountains. These silent, formative influences are even deeper and more lasting than we realize, and to you who have the privilege of this silent communion of the hills your spirits must ever be awake to the beauty and poetry that daily speak to you from the mighty heights.

"Art of every kind is simply the realization that beauty lies around us on every hand, and the artist is only he who possibly realizes more fully this truth, and he only becomes an artist in trying to reveal this truth to his fellow man. Art to the many is considered a luxury or an accomplishment, whereas in truth it is one of the most necessary functions of a well ordered life, and to deprive man of this means of expression would plunge him into a barbarism from which there would be on hope of ever rescuing him.

"I want to impress upon your minds thes few truths, as the dignity of our art demands it, and although I cannot claim for my own work any small degree of these attributes. I still live in hopes that some day I shall realize some part of my dream. And in regard to the monument which is now completed after many delays, I can only trust to your indulgence. In unveiling it now, after nearly eight years since I did the work, I feel somewhat as though I were exposing some early sin, and I only regret that I could not do it over again, as I am confident I could do it better.

"The monument as it now stands is an attempt to depict the early history and condition of Utah, and with the exception of Brigham Young, the statutes are representative. Thus the 'Indian' represents the early condition that prevailed in this valley before the advent of the whites, and the 'trapper' represents the first white man that ever penetrated the wilderness. The 'Pioneer' group represents the hardy, indomitable family that first made their home in the wilderness, and from them sprang the first civilization of the great west."

The Unveiling.

It was just 10:58 a. m. when a trumpet call was sounded and the veil of banners was loosened and fell from around the monument, disclosing the new bronze figures, while the band played "America." Then there were cheers and the crowd surged about the monument to view the figures that finished the monument to the Pioneers and their brave deeds.

Miss Margaret Young, a daughter of Major R. W. Young, and a granddaughter of Brigham Young, drew the cord that released the veilings.

History of the Southern States Mission.

(Continued from Page 274.)

July, 1898—On the morning of the 8th inst. President Rich and Elders Nelson and Anderson left the office to visit the Georgia Conference held at Monk, Campbell county, Ga. A most pleasant time was enjoyed.

July 25th the following Elders arrived from Salt Lake City and were assigned to their various fields of labor: Robert L. Shepherd, Samuel O. White, Francis P. Carlisle, Lewis Bastain, George May, LeRoy Farley, Hyrum K. Mortensen and Jesse W. Richins.

On July 27th, Elder N. P. Nelson returned from Middle Tennessee Conference, held at Byrdstown, Pickett county. Reported and excellent time and Elders feeling well in the work. Elder John W. Bench, Jr., was called to labor in the office.

On the 28th, inst. President Rich and Elder Nelson left for a tour of conferences not yet visited. July 29th, at about 6 p. m. the following significant telegram was received from President Rich, dated at Bentonia, Miss., July 30th, 1898: "Don't send mail here. We leave tonight to hold conference at Jackson. Have been driven out by one hundred and fifty men with rifles and shotguns."

The above telegram explained the reason why conference was not held at Mechanicsburg, Miss., as intended. There being a number of Saints in Yazoo county, Mechanicsburg had been chosen as a desirable place to hold meetings.

While riding through the country to the appointed place of gathering, President Rich and the Elders who had met him at the train noticed men all along the road. Some of them looked very tough and carried guns. The driver was asked why so many men could be seen and he told them that it was their intention to break up the Mormon Conference, which was to be held on Mr. Martin's farm, about one mile from Mechanicsburg. He further stated that the men had been gathering their forces for several days. When asked who the men were he mentioned several names of men who were engaged in the movement. Nearing the place of stopping, the brethren were met by a crowd of nearly two hundred men, armed with rifles and shotguns, pistols also being carried by many. When asked by President Rich to step aside and let them pass, the mobocrats did so, but not without some mutterings. When the passage through the lines had been made, and the house where some of the Elders had congregated was reached, a committee was sent to await upon President Rich and notify him that there would be bloodshed unless they left the country immediately. "I would like to go down the road and talk with the crowd," remarked President Rich to the committee, "because they are American citizens and will surely allow us our right to practice and preach the religion guaranteed to us under the constitution of the United States."

Major Dill and Captain Lee, two members of the committee, were opposed to such a move. They were not in sympathy with the mob, but wanted to see peace and avoid violence. They further said that the men were hot-headed and if their desires were not granted blood would surely flow. When told that meeting could be held and the place vacated by the Elders before 6 o'clock, the committee would not consent to this, agreeing to give them until 2 o'clock to leave the country, which was consented to.

In spite of the mob, the people were preached to for one hour, the situation being explained. President Rich while speaking remarked that he did not desire to have trouble, and would, therefore, withdraw. He took occasion, however, to pay his respects to the mob, telling them they were a set of cowards, who were unwilling to allow others to enjoy the religious liberty they themselves possessed.

It was a lawless crowd and they refused to listen to reason, therefore the brethren consented to leave, being marched down the middle of the road between the mobbers, who, armed to the teeth, had lined up on either side.

The train was boarded in the afternoon and the thirty-four Elders were allowed to hold conference in Jackson, Miss., the capital, and very good treatment was received. The Daily Clarion Ledger, published in that city, on August 1st, gave a very fair account of the mobbing in Yazoo county. The Elders were brave, and although forced to leave the place first appointed to hold meeting, yet they realized it was but fulfilling prophecy uttered by our Lord.

The month closed with the Elders in the field generally feeling well spritually and physically. Some little sickness and suffering owing to the intense heat.

(To be Continued.)

BRANCH CONFERENCE HELD NEAR SOCIETY HILL, N. C,

July 21 and 22, fourteen Elders of the South Carolina Conference, together with numerous Saints and friends, met in branch conference, near Society Hill, according to previous arrangements made by President Sylvester Low. A neat and comfortable bowery had been erected for the occasion, near the one from whose platform Apostles Lyman and Cowley declared the word of the Lord, some few years ago.

President Low, Elders Lewis, Illum and Jensen occupied the time at the morning services on Saturday, speaking very forcibly upon those principles and doctrines of the Gospel which effect the salvation of mankind. A large and appreciative audience listened with much interest, some of whom came from many miles around and camped about the grounds during the conference.

All were surprised and much disappointed at the afternoon services, when they learned President Rich would not be present. The time was occupied by Elders Nix, Taylor, Thorne, Severe and Humpherys, all of which in their turn spoke upon the principles of the Gospel and bore firm testimonies of the mercy and goodness of the Lord and to the truthfulness of the Gospel. The peaceful influence of the Holy Spirit was richly manifested during the meetings, and after all disappointments the people thought it good to be there.

Sunday morning the bowery was crowded beyond its seating capacity with Saints and friends, eager to learn more of the Gospel. All listened attentively to President Low, Elders Anderson, Adams and Humpherys. Sunday afternoon Elder Lazenby was first called upon to speak, which he did with interest upon the first principles of the Gospel, after which President Low, being released to return home, preached his farewell sermon, and by the aid of the Holy Spirit spoke with power, proving the necessity of a visit and message from heaven in these last days in order that the people might be redeemed, and that the prophecies and predictions of ancient men of God might have their fulfillment.

Priesthood meeting was held after the afternoon services, where much good instruction was given. The Elders were assigned their fields of labor and went their way rejoicing, and with a determination to do their whole duty.

Our retiring President—Sylvester Low—is succeeded by Elder C. R. Humpherys, and we all feel to press on the work of the Lord. Elder Low has been an ardent, energetic worker, and he carries with him the love and esteem of all the Elders.

GLEANINGS.

On the morning of July 20th, Elders Jesse W. Richins and John Banks entered Gibsonville, N. C., with the intention of canvassing the place, and, if possible, secure a place to hold meeting in. They were kindly received by a friend, who had previously invited them to call and preach. A visit was made to the Lutheran minister, who treated the brethren with silent contempt, would not let them use his church under any circumstances. Next they paid the owner of the school house (he is also the owner of the Methodist church building, a leading merchant and a magistrate) a visit and were treated very roughly; he would not reason with them and finally ordered the Elders to leave his store. They at once called upon the mayor (the Lutheran minister had been to see him before they arrived), and he would not shake hands, but inquired if they were Mormons. When told that they were servants of God, commonly called Mormons, the Elders were plainly told to "get out." "Are you not the mayor: inquired the brethren. "Yes; and I want you to get out at once," was the response. Withdrawing the Elders walked up the street and could see the minister and magistrate following them up, inciting people to run them out. A crowd of leading men of the town fell in behind and prepared for action. The magistrate then went to where the Elders were and told them that he did not want to see them receive injury, but that they must leave the town, "for," said he, "the people do not want any of your rotten dogmas here."

The Elders endeavored to reason and explain, but to no avail, for ignorance was bliss, and hatred held sway.

Elder John Bankhead has been appointed to preside over the Florida Conference. We trust that the spirit of God will be with him in his labors down on the Balmy Peninsula, and that the proverbial "Land of Flowers" may blossom with the fruits of righteousness and peace. Florida has many good Saints and kind friends to whom we extend a welcome greeting and a hearty "God bless you."

Summer Excursions, Colorado, Utah.

The Union Pacific railroad will place in effect on August 7th and 21st, 1900, summer excursion rates of one fare for the round trip, plus $2, from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis, Mo.

Oregan, Washington, daho, Montana.

The Union Pacific railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific, from Omaha or Kansas City. For full particulars, maps and pamphlets of territory reached via the Union Pacific, address J. F. Aglar, General Agent, St. Louis, Mo.

NEBUCHADNEZZAR'S DREAM; OR, THE METALLIC IMAGE.

BY A. ARROWSMITH.

(Concluded from page 279.)

Daniel, in his seventh chapter, relates a wonderful vision or dream, which he afterwards recorded. I presume this dream was written by Daniel as he recollected it, appearing as a panoramic picture of events that would transpire down through the vista of time, even until the Ancient of Days sat in judgment upon all the children of men.

He did not only see the decline of the empires of Babylon, Persia, Macedon. Rome and the ten kingdoms, but tells of a power, that appeared boastful and more stout than his fellows, speaking great things, which subdued three kingdoms and made war upon the Saints, prevailing against them, and it appears that this condition of affairs was to exist until the Ancient of Days came in judgment. We all know that this event has not happened yet, and if I were to attempt the translation of this dream of Daniel's, as contained in his seventh chapter, I would say that the horn referred to, which was so stout, and that arose in the wake of the ten kingdoms, is the great American republic.

This government gained its power, territory and pre-eminence through the subjection of England, France and Spain. I would also add that this power has made war with the Latter-day Saints and prevailed mightily against them, insomuch that the Saints have been driven from pillar to post, and at present are trying to enjoy peace in the confines of the Rocky mountains. In my further interpretations I would place the 25th verse immediately after the 23d, as the primitive Saints were worn out and time and laws were changed under the Roman empire, before the ten kingdoms, as spoken of in the 25th verse, were instituted.

One might think it presumptious and unlawful in me to make such changes, but who has ever dreamed or seen visions and been able to retain a true chronology; let me illustrate. For instance: John, the Divine, on Patmos, had a vision, part of which is recorded in the 12th chapter of Revelations. Let us note the chronological order of that short chapter. He first records seeing the coming of the Savior and the twelve Apostles, then he saw the Devil and a third part of the hosts of Heaven cast out, which was a primeval occurrence; then he returns to the primitive days and saw the church driven off the earth; then again he speaks of the great war in Heaven, and so on.

If this great history of Israel, contained in the Bible, had been told in chronological order, it would have cleared up many apparent mysteries. I take it, the things of God are only understood by the spirit of God, therefore it would be well for every reader of the word of God to be in possession of the spirit in which the things therein are written.

To return; I would say that the events in history, profane and divine, corroborate the above explanation of this chapter, and all the institutions and kingdoms that will not serve God nor keep His laws and commandments, will come to naught, be broken in pieces and utterly destroyed. It is true that America is the promised land of Joseph (who was sold into Egypt), and choice above all other lands, and that this government is superior to all the kingdoms of Europe in its magnanimous treatment of the oppressed. However, it is far from perfection, and must be purified from center to circumference, politically, socially, intellectually and spiritually.

It is true that the Church of Jesus Christ has been established once more on the earth, and a nucleus of the kingdom formed, but the kingdom of God, which is a theocratic government; where Christ will reign in person and issue laws from Zion, has not been fully established on the earth. At present, subjects are being prepared, as anciently, and the Elders cry out still, "Repent ye, for the kingdom of heaven is at hand," and He, who will come in glory and splendour, will have subjects prepared for His reception, but that temporal power with all its laws and enactments has not yet been instituted on the earth.

The gradual growth of the Church of Christ will cause the world to become pure and holy, and when the people are prepared, they will demand higher laws and nothing but a pure government of the people, for the people and by the people, with righteous laws administered by holy and pure men, will satisfy the children of the Kingdom of God.

The world is still subject to the kingdoms of men, but the God of Heaven has decreed that in the latter days, He would set up His kingdom, which would overthrow and entirely break up the image of gold, silver, brass, iron and clay. Daniel says: "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver and the gold broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth."

In the face of history, which so clearly interprets Nebuchadnezzar's dream, can we who are living in "the latter days" not see the pending breaking up of the man-made unauthorized systems and governments that now exist in the world, and the necessity of the establishment of a kingdom of peace and righteousness?

Their doom is fixed, the fiat went forth from the Almighty, and the idolatrous Chaldean, Nebuchadnezzar, with Cyrus, Alexander and the Caesars, testify to the literal fulfillment, in the downfall of their empires. The kingdoms of today present a picture of wealth, luxury and rapacity; ready to pounce on each other on the slightest pretence. Their vast armies and navies, with the continued manufacture of high explosives, explains to us that they design to destroy life and property, and that they are operating contrary to the principles of peace, justice and equity, and not in harmony with the Gospel of Jesus, and therefore they will go to destruction.

It would appear, at this writing, that we are on the eve of a terrible war with the Celestials in the far east. This might terminate in the loss of many lives and the division of the Chinese empire; but who dare say that, in the division of the spoils, other troubles will be averted. Jealousy exists between Russia and Japan, France, Germany and England, and they all appear anxious and ready to leap at and rend and destroy each other. When the time comes, the Almighty will fully vindicate His position, and allow the "Gods of war" to destroy the ten kingdoms and all the institutions, established contrary to His principles, and in their place He will set up His theocratic power, which will usher in the reign of peace, when swords will be beaten into plowshares and spears into pruning hooks.

I have taken some of the following ideas from the Millennial Star, which will close this argument.

Being aware that it is quite popular among professing Christians to believe that the kingdom specially referred to as being set up by God, was a spiritual kingdom set up by Jesus 1900 years ago. Such a view of the matter we consider entirely erroneous, insomuch as it does not agree with the facts in the case. The kingdom mentioned by Daniel and other Prophets was to be a literal kingdom, it being so catalogued with others which we have proven to be literal. Again it was to be a kingdom set up "in the latter days," which would be superior in its orgnization and entirely different and distinct from its predecessors, and would also be the last kingdom set up.

The days of Nebuchadnezzar, Cyrus or Alexander, could not be called "the latter days," and inasmuch as the Roman power was broken up, and other kingdoms arose from its ruins, the days of the Caesars could not have meant "the latter days."

Upwards of 1900 years have passed away since Christ, and we believe these to be "the latter days" spoken of by Daniel. If not, they must come, and the Kingdom will also come, as predicted. and "stand forever."

Again, it was to come "in the days of these kings." The Emperor of Rome, the ruling sovereign in the days of Christ, could not be designated "these kings," neither could his predecessors on the thrones of Babylon, Persia, or Macedon, who were dead and their kingdoms subverted. Evidently, then, "these kings" or kingdoms referred to, are those denoted by the toes of the image, and also by the ten horns of the fourth beast in the corresponding vision, in respect to which Daniel expressly says, "and the ten horns out of this kingdom are ten kings that shall arise." Kings are here used as representatives of their kingdoms, so that what was said of them referred to their respective dominions, as in the case of Nebuchadnezzar. Said Daniel, "thou art the head of gold; and after thee shall arise another kingdom inferior to thee, and another third kingdom." Nebuchadnezzar died, and Belshazzar succeeded him on the throne; so that it was the latter king who was dethroned by Cyrus, and not the former. As, however, Nebuchadnezzar is merely named as the representative of the empire over which he presided, so the "ten kings" alluded to are merely introduced as the representatives of the dominions which they held. The Medio-Persian empire did not succeed Nebuchadnezzar, as he had long been dead, and his place filled; but it did succeed the Babylonian empire, over which Nebuchadnezzar had been, and Belshazzar was then, reigning. The Greco-Macedonian kingdom did not succeed "Darius, the Median," nor Cyrus the Persian, for they had been dead nearly 200 years; but it did succeed the Persian empire, over which Darius Codomanus last wielded the sceptre. The Roman empire did not succeed Alexander, for he had been dead nearly 300 years; but it succeeded the Greek empire. So, in like manner, the "kingdom" which it was declared "the God of Heaven" would "set up" on the earth "in the latter days" was not to follow the immediate reign of the "ten kings" who first occupied the ten thrones, but it was evidently to succeed and "consume all these kingdoms," which their regal successors would be found presiding over. These kingdoms into which the Roman empire

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JULY 14, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	268	117	43	53	10	254	201	12		6	20	239			Chattanooga	Tennessee
Heber S. Olson	Virginia	34	904	287	343	238	29	920	318	71		63	56	725			Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	591	179	11	156	24	243	243	17	4	15	37	379			Centre	Kentucky
J. Spencer Worsley	East Tennessee	32	719	28	68	286	56	1104	495	66	2	20	60	681			Charlotte	N. Carolina
W. D. Rencher	Georgia	37	941	419	96	194	84	437	265	46		6	75	898			Bowersville	Georgia
A. C. Strong	North Alabama	35	845	209	204	144	41	677	588	77	5	19	71	680	1	2	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	36	748	252	66	106	25	493	454	42	2	17	53	363	5	4	Valdosta	Georgia
John Reeve	Mid. Tennessee	33	821	17	138	263	50	1119	84	36	3	21	55	514			325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	41	1105	63	427	322	33	638	258	10		33	68	727		1	Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	34	836	156	151	285	40	310	59	8	2	4	39	579		4	Blacksburg	S. Carolina
G. M. Porter	Mississippi	9	280		16	81		72	27	7	1	4	8	126			Ackerman	Mississippi
W. W. MacKay	East Kentucky	26	697	26	559	177	1	730	592	52	1	17	62	428			Barboursville	Kentucky
W. O. Phelps	Louisiana	6	99	27	1	30		44	10	4		3	11	104			Hughes Spur	Louisiana
W. H. Boyle	South Alabama	15	653	25	19	210	29	105	105	4		6	19	173	1		Lapine	Alabama
Don C. Benson	North Kentucky	21	441	14	76	76	8	632	594	18		16	40	362		1	109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	16	632	222	283	41		1362	201	56		3	34	405			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	16	312	408	71	26		909	75	37		3	18	167			41 Cheshire St., Cleveland	Ohio

was divided are still in existence. Royal intermarriages and military subjugations have effected various national amalgamations, and numerous political changes; provincial extensions have from time to time taken place, since the original "ten kings" first sat upon their thrones of power; but still their dominions exist.

In conclusion, I will say that, inasmuch as these toes of the image, or kingdoms, were not formed, nor even begun until centuries after Christ and His Apostles, it must, of necessity, follow, that the "kingdom" represented by "the stone," which "was cut out of the mountain," could not have been "set up" in those days, and those days certainly cannot be regarded as "the latter days."

We testify in all soberness that the nucleus of God's government has been formed and His Church is established, that the people might be prepared for the reception of His kingdom, His laws, His government in every detail and ramification.

(The end.)

CALLED HOME.

BY W. T. WEBB.

"Death with his sickle keen
Gathered the bearded grain at a breath
And the flowers that grow between."

Elder Thomas E. Norton, a promising young man, died of lung trouble at his home in Pima on the 16th of July, 1900, after an illness of several months. He leaves a wife and five little girls to fight life's battle alone.

His funeral services were held July 17th, in the Pima meeting house, which, large as it is, would scarcely accommodate the hosts of friends and relatives who gathered to pay their last respects to their departed brother.

Elder Norton was never very robust, but still able to lead an active, useful life. He was engaged in the confectionery business up to May 25th, 1898, at which time he was set apart for a mission to the Southern States, where he labored as faithfully and energetically as his health would permit until March, 1900, at which time he was released and returned home.

Elder Norton was a son of Henry E. and Sarah A. Norton. He was born at Lehi, Utah, Oct. 23d, 1860, his parents moving to Arizona in 1880, where they have since resided.

Had Elder Norton's true physical condition been made known to the Church authorities at the time he was called on his mission they would probably not have permitted him to go, but with his usual unselfish devotion to the cause he so loved, he made no excuse, but promptly responded to the call. His contitution, however, could not long withstand the inroads made upon it by the damp, fever-stricken districts where his labors called him, and after twenty months spent amid the swamps of the south, handicapped by sickness and disease, continually growing weaker until worn out nature could stand no more, he returned to his family and friends, where loving hands did everything possible for his comfort and to aid in his recovery, but in spite of the many earnest prayers which ascended in his behalf, an all wise Father saw fit to call him home, and since he has laid down his life in the cause of truth, which no man could do more, his friends should find consolation in their grief from the assurance they have that the smiles of an approving Heavenly Father will welcome him on the other side, where he will dwell in the society of the noble and good of God's children. While the cold, inanimate clay, the house he used to live in, is left to be cared for by his loved ones here until the morning of the first resurrection, it, too, will come forth again covered with immortality and eternal life and in the full enjoyment of the exaltation he has earned by his faithfulness.

Apostle Anthon H. Lund.

We are pleased to announce the appointment of Apostle Anthon H. Lund as Church Historian to fill the vacancy occasioned by the demise of the late president and Church Historian—Franklin D. Richards. Apostle Lund, like his predecessor, is diligent and energetic, blessed with wisdom and understanding; and together with his expeditious nature, and painstaking spirit, we predict success to follow in his steps.

Herald and Presbyter, July 25, 1900.

Which is the best educated state in the Union?

Don't answer offhand. Take a little time to think it over. Your first and most natural guess would be Massachusetts, wouldn't it?—the proud parent of Boston, that center of poetry, music and art, the Hub of the universe, the locality of Emerson, the apex of culture and the home of the gentlemen most noted for their science in literature and fistics.

Well, you're wrong. Massachusetts isn't among the first six states which stand for the higher education. Now, try again. Which state gathers within its borders the more students? Not the greatest number of children engaged in puzzling out the mysteries of the three "R's," but the commonwealth boasting the largest total of attendants at the universities and colleges, where the most advanced ideas are handed down by learned professors and grave and reverend seigneur.

Illinois it is. Yes; Illinois, the place where the Chicago river flows. Didn't associate Chicago with higher education, did you? Didn't give the city and the rest of the state credit for teaching the greatest number of young men and young women the principles of advancement, did you? Listen: Illinois leads the United States in learning. There are 13,787 students enrolled in the various colleges and universities of the Sucker State. And, remember, Illinois isn't the first state in point of population in the Union. New York has more people within its boundaries. So has Pennsylvania.

New York comes second. Her record is not far behind that of Illinois. The figures are 13,007. And after her comes another eastern state—Pennsylvania. The Keystone institutions hold 11,396 persons who are being familiarized with the higher forms. Ohio is close up. Her record for students of this class is 11,239. And then comes a point for our southern friends. Tennessee stands fifth. They run to learning down in Dixie. Tennessee has 7,139 students to her credit. Missouri is sixth, with a showing of 6,513.

So much for the higher education. Now, try the same questions as applied to the common schools. Where does the greatest percentage of enrolled scholars obtain? You might as well save yourself the trouble of guessing. You would hardly pick it out in a dozen trials. Kansas! Bleeding Kansas! The home of the cyclone and the corn crop! Considered with regard to its total population, the enrollment in Kansas is really remarkable. The percentage is 27.87, and the figures showing the number of scholars of the public institutions are 370,240.

The west is away ahead of the east in this proposition of public schooling. Following Kansas comes West Virginia, where the number of enrolled scholars is 236,188, which is 27.27 per cent. of the population. And Utah, which we are hurling stones at—Utah, which we consider lost to saving grace and lots of other useful things—Utah looks after the schooling of its young. The figures show that there are 70,878 scholars, a percentage of 26.75. And then comes Iowa, with a percentage of 26.13, and again Tennessee, where 25.66 per cent. of the population are enrolled scholars. Mississippi is sixth, with a percentage of 25.38 to her credit. Massachusetts has a percentage of only 18.00, and New York isn't much ahead of the Bay State, for its figures are 17.56. Verily, there is more common school education in the west and south than was dreamed of in the eastern philosophy.

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, AUGUST 11, 1900. No. 87.

ONWARD EVER!

BY HELEN HINSDALE RICH.

Do the duty nearest,
Cling to truth the clearest,
Face the ill thou fearest,
Hold thine honor dearest,
 Knowing God is good.

Life is worth the living;
What foe withstands forgiving?
Love lives but in believing,
Peace follows after grieving,
 For death is only life!

All good awaits thy earning;
Great souls for light are yearning;
Heaven's lamps are always burning;
Bless God there's no returning
 Unto our buried past!

OUR CONFERENCE PRESIDENTS.

Elder Herbert Z. Lund.

In these days of dishonesty and deception, when avarice and the desire for personal gain employ and subvert the finer and ennobling qualities of manhood, it is pleasing to meet a man who possesses a brilliant, active intellect, whose life is untinctured by the sins of the world and whose personality, because of his virtues, inspires confidence, respect and honor. Elder H. Z. Lund, whose portrait is herewith presented, is such a man. He is a type, a fair type, of "Mormon" manhood. And people who are acquainted with the pure and elevating influence of the teachings of the Latter Day Saints, will readily appreciate the importance of the term "Mormon" manhood," and will know that the subject of this sketch is a character of no common virtues.

Elder Lund first saw the light of day in Ephraim, Sanpete county, Utah. There in the tops of the mountains, where nature smiles and the air is fresh and the waters pure, far above and away from the smoke and dust and the weakening influences of the dense populations of the east and the west, the boy Ray grew in strength and purity. During his infancy and youth his parents inculcated into his life those principles which ever enter into and make up the man in after years. And now that he has merged into manhood, he serves as a living reflector of the worthiness and chastity of his "Mormon" mother and father.

Elder Lund spent the first twenty years of his life in his native county. He completed the school courses prescribed in the grammar grades and Stake academies of Sanpete county, and did credit to his scholarship in the Brigham Young academy at Provo, Utah, where so many princes of Zion have studied and developed. And for the past three years, previous to his missionary life, he assisted in the instruction of the young people of southern Utah. Whether as instructor in the school room or as teacher in the Sabbath school, Brother Lund always wore a smile and was never found without a kind word of advice or sympathy for the most obstinate and unruly pupil. By the employment and observance of the same deportment, he has won the love and confidence of his fellow laborers in the missionary field.

When Ohio was divided into two conferences, Elder Lund, who had acted as President Maycock's counsellor at Cincinnati, was called to preside over the North Ohio division, the baby conference and the northernmost of the mission. His headquarters are at Cleveland, on Lake Erie.



ELDER HERBERT Z. LUND,
President of the North Ohio Conference.

Although President Lund has been in the missionary field but ten months, he has made great advancement. His friends love, honor and respect him, and he has many friends. The work in Northern Ohio cannot do else than progress under President Lund's management. And success and prosperity will accompany him in whatsoever pathway his judgment may direct his footsteps.

History of the Southern States Mission.

(Continued from page 286)

AUGUST, 1898.—On the 6th and 7th inst. conference was held with the Florida Elders at New Zion, Columbia county, Florida. A good time was enjoyed by all present. Several public meetings were held and much choice counsel and timely instruction were given. The Elders of the South Carolina conference were called together at Bridgeway, those of Louisiana, North and South Alabama meeting in conference assembled a few days earlier. In South Alabama a wonderful outpouring of the gift of the Holy Ghost was manifest, while in the North Alabama district the Elders were presented with two notices, in the form of petitions or lists, warning them to leave. The names of two prominent ministers of the community headed the lists or petitions.

While Elder Nelson was over in Kentucky holding conference, President Rich was journeying among the Elders and Saints of North and South Carolina. Both reported enjoyable times and Elders feeling well in the work. Just before the close of the month conferences were held in East Kentucky, East Tennessee and Virginia. At the first named place Elder John Woodmansee was appointed to preside.

The month closed with considerable sickness among the Elders. At one time all the Elders but five in the Mississippi conference were reported sick. On the 23d inst. Elder Jos. E. Caldwell arrived from Zion, and was appointed to labor in the state of North Carolina.

September, 1898.—The month opened with much bitter opposition manifest in many parts. On the 3d, President Rich left for St. Louis, and returned a few days later in company with Sister N. P. Nelson, Lorin F. Rich, his son, and Le Roy Pugmire, just from Zion. On the 8th inst. a letter from Apostle M. F. Cowley conveyed the sad news of President Woodruff's death. A circular letter was at once sent to presidents of conferences, notifying them of what had occurred and instructing them as to succession in the Presidency. President Woodruff had lived a long and useful life, being sincerely devoted to his God, and for the salvation of his fellow-man. Many hundreds have been brought to a knowledge of the truth through his unselfish, diligent, energetic labors in the work of God. He has gone to receive that never-fading crown of righteousness which will adorn and enwreath his brow forever and forever.

The weather begins to be more mild, and the heat not so oppressive. With this moderation in the weather comes

favorable reports from nearly all the sick Elders. President Rich left on the 8th inst. to attend general conference in Zion.

A letter from Elders James A. Kelley and Albert O. McMullen gave information that a band of seven men (?) dressed in the Ku-Klux garb, had paid them a visit and threatened them all sorts of uncomfortable treatment if they did not leave the community. The Elders left to avoid further injury, and thus escaped the ill treatment which would have otherwise followed.

Elders Melvin Henderson and John S. Sears arrived from Salt Lake City on the 13th and 14th inst., respectively, and were both assigned to labor in the East Tennessee conference. These two Elders were closely followed by a company of thirteen who arrived on the 16th inst. and were assigned their various fields of labor. Their names are as follows: E. Jerome Child, Frank Corbett, Pearis Raymond, Peter Anderson, Alfred Jensen, Sextus E. Johnson, Wandle H. Mace, Leonard D. Cox, Wm. Ruesch, Geo. B. Folkman, Geo. A. West, Alma Iverson and Leslie George.

The close of the month much sickness was still reported, the dreadful yellow fever raging in Mississippi and Louisiana. President Condie and companion were quarantined in Jackson, Miss.

(To be continued.)

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from page 283.)

BAPTISM—ITS MODE, OBJECT AND PROPER SUBJECTS.

While it is almost universally believed by the Christian world that baptism is a law of God, taught by precept and example by the Savior and His Apostles, still there exists a variety of opinions as to its mode, object and proper subjects. We believe that the word of the Lord is sufficiently clear upon these things, and by the aid of the Spirit of God they are made plain and explicit, being unfolded in a clear, simple, beautiful way, to the convincing of every honest inquirer for truth. Now we know that whatsoever is commanded of the Lord for us to obey is essential to the salvation of our souls. The Father does not deal with non-essentials, but all things spoken by Him are for our profit and learning, that we through obedience to His holy laws and righteous commands may enjoy life eternal.

As to the mode of baptism, first, then, let us glance at the example of that Great One who truly said, "I am the Light, the Truth and the Way." Was He baptized? Verily so! and you remember how that "example is better than precept," that "actions speak louder than words." Yes, example is as the record deeply engraven upon the rock, which neither wind nor storm can erase; while precept without practice is written in the sand only to be washed away by the waves and obliterated by the storms. Our Lord's example is before us—His life and labors are the exact pattern of what the Lord requires of us, therefore it becomes necessary for us to shape and govern ourselves according to the same. If the pattern as given by Christ is acceptable unto the Lord, and we so order our lives as to coincide thereto, does it not appear self-evident that the Lord will be pleased to own and bless us as He was His only begotten Son, when He said, "This is my beloved Son, in whom I am well pleased."

Let us see what act the Savior had performed to bring forth this approbation and sanction of His Father. The Apostle Matthew informs us that while John was baptizing at Bethabara in the river Jordan Jesus presented Himself as an applicant for baptism. John, either by divine inspiration or prophetic revelation, recognized and acknowledged the superiority of Christ's mission and work, and said unto the Lord, "I have need to be baptized of Thee, and comest Thou to me?" The Savior did not deny his preeminence above that of the Baptist, but He told John that this act of baptism was one of the needful accomplishments in order "to fulfill all righteousness." Then Jesus was baptized, and "went up straightway out of the water; and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him; and lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased." (Matt. 3:13-17.) It was a righteous decree ordained of God in the heavens that Jesus should come upon the earth to set mankind an example in righteousness, to show them the way of life by His loving acts as well as His righteous commands. Baptism, we have seen, was His first step in attending to ordinances. Baptism is an external, physical act, consequently it is a work of righteousness, the participant therein having believed in God and the Plan of Redemption, and repented of his sins with a godly sorrow, and a soul's sincere desire to sin no more.

John tells us that Jesus went *up* straightway out of the water." Now the end defines the means. If Jesus "went up out of the water," is it not a logical antecedent that He also went down into the water and was buried there beneath the wave? The end is plainly asserted: "He went up straightway out of the water." The means are that He went down into the water, which would constitute a complete submersion. Baptism, we believe, then, so far as our Lord's example governs and controls our faith, should be by immersion. Some may suppose that the mode of baptism is not an important clause in the injunction given unto us to "Repent and be baptized," but we fail to see why it should be so considered. If obedience in all things is necessary to salvation, then why not obedience as pertains to the exact mode be essential and vital? Who has assumed the prerogative to draw the dividing line? If baptism, which (we have clearly proven) be requisite for each to obey, why not the mode be carried out in connection with all other things which pertaineth to life eternal? It is not for us to tamper or trifle with God's holy laws, and the Savior's divine pattern, but we, as obedient children, should render ourselves subservient to His will and word.

The rite of baptism is significant; its mode, symbolical, and the element in which it is performed, typical. The significance and importance of the ceremony is owing to the fact that it is the counsel and law of God; the symbolism of its mode signifies the death and resurrection of Jesus Christ and our union with Him by being baptized by one spirit into one body; and the element in which the ceremony is performed typifies a birth, for as the child comes from the womb and gasps the breath of life, so we come forth from the watery tomb to walk in a newness of life. This, then, gives us a better understanding of the words of Jesus to Nicodemus, "Ye must be born again. Born of the water, and of the Spirit." This "again" birth is the birth or baptism of water and the reception of that sanctifying additional grace, known as the gift of the Holy Ghost.

Paul tells us (the Saints) that we are "buried with Him in baptism; wherein also ye are risen with Him through the faith of the operation of God, who hath raised Him from the dead." (Col. 2:12.) To be "buried with Him" certainly implies a complete immersion, and when we take this passage in connection with the Apostle's words to the Roman Saints, we shall find the self-same idea involved: "Know ye not, that so many of us as were baptized into Jesus Christ were baptized into His death? Therefore we are *buried* with Him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness. For if we have been *planted* together in the likeness of His death, we shall be also in the likeness of His resurrection." (Rom. 6:3-5.) Here the Apostle not only likens baptism to a 'burial" but also to a "planting," which most assuredly signifies immersion, for a "burial" and a "planting" certainly means a complete covering, and for baptism to resemble either of these it could not be other than immersion.

Moreover, we read concerning John the Baptist: "And John also was baptising in Enon near to Salim, because there was *much* water there; and they came and were baptized." (John 3:23.) "John also was baptizing in Enon." Why? "Because there was *much* water there." The conjunction 'because" gives evidence of the matter of fact that John selected a place in the river where there was "much water," at least sufficient to completely immerse the repentant believers.

Perhaps it would be well in treating upon this subject to digress just a little from precedents and give a few historical notes from profane writers who are credited as authentic historians: Mosheim, the great German ecclesiastical historian, says, Vol. 1, p. 129, that baptism by immersion was practiced in the first century. Also (p. 211) it was practiced in the second century. Calvin, the founder of the Presbyterians, says that baptism by immersion was practiced by the ancient church. Shaff, the Swiss historian, says it was not until the end of the thirteenth century that sprinkling became the rule, and immersion the exception. Gahn the Catholic historian, says that Novatian was the first man to be sprinkled, this innovation being substituted about 200 A. D. Euseblus also says that Novatian was the first man ever sprinkled (p. 113), but admits that it was not baptism. Surely the writings of these men, who are accounted historians of no small repute, should be regarded with some degree of acceptance.

The object of baptism, the holy writers of the Bible have declared to be for the remission of sins and that we may become members of the Church of Jesus Christ, citizens of the Kingdom of God. We read that "John did baptize in the wilderness, and preach the baptism of repentance *for the remission of sins*." (Mark 1:4). Luke makes a similar declaration, "And he came into all the country about Jordan, preaching the baptism of repentance *for the remission of sins*" (Luke 3:3.) To the inquiring multitude on the day of Pentecost Peter taught "baptism in the name of Jesus Christ *for the remission of sins*," (Acts 2:38), as a condition of salvation. To the converted Paul came the divine command, "Arise, and be baptized, and *wash* away thy sins, calling on the name of the Lord." (Acts 22:16.) This was altogether useless if Paul' sins had already been remitted unto him, as some will declare, who claim that remission of sins is not suspended on baptism, but on *faith* Paul had great faith, he had truly repented, and yet the one thing he *must* do in order to gain a remission of his sins was, "Arise and be baptized." This is plain, and beyond controversy or cavil. Some will say that we are baptized because we are saved and not saved because we are baptized. How do such assertions harmonize with the words of Jesus, "He that believeth and is *baptized shall be saved*." The fact of the matter is this: They make baptism the *effect* of salvation, when in reality it is the *cause*. Every student who has any knowledge of mathematics knows that the sum or problem must be in existence before there can be answer of it. The sum is never produced by the answer, but the answer is produced by the sum—the answer grows out of it. Now the sum of all righteousness is obedience, the answer salvation. Well, then, kind reader, baptism being a command of God is the sum to be wrought out, and the answer thereto is a remission of sins, with a promise of the Holy Ghost. To argue otherwise would be to reason fallaciously and to the detriment of our soul's salvation. As well might you hang a sign out over the door testifying to the world that goods are within, when at the same time the houses is empty, as to profess a remission of sins through faith only without a strict compliance to that ordinance which God has ordained for the remission of sins —even baptism.

It is clearly seen from the Scriptures that baptism was taught and practiced

for the remission of sins. Thus it had been instituted, and thus it was preached unto the people. All the petty objections that may be offered, and all the frail ingenuity and false reasonings of uninspired men cannot set aside these divine truths. Furthermore, we have additional proof in the Holy Bible. Paul taught the Roman Saints that in baptism the "old man is crucified with Him (Christ) that the body of *sin* might be *destroyed*, that henceforth we should not serve sin." (Rom. 6:6.) This, then, should convince and satisfy all who profess to believe the word of God holy and divine.

Who are the proper subjects for baptism? may now be asked with propriety and reasonableness. Jesus said to His Apostles, "He that *believeth* and is *baptized* shall be saved," etc. The subject for baptism, then, should be a true *believer*. This will *exclude* little children, and admit only those who are capable of knowing good from evil, and who are willing to accept the good, and depart from evil. The Apostles were also commanded to go and "*teach* all nations," baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Matt. 28:19-20.) Little children are not capable of being taught the principles of eternal life in infancy, therefore they are not proper subjects for baptism. "*Repent* and be baptized," was Peter's counsel to the Jews thus showing that repentance was required before baptism. Little children are freed from sin by the atoning blood of Jesus. "As in Adam all die, even so in Christ shall all be made alive." (I Cor. 15:21.) These little ones are "made alive" to things eternal in Christ by reason of the atonement, for by our own transgressions we alienate ourselves from the Kingdom of God to which by birth we are rightful heirs, but by offenses become strangers and foreigners. Jesus said, "Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God." This leads us to believe that hell never heard the wail of the infant's plaint, but Heaven is graced with their sweet faces.

When Philip went to Samaria to preach concerning the Kingdom of God, the people readily gave heed, and were baptized, "both *men* and *women*,"—no mention being given of little children. The proper subjects for baptism, then, are they who believe and repent and are willing to serve the Lord God. Baptism is a *positive* law, and must be obeyed according to the very letter of the law, and in the order given, and for the specific design prescribed by the Law-Giver.

Baptism is a good work, a righteous work, and is the *cause* of salvation and not the effect. The divine fiat has gone forth: "Except a man be born of the water and of the Spirit he cannot enter the Kingdom of God." (John 3:5.) This is an irrevocable decree, eternal and unchangeable. "I am the Lord God, I change not." "Follow thou Me." Baptism is the initiatory ordinance, the first ordinance of induction into the Kingdom of God. It is the law of adoption, necessary and essential as a preparation for the seal of the Holy Ghost—the witness of God's acceptance of our works of righteousness. In conclusion of this subject let us consider with diligence a few historical notes from eminent writers, as pertain to the proper subjects for baptism: Tertullian, one of the Latin fathers, says: "Let them become Christians when they can know Christ." Calvin admits that baptism is not properly administered unless it is preceded by faith. Dr. Neander, another German historian, remarks: "It is certain that Christ did not ordain infant baptism." Martin Luther, the leader in the Reformation, and the father of all Protestant churches, says: "It cannot be proved by the Scriptures that infant baptism was instituted by Christ, or begun by the first Christians after the Apostles."

The words of the poet upon the subject of baptism are beautiful and worth our careful perusal:

Behold the Lamb of God,
In His divine array,
Go down into the flood
His Father to obey—
In Jordan's stream to be baptized,
Though by a carnal world despised.

Can we pretend to know
More fully God's design?
Can we pretend to show
A conduct more divine?
Can we neglect this ordinance
Without an insult to our Prince?

(To be continued.)

The Queen of Saxony is of a most philanthropic and charitable nature. In her youth her zeal far exceeded her knowledge, but was never abated. Indeed, she was often in the habit of visiting the poor, under the guise of the Countess of X, in order to come in closer contact with their misery and want. Many laughable mistakes resulted, and at one time she even equalled Marie Antoinette's famous remark about cake as a substitute for bread, when the latter was not obtainable. It happened that the "Countess," entering unexpectedly upon one of her favorites, who felt the pinch of poverty in its most acute form, found the good woman's little boy in tears over a swollen cheek. "What ails the child?" inquired she. "Nothing much," replied the mother unconcernedly; "he was naughty, so I boxed his ears." "Ah, you should never strike a child," said the sympathetic "Countess." "Next time you ought to punish him by depriving him of his dessert."—Exchange.

A Joyful Time.

BY ELDER EDWARD SAMUELSON.

The Saints and friends of the Heber branch desired to celebrate the 24th of July as "Pioneer Day." Therefore invitations were extended to several of the Elders (in near counties) to attend. The grounds and bowery having been prepared, all was in readiness when the people began to assemble at 10 a. m. Forty minutes later the meeting began and an excellent programme was rendered, commencing with Elder Edward Samuelson giving an explanation of why the Latter-day Saints celebrate the anniversary of the pioneers entering Salt Lake valley. Singing by the congregation, "Gladly Meeting." Prayer by the chaplain, Elder R. E. Skinner. During the programme, several pieces of music were beautifully rendered by the Walthington Brothers' string band. Short sketches of Church history were delivered by several of the Elders, showing the circumstances under which the Latter-day Prophet made his advent, the rise of the Church, and its steady growth and progress during the severe drivings until entering Salt Lake valley, also the hardships of the first few years and the condition and the circumstances that now exist in Utah, educationally and financially, as well as spiritually. Very pointedly was it shown that the Latter-day Saints are loyal to the Stars and Stripes by referring to the fame gained by the Utah batteries in the Philippine Islands. Although the Mormon Elders are persecuted from place to place in this boasted "land of liberty," still those same Elders are willing to don the uniform of Uncle Sam and defend the rights of the American Christian ministers in China. Several songs and recitations were rendered by members of the branch and also by some of the Elders, after which six of the young ladies and their assistants commenced to spread on the table roasted chicken, pies and cakes, etc., which had been prepared by the kind ladies of the branch; then it was evident that all were willing to "work," or at least to partake of those things which we should take to sustain the "inner man." While some were preparing the ice cream and lemonade, the rest were enjoying themselves, making or listening to "stump speeches," recitations, etc.

So ended one of the most joyful days ever spent by the Saints of the Heber branch. After a short rest, many of the Saints and friends met at the home of Brother Hopkins to listen to the Elders preach. From the beginning of the meeting it was evident that the spirit of God was with us, as the Elders all bore a strong and faithful testimony to the truthfulness of the Latter-day work. So abundantly were we blest with the Holy Spirit that the gift of tongues was enjoyed, which was a warning for the people to prepare for the judgments of God that were soon to come upon this land. All seemed to realize their position and felt very humble, many being melted to tears. We hope the celebration did some good in allaying prejudice, as many were there who otherwise would not have come. Those who attended the meeting went away with a new determination to serve the Lord more in the future than they have in the past.

Abstracts From Correspondence.

We are just in receipt of an appreciative letter from Mr. W. C. Rose, of Dallas, S. C. Mr. Rose is not a member of the Church of Jesus Christ of Latter-day Saints, but is numbered among the few broad-minded of the earth who are willing to investigate our claims, and do as Paul says, "Prove all things; hold fast that which is good." He is a close and studious reader of the Star, and here is what he says concerning the same—his words of appreciation being commendable, and his *example* worthy of emulation: "You will please find inclosed, One Dollar ($1) to pay for the renewal of my subscription to that valuable little paper—the Southern Star. I am not a member of any church, but I am a friend to the so-called Mormons, and I like to read their literature, for I can gain more light from it than any other missionary work that I have ever read."

Releases and Appointments.

Releases.

A. J. Stoddard, North Ohio Conference.

George Davis, North Alabama Conference.

W. O. Phelps, Louisiana Conference.

F. L. Osborn, North Alabama Conference.

George A. Mitchell, East Kentucky Conference.

W. H. Boyle, South Alabama Conference.

Facts About China.

Ancestral worship is said to cost China $151,752,000 yearly.

The historical works of the Chinese cover mythological periods of from 45,000 to 500,000 years.

China's coal measures are twenty times more extensive than those of Great Britain.

The Chinese are gardeners, rather than farmers, and every kind of fertilizer is used, including the hair from the barber's razor.

Jesuit missionaries surveyed China in 1708-18, but the people have wild ideas of any localities except their own immediate one.

To the average Chinaman the world is a synonym for China. He calls his country "T'ien Hsia," all beneath the sky, and "Ssu Hai," all between the four seas.

No people attach such importance to their education, such as it is. The gradation of society are, in their order, scholar, farmer, mechanic, tradesman and soldier.

The Americas and Africa are entirely omitted on most Chinese maps, and England, Holland and Portuguese Goa, Luconia, Bokhara, Germany, France and India are arranged on the western side from north to south, in a series of islands and headlands. Russia significantly occupies the whole north, and Siam, Java and Japan the south and east.

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SATURDAY, AUGUST 11, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

WHAT IS HEATHENISM?

Under the above caption there appears in the Christian Observer of Aug. 1st, an article written by Rev. R. E. McAlpine. The article for the most part is good, and that which is *good* meets our approval and indorsement; but Rev. McAlpine, like many of his colleagues, must make an attack upon Mormonism, before his article could be complete for a Christian journal. Here is what the learned divine says: "And when we see how 'Christian Science' and Mormonism are spreading abroad, and even such a transparent money-loving fraud as 'Doctor' Dowie can gull the public, can we deny that superstition is abundant in our home land?" We shall leave the "Christian Science," and "Doctor" Dowie factions to appear in their own defense, and simply treat upon that which most vitally concerns us as a people.

The reverend gentleman defines superstition as a branch of heathenism, and then indirectly accuses the "Mormon" people, so-called, of being superstitious, hence as a logical sequence of his assertions: Mormonism is Heathenism. This is not strange or new, for we are well aware of this fact, that our good Christian friends have been toiling for the last seventy years to prove Mormonism heterodox, but all in vain. Assertions have been made, it is true, but when brought to the touchstone of truth they have dwindled away into oblivion. It is the truth we want, and the truth we must have, if we would be made free from the entanglements of sin. "The truth shall make you free."

We agree with the gentleman when he declares that heathenism is not limited to so-called heathen lands, but that she stretches her scrawny fingers over the dominion of our own fair Republic. If the worthy preacher would only study the travels and wanderings of the Mormon people from the east to the far west of our home land; how that they have been scourged and flogged, whipped and imprisoned, driven and slain, for the cause of truth! Yes, if he would only give the trials of this people a fair and impartial investigation, we are fully assured that he could not fail to recognize in their persecutors and tormentors the very essence of barbarism, heathenism, and Paganism. Was it because they were superstitious, as the Reverend alleges they are? No, for from it. If there is one tenet in the Mormon faith which calls for a superstitious acceptance, we have not yet discovered the mite, and we would invite our good brother to dust his dogmatic spectacles, and gaze upon the religion of this "peculiar" people in search of the same. On the other hand, the leaders and shining lights of the Church of Jesus Christ of Latter-day Saints have constantly exhorted the people to rid themselves of superstition; to root out the vain traditions of men, and seek the guidance of God's Holy Spirit.

True, Mormonism is spreading abroad: but with the sword of truth—the word of God—she intends to smite the chains of error, tradition and superstition which bind the sons of men in ignorance, and spiritual darkness. Her mission is one of peace; her message one of good will, and her labor one of love. She calls upon all to investigate her claims, and submit themselves to God's holy will with a repentant heart, and a believing mind. Her declarations are bold, but her fortress is strong, for it stands upon the Rock of Revelation—the foundation of all righteousness and truth. She has withstood the wicked assaults of the ungodly for seventy years: she has stemmed the torrent of vile abuse, and braved the storms of fierce persecution, and today she sails on and on, weathering the gale—her destination being the shores of eternal bliss. Let the gloomy shadows of superstition, heresy, and unholy tradition give way, that the rays of living light divine may shine out in perfect brightness, and everlasting splendor, until the earth is full of the glory of God, and the will of God is done on earth, as it is now done in Heaven.

PERILOUS TIMES.

Paul, the great Apostle to the Gentiles, in writing to the beloved Timothy, uses these prophetic words: "*This know also, that in the last days perilous times shall come.*" (II Tim. 3:1.)

In scanning the news of the day, one cannot fail to be forcibly impressed that the very "times" spoken of by the Apostle Paul are at hand, and that we are even now passing through these "perilous" scenes.

In the far East the black war clouds are gathering thick, soon to burst forth in terrific fury, and cause a torrent of human blood to flow. "On to Pekin," seems to be the universal shibboleth of the civilized nations of the earth, and the "powers that be" stand ready to avenge their countrymen's lives, and assert upon the gory battlefield that religious liberty and freedom shall prevail in heathen China.

We read, also, that King Humbert, of Italy, has been cruelly assassinated by a ruthless fiend; that a murderous attack was made upon the Shah of Persia, who barely escaped the villain's thrust; and that the Czar of Russia has been informed that he is the next victim in the assassin's bloody catalogue. With these things before us, can any one deny that we are now living in *perilous times?* Dare any one assert that in this present age we have an era of peace, harmony and good will?

Instead of peace, harmony and good will, we have strife and contention, avarice and deception, hatred and malice, envy and murder, war and desolation. These are manifest in "perilous times"—the times that try the very souls of men. The hour of God's judgment has come, and it behooves each and every one to stand firm in their integrity to do the right and let the consequence follow.

OPPRESSIVE AND UNJUST TREATMENT.

The clippings here given below are taken from The Chattanooga Times of July 30th, August 1st, and August 6th, respectively:

Ducktown, Tenn., July 29.—(Special.)—The people of Shoal Creek, Cherokee county, North Carolina, six miles east of this place, are in open rebellion against a class or sect that professes and preaches sanctification or the second blessing. One hundred and ten of the citizens of that community met yesterday at this church, demolished it, and burnt it up. Rev. Gay Bryant, a Methodist minister, preached a sermon to the excited and infuriated crowd, while the building was burning. It appears that some three years ago, that this doctrine of sanctification was brought to this community, and within a short time, it had a considerable following, and they erected a church in which to worship, as the other denominations refused them the use of their churches.

The teaching and preaching of such a doctrine created a great deal of excitement and confusion. They soon began to teach baptism of fire, the holy dance, the dynamite, the liddyte, the exite, the selite and many other things never heard of before. They claimed that God had revealed things to them in various ways, such as total abstainance of coffee, meats, medicines, etc. About ten days ago the son of Andy Bryant, who is one of the members of this church, was taken down sick with typhoid fever, and Drs. Kinsey and Pastelle, of this place, were called to treat him. Henry Robinson, Pink Berrang and other leaders of this church went to the home of Mr. Bryant and induced the young man to take no more medicine, and to destroy the medicine that he had in his possession, claiming that they could cure him by "laying on of the hands," and they worked and prayed with the young man over night. In a few days the people and neighbors began to realize that Pink Berrang was becoming insane.

They arrested Berrang and took him to Murphy, N. C., where he was adjudged insane by the proper authorities and is now confined in the jail at Murphy. Young Bryant grew gradually worse and received no medical attention for ten days. All this aroused the indignation of the citizens, so on last Friday P. E. Neelson, Rev. Gay requested all the people to meet them at this church on yesterday morning, for the purpose of destroying it. About 110 people met them there, and of this number six refused to assist in destroying the church, claiming that every man had a right to worship God according to the dictates of his own conscience, and that no one had a right to destroy his property or put him in fear. The other 106 razed and burned the church, and Rev. G. Bryant delivered a sermon while the building was burning.

They passed a resolution notifying the members of this church not to build another church anywhere in that county.

Great excitement prevails throughout that county.

Columbus, O., July 31.—Last night a mob stormed a residence in Mansfield, where Zionist Elders were holding services, and captured the Elders.

Two of them—A. McFarland and G. Stevenson, of Chicago—promised to leave the city and were released. The others, C. P. Fisher and A. W. McClurkin, of Chicago, refused to make such a promise, and the mob, after stripping them of their clothing, painted their bodies with ultra marine and paraded them through the streets.

Today John Alexander Dowie, head of the Zionists, telegraphed Gov. Nash from Montague, Mich., asking for protection for the Elders at Mansfield.

The Governor communicated with the Sheriff of Richmond county, who replied that the Elders had left and everything was quiet.

Mansfield, O., Aug. 5.—Overseer John Piper and Elders E. P. Fisher, A. W. McClurkin and A. McFarland, of Dowie's Christian Catholic Church, arrived here this morning at 6:35, as scheduled. A mob of over 2,000 was in waiting.

The policemen refused to allow them to get out of the car, and amid cheers and shouts they went on to Ashland, fourteen miles east. There they attempted to hire a carriage to drive here, but all the liverymen refused their requests.

They telegeraphed back at noon that they would be here again at 2:20, and they came. Nearly 4,000 peopel were at the depot, and again they were not permitted to leave the car. They then said:

"If we can't get off here we will go on to Chicago, but we cannot promise that we will not be back here next Sunday."

The city is quiet again for a while.

These things go to prove that the Chinese Boxers have some very bigoted rivals upon this land of professed religious freedom, where the Flower of Liberty is supposed to bloom in rich abundance, and every son enjoy its sweet perfume, and bask in its delightsome fragrance. The patriots' loyal blood was made to flow because of fealty to the cause of freedom, and yet we find such inhuman and ungodly atrocities perpetrated upon the very soil their life's blood defended. Such heathenish acts as these, committed in an avowed Christian land of liberty, consummated by a professed religious people, outclasses the cruelty of the heathen, and totally eclipses the barbarism of the idolatrous savage; because we have been given light, knowledge, and understanding, while the untamed barbarian is destitute of these gifts of enlightenment and civilization; hence "where much is given, much is required," therefore the citizens of this blest land will be called upon to make a better showing, to exhibit more fervent love, than the denizens of Africa, or the heathen Chinee.

We have a land full of Bibles, and there is no need for us to resort to the inhuman practices of those poor creatures whose souls have never been enlightened with the rays of civilization. Where the people are devoid of intelligence so far as culture and refinement are concerned; where the light of man's duty to his fellow-man has never shed its brightness, we may look for brute force in opposition to religious differences; but in this favored land above all other lands under the sun's vast circuit, let us not degrade ourselves by indulging in such brutish, merciless acts as those recorded in the above clippings.

"Wisdom is better than weapons of war." The Lord offers wisdom unto all who call upon Him in faith. If we are Christians let us so live and act as Christ has commanded, "Love your enemies. Return good for evil. Bless and curse not. Pray for those who despitefully use you." These are a few of the duties enjoined upon Christians by the Captain of our salvation—Jesus. If you do not consent to the teachings of Christ, and follow in His steps, then throw aside your hypocritical guise of Christianity, discard the cloak of religion and cease to try and deceive God and your fellowman.

We do not believe, as the "Sanctificationists" do; we do not believe as the Chicago Zionists do; but we do believe in law, order, justice, and equity.

Let the law take its course, and then all is well; but allow Judge Mobocrat to prevail, and the whole land will reek with the blood of all who oppose his ruthless violence, and unjust measures.

A TESTIMONY.

(The following testimony of the truthfulness of the Gospel, and the power of God, came unsolicited from Sister Domey C. Ross, of Radford, Montgomery county, Virginia.—Ed.)

Please allow me space in the columns of your paper to bear my testimony to the truthfulness of the Gospel of Jesus Christ. I have been a member of the Church of Jesus Christ for over twenty-nine months, and I can truthfully say that I have seen the power of God made manifest in my behalf. In June, 1899, a very painful accident befell me. My face and eyes were severely scalded with boiling coffee, and for four days I was so injured that I could hardly see. I could not rest, but was in agony and pain.

Elder Charles T. Furrow came and administered to me, and in one hour from the time of his administration, the acute pain left me, and I was able to sleep and rest, which was indeed a relief to me, for I had not been able to do either for four days past. My neighbors said, "Send for a doctor," but I did not want human aid, it was divine power that I rested upon for assistance. I remembered how that Jesus had said, "These signs shall follow them that believe. * * * They shall lay hands on the sick, and they shall recover." I also kept in mind the injunction given by James, "Call for the Elders of the Church." I had done so, and by the prayer of faith, through the power of God, I had received the promised blessing.

Should any have occasion to doubt my word, there are something like fifty persons here who can testify to my veracity. They are not all members of the so-called Mormon Church, but are uninterested witnesses.

I thank God that He has sent the "Fishers and Hunters" with the everlasting Gospel, and that He gave me the spirit of investigation, for so many seem careless and indifferent to this good word of salvation. I know that, in the Church of Jesus Christ of Latter-day Saints, that the signs promised by Jesus do follow the true believers. (Mark 16:16), and I am not ashamed to own the same before all men, and decelare it unto the very ends of the earth if need be.

Oregan, Washington, Idaho, Montana.

The Union Pacific railroad is the short line to Idaho, Montana, Oregon and Washington, consequently it will cost passengers less money by this route. Ask your nearest ticket agent for tickets via Union Pacific, from Omaha or Kansas City. For full particulars, maps and pamphlets of territory reached via the Union Pacific, address J. F. Aglar, General Agent, St. Louis, Mo.

"Can you give a first-class polish to a pair of shoes?"

"Shud say so, boss. Why, when Ah polish a ge'man's shoes de ladies glance down at his feet to see if deh hats am on straight."

THE MORMON GOD.

Under the above head there appeared in the Charlotte News of North Carolina, July 31, 1900, the following article penned by one of our Elders in reply to a tirade of abuse on "the Mormon God," written by a Rev. Mr. Belk. We are pleasd to note the fairness and generosity of the News in giving the Elder an opportunity to defend his belief and that of the Mormon people. Other journals would do well to follow the good example of the Charlotte News.—Ed.

Editor Charlotte News:

I find in your issues of the 13th and 21st of July, a diatribe written by a reverend gentleman named Belk. If you would kindly give me space for an answer, it would be appreciated and I will gladly avail myself of the opportunity in defense of that denounced system, "Mormonism."

The fact is that the "Mormon Elder" travels through the states of this free government, laboring like the apostles and disciples of old, "without purse and scrip," offering salvation without money and without price, and the reverend divines of the day preach "for hire and divine for money." Fearful lest they might lose their prestige and converts, they villianously attack a pure system of religion of which they are in ignorance.

The two articles referred to above, are mainly an attack on the "God of Israel." Mr. Belk calls Him "the Mormon God" and says that He is a tangible being like a man and declares such to be the doctrine of the "heathen Chinese." Knowing that Mr. Belk is ignorant of the God of Israel with His attributes, I will refer him to "the word of God," the "law and testimony," to find out what kind of a being He was thousands of years ago, and as He is unchangeable, of course He will be the same today; I will then describe the being Mr. Belk worships and the reader can decide who are the "heathen."

The God of the Bible could walk, talk, see, hear, feel, taste and smell—in fact, He had all the attributes of man, only in a more perfect way. He walked with Adam in the garden; walked, talked and partook of food with Abraham on the plains of Mamre; wrestled with Jacob; conversed with Moses in the burning bush, and talked with him as one man speaks with his friend; was seen by Moses, Aaron, Nadab and Abihu sitting on a sapphire throne; afterwards was seen by Isaiah, who described His glorious appearance; and when Stephen was stoned to death He was seen on the left hand of the Son of God, who is described as the EXPRESS IMAGE and brightness of His glory.

The God of the Bible is in every way an exalted being, and the Bible speaks of Him as being in the likeness of man. It says: "Let us make man in our own image," and in the image of God man was made. We must conclude, then, that God, our Father, who sits on His throne with His Son Jesus, is an exalted being, patterned in the likeness and after the image of man, as man was made in His likeness and image, much like the appearance of His Son Jesus, our Elder Brother, who was declared to be the express image of His Father. When Philip wanted to see the Father, Jesus said: "He that hath seen me hath seen the Father," which all would imply that God the Eternal is like His Son Jesus. The Son Jesus was in every way like unto man in appearance and traveled about as the "son of Joseph, the carpenter," in the valleys of Judea.

The "Mormons" accept this God of the Bible, as described in "Holy Writ" as their God, and worship the Father of the spirits of all flesh. They claim to be His offspring and to have the right to address Him as "Our Father who art in Heaven," notwithstanding the objections of such reverends as Mr. Belk, who would have us worship a nonentity, a heathen God, who was manufactured in the early part of the fourth century, when "paganism" intermixed with Christianity and polluted the whole system. Then it was that a renowned bishop

by the name of Athanasius instituted a creed, which has been adopted universally by modern Christendom. From his theory of the Godhead sprang the first article of religion in the Episcopal church, which reads as follows: "There is but one living and true God, everlasting, without body, parts or passions." Other authorities declare God to be an "incorporeal" being, and it is common for the modern long-faced pharisees of today, who pose as shining lights to guide the unsophisticated, such as the Rev. Belk, to say they have Jesus in their hearts. Let us consider the fallacy of such heathenism: Jesus, who after His resurrection, was a man of immortal tabernacle, having flesh and bones, who sits at the right hand of His Father, in His express image and glory, as seen by Stephen. Think of such materiality dwelling in the heart of such a small-souled being as Mr. Belk has proved himself to be. Is it not generally believed that God is so large that He fills the universe and so small that He can dwell in man's heart?

Mr. Belk ventures the assertion that "God is a spirit." I agree with him and go further and say that man must worship Him in spirit." This does not mean that a man must die and become a spirit to worship God. All theologians recognize the duality of men—the blending of spiritual essence with temporal substance, but generally the spirit is looked upon as immaterial. I have asked the question, "What is a spirit?" and invariably the reply has been, "Spirit is nothing," or in other words, God is nothing, or a nonentity, without body. To assert the immateriality of God is not only to deny His personality, but His very existence. It is the description of an infinite vacuum and the only difference between the modern Christian and the atheist is one of terms and not in fact. The latter says there is no God, and the former in his creed says "God is nothing." I say that this airy, mystical being is the God of modern Christendom, and a "Mormon" who presumes to worship a tangible reality, who can hear, see, taste, smell and has all the passions with which He has blessed His children, are called "Heathens."

Mr. Belk speaks falsely when he says that Mormons worship more than one God. It is true that we believe with Paul that there are "Gods many and Lords many," and with Moses that the Lord our God is "God of Gods and Lord of Lords," and we believe like Daniel and all the Prophets in a plurality of Gods, but we believe in worshiping the Father and Creator of our spirits, the true and living God, who, with His Son and the Holy Ghost, constitute the one "Godhead."

Moses, thousands of years ago, saw the time when Israel would bow down to a senseless nonentity, such as is worshiped today, and in the 4th chapter of Deuteronomy, commencing at the 27th verse, he said that Israel would be scattered and would become so idolatrous that they would worship a God that could not see, nor hear, nor eat, nor smell.

Is not the above prophecy verily fulfilled today in modern Christendom? Are they not worshipping at the shrine of such a God?

Paul says, in the last days, the people would not endure sound doctrine, but would heap up to themselves teachers, having itching ears, who would turn them away from the truth and turn them to fables.

The Mormon Elders are warning them to keep away from these hirelings, who are ever learning but never come to the knowledge of the truth, and they simply ask the people to adopt the teachings of Jesus, as they were taught and practiced in Judea 1900 years ago. If the people will do this, they will repent and be baptized for the remission of sin and have hands laid upon them by one holding authority, for the reception of the Holy Ghost. They will believe in the "God of Israel" and be led by His spirit and not by blind guides, and they will know the Lord, whom to know is life eternal. They thus will be born again, and become adopted sons of God. Space forbids me to say more, but I would refer the readers to the "word of God, the Bible," to support the "Mormon" in his belief in a tangible God. See Gen. 5:1,2. male and female made in the likeness of God; Gen. 18, the Lord ate and talked with Abraham; Gen. 32:30, Jacob saw God face to face; Exo. 15:3, the Lord is a man of war; Exo. 24:10, they saw God and did eat and drink; Exo. 33:11, the Lord talked with Moses as one man speaks with a friend, and, as before stated, man was created in the image of God. See Gen. 1:27.

The above shows some of the attributes of the God of Abraham, Isaac and Jacob, whom the Mormons are proud to worship, and to whom they make their petitions.

The nonentity that the world has set up and been worshiping so many hundreds of years does not answer prayer, and it is little wonder that such men as Bradlaugh and Ingersoll defy such a being, an immaterial nothing. The priests of Baal, on Carmel, could get no reply from their God and in their chagrin, cut themselves with knives; they were worshiping a myth, a nonentity; Elijah's God responded to his prayer, he worshiped the tangible reality, the material God of Israel, and the priests of Baal were compelled to acknowledge His supremacy.

The day will come when Mr. Belk and others of his divine order, who have gained their seminary idea of the Godhead through the perverted Athanasius channel, will forsake such paganism and worship "the true and living God."

A MINISTER'S DEFENSE.

BY ELDER S. H. FOTHERINGHAM.

We are sorry to say that some of the religious hirelings are still pursuing their wicked course, and are hiding their meanness behind the cloak of religion. Still, the deception can easily be detected by the true servant of God, or a truth seeking people. Strange it is that intelligent people in this fair land of ours will take such a delight in slandering and abusing the servants of God. Intolerance and persecution seem to furnish sufficient evidence to the narrow-minded and ignorant as proof that the Mormons are wrong, but a more stubborn or erroneous opposition never could be resorted to.

All kinds of resistance and rehashed fables, too old to keep, are quite frequently resurrected, with the necessary changes and additions, calculated to deceive the people. They have been quite successful in poisoning the minds of mankind. Many of the Elders have been brutally treated at the hands of hard-hearted Christians (?). The campaign is usually conducted or led by a minister falsely called a servant of Christ. A few days ago myself and companion met a learned "divine" of Patrick county. The eminent gentleman (?) informed us that he knew all about Mormonism and was very familiar with our teachings. He called our attention to the fact that he himself was well posted. We commenced what we thought would end in a friendly talk, but to our great surprise, he arose with trembling voice, and without cause or provocation he pulled from his saddlebags a pistol, and in tones of thunder he denounced us as "false teachers." His defense was strong, too strong to be refuted by Scripture, or reason. We surrendered at once, realizing that his gun was all he had. Oh, ye ministers of modern Christendom, why do ye fight against God's righteous purposes? Why do you resist the truth and resort to such cowardly methods? Why not leave your guns at the arsenal, and bring along your Bible, and a better spirit will doubtless prevail.

Who ever heard of God's servants defending the Gospel with a "six shooter," instead of our reverend brother being equipped with the armor of God, and being influenced by the spirit of truth, he was led by another spirit, or spirits.

While in the act of drawing his gun from the saddlebags, I informed him that the New Testament was our only weapon; and the only one we had any use for. To this he had little to say. His eyes sparkled with anger. We said no more to him, as a word from us would only rekindle the fire of hatred that our friend (?) seemed to possess.

We bade him good day and went on our way rejoicing, willing that a just God should judge between us and him. We believe the Lord will come to our rescue and bear us out triumphant over those that oppress us. We have no desire to force our teachings on the people, but we do protest for our rights. We demand the rights of American citizens. We are loyal to our country, so are we loyal to our God, and will ever be found with devoted efforts, zeal and vigor, faith and works, to promote a cause that is noble and elevating, and a cause that we are proud to proclaim.

Now we ask the people, in all humility, to be careful as to what ye do to these men, that claim to be the servants of God. Put them forth a little pace, investigate their teachings, listen to the words of Gamaliel (Acts 5:38-39), and now I say unto you, refrain from these men, and let them alone; for if this council or this work be of men it will come to naught, but if it be of God, ye cannot overthrow it lest haply ye be found fighting against God.

Give us a fair and impartial trial. Give us a hearing, for we testify that this is God's work and cannot be overthrown. It will cause the wicked to revile and the righteous to rejoice.

Utah Boys at West Point.

Once more have sons of Utah demonstrated their ability to hold their own with the brightest young minds of the nation in crucial tests for high honors. Edward D. Le Compte, of Park City, and Rupert A. Dunford, of Salt Lake, who, last June, in this city, scored the highest in the preliminary examination for appointment to cadetships at the military academy at West Point, have successfully passed the recent final examinations at the academy.

In a special dispatch to an Eastern paper last Tuesday appear the names of Le Comte and dunford among the eighty-three successful candidates. Seventy-five of the applicants were disqualified. Several were appointed from the country at large, and Utah is one of the few States whose two candidates won their spurs.

Altogether the boys from the West did extremely well in the final entrance for examinations for place at Uncle Sam's military school. Besides the names of the Utah lads there are mentioned in the triumphant list Otto L. Brunzell, of Idaho; Fred A. Garges, of Nevada; Stanley Koch, of Montana; Torrey R. Maghee, of Wyoming, and James R. Walker, of Colorado.—Salt Lake Herald.

Summer Excursions, Colorado, Utah.

The Union Pacific railroad will place in effect on August 7th and 21st, 1900, summer excursion rates of one fare for the round trip, plus $2, from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis, Mo.

THE CHURCH.

BY APOSTLE MATHIAS F. COWLEY.

(Continued from page 288.)

God has founded, protected and is perpetuating His Church in the earth, so that when the Prophet passed to the life beyond, the work continued and grew with great rapidity. It is said, "The blood of the martyr is the seed of the Church." President Brigham Young and his associates of the Twelve, according to the voice of the Spirit and the order of the Holy Priesthood, succeeded to the Presidency of the Church. The work of the Lord continued to prosper, contrary to the prediction of its enemies that when the Prophet Joseph was out of the way the work would come to naught. The foundation of a temple had been laid, and this was pushed to completion, dedicated to the Lord and ordinances performed therein. Mobocratic hostilities were renewed, however, with determined vigor. Nauvoo was besieged. The temple was burned. Elder William Anderson and his son were killed, and the Saints expelled at the point of the bayonet. They had built up a flourishing city in an incredibly short time, were quiet, peaceable, law-abiding, industrious citizens. The killing of their leading men, burning of their homes, the numerous indignities heaped upon them was as dastardly and cold-blooded as any persecution chronicled in the annals of history, especially when we consider that it occurred in a free country, where freedom to every race and religion is the proud boast of its people. Many of the people left Nauvoo in the dead of winter, 1845-6, crossing the Mississippi river on the ice. The day after the general exodus nine children were born in the camp of the exiled people. Under the leadership of President Young and his associates they moved westward across the State of Iowa and built up a settlement called Winter Quarters, where the people remained to recruit until 1847. While there the government called on the Saints for 500 men to engage in the war with Mexico. They were promptly supplied, and the most able-bodied men were sent to defend their country.

In the spring of 1847 President Young and a small company, numbering 143, including three women, started from the Missouri river to find beyond the Rocky mountains a place of rest, where they might build and inhabit; and worship God "free from the furious rage of mobs." After an interesting and trying journey of about three months this noble band of patriots entered Salt Lake Valley July 24th, 1847, over 1,000 miles from the Missouri river. As they emerged from the mouth of what was afterwards named Emigration Canyon, they stood upon a plateau facing westward, and to the north and south a great valley extended, bordered on the west by mountains and a great inland sea of salt water, which is the Great Salt Lake. The islands in the lake are mountains, almost destitute of timber, but supplied with grass suitable for the grazing of horses and cattle. The valley was poorly watered, and dry sterility was the appearance of the country before them; but God was their leader, and He had shown to President Young beforehand the Salt Lake Valley. When they entered the valley the Prophet said, "This is the place. Here we will build a city." When they came upon the ground where the temple now stands President Young, thrusting his cane into the ground, said in substance, "Here we will stay, and upon this ground we will build a temple." All the events conducing to the growth and development of the valleys prove that President Brigham Young knew whereof he spoke, and God has confirmed his words by the many blessings of Divine Providence showered upon the people in building up a commonwealth in what was in those days a great barren waste. The soil upon which they then stood belonged to Mexico. These pioneers were as truly exiles from their country as the Puritans who ploughed the trackless ocean and planted their feet upon Plymouth Rock. And yet the Latter-day Saints had now 500 men in the American army, in the contest with Mexico. Upon a prominent mountain peak, called Ensign, these pioneers planted the Stars and Stripes, the flag of their country, and possessed the land as citizens of the United States. Upon the arrival of this first company the work of plowing and building immediately commenced. It would take volumes to tell the history of their growth and progress from then till now. But these volumes are written both in books, upon the mountains, and in the valleys, which are an open book for the inspection of all people. In the fall of 1847 a large company of Saints crossed the plains, led by President John Taylor and other prominent men. The companies continued to pour into Salt Lake Valley and spread into the valleys north and south each year from 1847 to 1900, coming as Latter-day Saints under the regulations of the Church. The leading brethren had made covenant that they would not cease their energies until all the Saints who would remain faithful should be gathered to the place appointed.

Before the death of the Prophet Joseph many had apostatized. The Saints were not so well established in doctrine as they are today, and some were led astray by the pretensions of prominent men who were disposed to leave the Church and follow in their own course. The Twelve Apostles stood next in authority to the Presidency of the Church, by the order pointed out in the revelations of God. At the time when Sidney Rigdon was asserting his claims to the guardianship of the Church, President Brigham Young stood up to address the Saints. A remarkable manifestation of God's power took place. President Young was transfigured before the people. He appeared to increase in height and in the form of his face and body to the exact personal appearance of the Prophet Joseph Smith. When he spoke his voice was as that of the martyred Prophet. People who were present on that occasion say that had their eyes been closed so that they had not seen President Young when he arose from his seat they would not have believed the speaker to be other than the martyred Prophet, Joseph. Truly the mantle of Joseph had fallen upon Brigham, and while Joseph had received all the keys of the Priesthood and bestowed them upon the Twelve, and the revelations upon which to build the Church of Christ, President Young as truly built upon those revelations during his entire administration. In 1849 at Winter Quarters he was sustained as President of the Church by the unanimous voice of the Priesthood, with Heber C. Kimball and Willard Richards as Counselors, and by the voice of the Church thereafter at each general conference during the remainder of his lifetime. President Young presided over the Church as the Senior Apostle for thirty-three years, five years in connection with the Twelve and twenty-eight years in the Presidency. Soon after the settlement of the Saints in Salt Lake Valley other valleys were explored north and south, and settlements established wherever water could be obtained, as rapidly as the strength and numbers of the Saints would justify. As early as the year 1860 settlements were founded and the Saints organized in wards, with quorums of the Priesthood from Cache Valley to St. George, a distance of over 400 miles from north to south. Wherever the Saints locate in settlements of a few families, or more, they are organized with a Bishop or Counselors to preside over them, with Priests, Teachers and Deacons, as before explained, for a local ministry. As helps in government they had in those early days the Relief Society, to relieve the poor and afflicted. The society is composed of women, and was first organized March 17, 1843, by the Prophet Joseph Smith in Nauvoo. In 1849 the first Sunday School was established in the Church by Richard Ballantyne in the Fourteenth ward, Salt Lake City. Later, and during the administration of President Young, the Young Men and Young Ladies' Mutual Improvement Associations were inaugurated. Still later, by suggestion of Sister Aurelia Spencer Rogers, under the administration of President John Taylor, the primary associations, presided over and conducted by capable sisters, were established for the especial benefit of little children. All these are helps and governments to meet the growing requirements of the Saints in matters of religious, moral, and intellectual training and development. Each of these organizations exist in every Bishop's ward, unless the number of any class who properly belong to one particular of the association named are too limited to make the organization profitable. In such cases those who would take part in such associations are not unprovided for, because the Sunday school, more than any other association in the Church, takes in all ages of both sexes. Our Sunday schools now have a population of nearly 121,000 pupils. Where there are a sufficient number of wards in any section of the country, these wards are presided over by a President and two Counselors, with a High Council, who have certain jurisdiction over matters pertaining to the Church in this group of wards. The associations, Sunday schools, societies, etc., have a general superintendency of three, with aids to assist them, and this organization over these wards is called a Stake or Zion. For convenience sake, the geographical boundaries of the Stake are usually the same as those of the county, but not always or necessarily so. Sometimes the population of two or three counties is not too great to be one Stake, were the settlements close together, or not separated by mountains, which render the attendance of the people at Stake conferences, especially in the winter season, very laborious, and in some instances almost impossible. We now have forty-two Stakes of Zion. They extend from Canada to Mexico. They exist in Utah, Idaho, Arizona, Wyoming, Colorado, Canada and Mexico. Many of them were organized just prior to the decease of President Young, the remainder under his successors, respectively: Presidents Taylor, Woodruff and Snow. April 6th, 1853, the temple in Salt Lake City was commenced. It was just forty years in building. It is built of granite. The rock was first hauled, for fifteen years, with ox teams a distance of sixteen

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JULY 21, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	358	10	39	80	9	168	121			15	16	270			Chattanooga	Tennessee
Heber S. Olson	Virginia	34	801	438	329	191	20	952	296	84		46	64	714	1	2	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	612	30	8	183	38	360	318	8		15	34	431			Centre	Kentucky
J. Spencer Worsley	East Tennessee	32	754	356	105	228	83	961	487	55	2	17	56	522			Charlotte	N. Carolina
W. D. Rencher	Georgia	37	948	37	87	165	73	397	214	47	3	17	83	833	1		Bowersville	Georgia
A. C. Strong	North Alabama	35	743	200	140	173	30	514	305	47	3	27	79	704	1	2	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	36	635	460	52	138	12	547	494	11	1	21	41	377	4	2	Valdosta	Georgia
John Reeve	Mid. Tennessee	33	790	20	157	187	46	799	94	49		7	51	476		1	325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	41	876	258	421	296	50	668	421	9		26	59	772	1		Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	34	867	157	46	350	101	192	68	10			26	597			Blacksburg	S. Carolina
G. M. Porter	Mississippi	8	180	6	6	61	2	55	16	5	2	1	7	94			Ackerman	Mississippi
W. W. MacKay	East Kentucky	26	724	34	469	187	15	608	405	17	1	13	50	409			Barboursville	Kentucky
W. O. Phelps	Louisiana	6	112	49	3	36	1	51	39	2	1	6	12	104			Hughes Spur	Louisiana
R. L. Houtz	South Alabama	16	522	32	44	332	26	264	264	13			16	172	2		Lapine	Alabama
Don C. Benson	North Kentucky	21	496	5	74	87	30	762	731	10	2	10	23	407			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	16	316	474	161	48		878	10	23	2	10	24	274			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	15	284	117	78	28		1900	4	27	1		20	128			41 Cheshire St., Cleveland	Ohio

miles, two yoke of oxen frequently being required to draw one huge stone, but many years before its completion the locomotive, with many car loads of stone at a time, rolled into the temple block and left its cargo by the side of the growing temple. The cap stone of this magnificent house of the Lord was laid by electricity. The current was applied by the finger of God's Prophet, Wilford Woodruff, then 84 years of age, and one of that noble band of 143 who entered Salt Lake Valley July 24th, 1847. President Young was instrumental in laying the foundation of four temples in Utah, Salt Lake, St. George, Logan and Manti, They have all, years ago, been completed, the Salt Lake temple being dedicated April 6th, 1893, by President Wilford Woodruff. The ordinances of salvation for the living and the dead are performed therein, and tens of thousands have been officiated for since their completion. Subsequent to the exodus of the Church to Salt Lake Valley, the Gospel was introduced to the Pacific Isles by President George Q. Cannon and other Elders in 1853. In the work of preaching the Gospel many countries have not accorded perfect religious freedom, and to penetrate these the Church awaits only the providences of the Almighty to break down the barriers and make it feasible to promulgate the Gospel in those countries. In other lands, where freedom reigns, the Elders have carried the glorious message. The Book of Mormon has been translated into German, Danish, Swedish, French, Spanish, Italian, Hiwaiian, Maori and other tongues, and will continue to be until the truths of the Gospel upon its sacred pages shall be read in every nation, kindred, tongue and people. The thousands who have embraced the work with honest motives have received the witness of the Holy Spirit to their own satisfaction. Gifts and blessings which the ancient Saints enjoyed have been renewed in this glorious dispensation.

The external history of the Church has been the same as in other times. "If ye were of the world, the world would love its own, but because ye are not of the world, therefore the world hateth you."

"And they that live Godly in Christ Jesus shall suffer persecution."

Prophecy has been and is being fulfilled. "What is prophecy but history reversed?" History repeats itself. When Joseph Smith declared a new revelation, religious and irreligious fought against such an idea. Professing religionists sought to prove by the Scriptures that revelations were not for our day. In this they fail, because the Old and New Testaments abound in predictions of future revelations and events which cannot be fulfilled without revelation. Next the wicked resorted to slander, ridicule and lies, then to violence, resulting in the destruction of property and human life. All this being futile, they moved the nation by the falsehoods of Judge Drummond to send an army to Utah. But when the army came they found that this United States officer had basely deceived the President of the nation by telling that the Mormons were in a state of rebellion and had burned the court records. The court records were unharmed. The Mormons were at peace with God and all mankind, quietly minding their own business, pursuing their avocations of life and building up the country for the benefit and blessing of all who should come within their gates. The army came to Utah in 1857, and subsequently returned to the South, their leading officer to take part in the Confederate army in the great rebellion. He fell upon the battlefield April 6th, 1862, at Shiloh, thirty-two years to the day after the Church was born in this dispensation. The army, sold to the Mormons, mules, wagons, harnesses and other material much needed, at a mere nominal figure, and thus being a blessing, proved the words of Isaiah true, "I will make the wrath of man to praise me." As the Saints grew in prosperity and importance, avarice and prejudice seized political demagogues, adventurers and religious bigots, to stir the nation to a systematic effort to crush out Mormonism. Special legislation was enacted and enforced beyond the severity of its own provisions. About 800 men went to prison; a few women were incarcerated because they would not testify against their husbands; heavy fines were paid, and hundreds went into exile, rather than prove untrue to the solemn covenants and obligations they had entered into under their religious convictions. Finally confiscation of church property took place, but much of it was afterward restored. In 1890 President Woodruff issued his manifesto regarding plural marriages, feeling that the courts of the country had been placed upon record, by legally contesting the unjust rulings of lower courts, and that justice was in the hands of God, and eventually would be maintained by the administration of righteous men in the nation. In this form of opposition to the Church a prophecy of Joseph Smith is fulfilled in which he said, in substance, that persecution against the Saints would extend from township to county, from county to state, and from state to nation. His words have been remarkably fulfilled. The Saints, in enduring persecution, did so with patience and forbearance. They have no spirit of revenge. They allow that much of the popular sentiment against them is based upon misunderstanding, founded in the falsehood of wicked and designing men. The Spirit of the Gospel teaches them that it is better to suffer wrong than do wrong, and that patience and charity is necessary as a testimony of the truth, for without the approval of the Lord they could not endure the trials and temptations which beset them. From the commencement the Church has taught the utmost freedom of mankind to worship as they choose, such liberty being curtailed only when it runs into license and infringes upon the rights of others. In the early inception of the Church God commanded His people to study and learn from the best of books; to acquire an understanding of the laws of God and the governments of men; to become acquainted with the heavens and the earth. See section eighty-eight of the Doctrine and Covenants. Thus they are the friends of all true education. Joseph Smith established a school in Kirtland for the study of Hebrew, and other branches of knowledge. In Nauvoo he founded a university. Brigham Young and his associates founded the Deseret University, now called the University of Utah. They have also established Church schools. The Brigham Young Academy in Provo, the Brigham Young College in Logan, Stake Academies and other schools. The sons of Latter-day Saints have graduated with honor in the Military Academy at West Point. In Ann Arbor, Michigan, they have a record unsurpassed in the law school and in other branches taught by that noted institution, and this is true of their record at Harvard and elsewhere; as also graduates of medicine, dentistry, civil engineering, etc., as taught in the great schools of Chicago, Philadelphia and other places.

Mission conferences are established in almost ever State of the American Union, England, Ireland, Wales and Scotland, in Denmark, Sweden and Norway, in Germany, Holland and Palestine, in New Zealand, Australia, the Hawaiian and many other isles of the Pacific Ocean. The population of the Church, men, women and children, is not far short of 375,000 souls. While there has been steady progress in the numerical strength of the Church, it is not in numbers that strength consists, for we fully realize that "straight is the gate and narrow is the way that leadeth into life. and few there be that find it." The strength consists in the purity of principle and the impossibility of the wicked and corrupt to long remain in the Church. God is the Founder and Builder. He established the Church of Jesus Christ of Latter-day Saints. It will stand forever, for "whatsoever the Lord doeth, He doeth it forever."

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

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A SHORT SKETCH OF THE LIFE OF APOSTLE ORSON PRATT.

BY APOSTLE MATHIAS F. COWLEY.

This great Apostle was born in Hartford, Washington county, New York. Sept. 19th, 1811. His father's name was Jared Pratt, his mother, Charity Dickinson Pratt. They were of the sturdy, hard-working element who furnished the muscle and sinew which founded and builded the Nation in the early days of our country. Orson was a younger brother of Parley P. Pratt, both of whom became members of the first Quorum of Twelve Apostles chosen in this dispensation. They were accustomed to hard work, and throughout life were very industrious. The Pratt family moved to New Lebanon, in Columbia county, at which place Orson obtained a common school education. Brother Pratt early became a student of the Bible, as well as manifesting a strong desire for useful knowledge in whatever line and from whatever source he could obtain it.

In the fall of 1827, he went to Ohio. One year later he walked nearly 700 miles to Connecticut. From there he went to Long Island, where he studied in 1829-30, grammar, surveying and geography, at a boarding academy. Although studious and prayerful, neither he nor his parents joined any of the sectarian denominations.

His brother, Parley, who had a few months previously embraced the Gospel as revealed to the Prophet Joseph Smith, now came to Caman, N. Y., with another Elder to preach the Gospel. Orson at once received their testimony and was baptized Sept. 19th, 1830, the nineteenth anniversary of his birthday. In October the same year he traveled 200 miles to see the Prophet Joseph Smith. It was on this occasion, Nov. 14th, 1830, where the Lord, through His Seer, spoke to Orson Pratt, giving the revelation found in section 34 of the Doctrine and Covenants. This revelation told the calling of his future life. Prior to this, though studious and industrious, he had wandered much, and felt that there was something lacking. He longed for the Pearl of Great Price. Now he had found it. What a glorious blessing to thus be called and directed by our Heavenly Father. Such was the blessed privilege conferred upon Orson Pratt when 19 years of age. His calling was to lift up his voice, and cry repentance to a fallen world, and thus, like John the Baptist, prepare the way for the coming of the Lord. He was confirmed and ordained an Elder Dec. 1st, 1830, and immediately performed his first mission to Colesville, Broome county, N. Y. Early in 1831 he walked 300 miles to Kirtland, Ohio. From Kirtland, as headquarters of the Church, Elder Pratt performed several short missions in Ohio, Illinois and Missouri. He was greatly blessed in bringing people into the Church, most of them proving to be good reliable people, who proved a blessing to the cause. June 25th, 1832, he was chosen to preside over the Elders of the Church, and was sent on a mission to the Eastern States. Subsequently he was ordained a High Priest, and continued missionary work through Ohio, Pennsylvania, New Jersey and New York, traveling without purse or scrip. He traveled on foot and extended his labors into New Hampshire and Connecticut. Upon returning to Kirtland from his mission in 1832, he had walked about 4,000 miles, baptized 104 persons and organized several branches of the Church. In Kirtland he attended the School of the Prophets, and in the spring of 1833 performed another mission, traveling 2,000 miles and baptizing over fifty persons. Succeeding this he filled a special mission with Elder Orson Hyde, and next he was



APOSTLE ORSON PRATT.

one of that noted body known as Zion's Camp.

April 26th, 1835, he was chosen one of the Twelve Apostles. During the winter of 1835-6 he studied Hebrew and received his endowments in the Kirtland Temple. After this he filled a mission in Western Canada, baptized a number and organised several branches of the Church. July 4th, 1836, he received in marriage Sarah M. Bates. In April, 1839, he joined the Twelve at Far West to fulfill a revelation, and from thence started on a mission to Europe. On his way he preached to the branches of the Church in the East, and embarked for England in the spring of 1840. He labored principally in Edinburgh, Scotland, where he raised up a branch of over 200 people. He returned home in the spring of 1841. In Nauvoo, to which point the Saints had removed, he taught a mathematical school. In 1843 he filled a mission in the Eastern States, and on returning to Nauvoo was made a member of the City Council. He assisted in drawing up a memorial to Congress and repaired to Washington to present it in the spring of 1844. He labored in the East until the martyrdom of the Prophet and Patriarch, when he returned with the Twelve to Nauvoo. During the troubles following the martyrdom of the Prophet, Brother Pratt shared in all the trials and toils incidental to those times. He was in the exodus from Nauvoo, and when the pioneer company to cross the plains was made up Orson Pratt was one of that historic body. While en route he made astronomical observations, and by the aid of the sextant and circle of reflection, determined the latitude and longitude, as well as the changes of elevation in different points above sea level.

He entered Salt Lake Valley with Erastus Snow three days in advance of the main body of pioneers.

In 1848 he was appointed to preside over the British mission, which then included the Conferences in England, Ireland, Scotland and Wales. During his Presidency of two years, over 12,000 people joined the Church in that mission. While presiding in England he edited the Millennial Star, published fifteen pamphlets of his own production, and circulated several thousand of them in different languages. He traveled and preached much, and started for Zion twenty ship loads of Latter-day Saints. Soon after his return he delivered twelve astronomical lectures to crowded audiences in the old Tabernacle. He became a member of the Utah Legislature at its first session, and for many sessions thereafter when he was in the Territory, and was seven times Speaker of the House. In 1852 he went to Washington, D. C., and published the Seer, which contains much of his choicest writings. In 1860-61 he performed a mission in the United States, and in 1864-5 himself and Elder William W. Riter went to Austria to introduce the Gospel, but the stringency of Austrian laws prevented them from accomplishing the object of their mission. He bore his testimony to government officials, and left them. Returning, he visited the Conferences in England, and labored there until 1867. In 1869 he went to New York City, translated and published the Book of Mormon in phonetic characters. In August, 1857, he held the famous three days' discussion with Dr. J. P. Newman, on the question, "Does the Bible Sanction Polygamy?" A verbatim report of the discussion is published, and all who wish may read and judge for themselves.

In 1874 he became Historian and General Church Recorder, which position he filled with ability to the time of his decease in 1881. He crossed the ocean again in 1876, this time to transcribe and publish an edition of the Book of Mormon in the Pitman phonetic characters. About one year later he published editions of the Book of Mormon and Doctrine and Covenants, with extensive references and foot notes, making for that purpose another trip to England. Upon returning home, he was again elected to the Legislature, occupying his usual position as Speaker of the House.

His health failed him in 1880, and he suffered with kidney troubles for over a year. His last public address was delivered in the Tabernacle Sunday, Sept. 18th, 1881. The writer was present and heard this last earthly address of one of the greatest Apostles who ever lived. In his remarks he expressed a desire, were it the Lord's will, to continue in this life to preach and publish the Gospel abroad. When he concluded, Apostle Woodruff arose and said in substance: I have known Brother Pratt for forty-five years. I have traveled with him by sea and by land. He has been faithful and energetic in his calling. I have never known the winds upon the mighty ocean to toss the vessel too much, and we have been in storms, when Orson Pratt could not sit calmly upon the deck or in his room and study astronomy, mathematics or the Gospel of the Lord Jesus Christ.

Orson Pratt died Oct. 3d, 1881, at his home in Salt Lake City.

When Brother Pratt died he was 70 years of age. He had been in the Church fifty-one years. During that half century he traveled thousands of miles in his own country, much of it on foot, and crossed the Atlantic ocean sixteen times, bearing the glad tidings of salvation to the nations of the earth. Besides his incessant industry as an Apostle of the Lord in preaching and publishing the Gospel, he studied astronomy and higher mathematics. He left in manuscript a work on the Differential Calculus, containing original principles. He also published Pratt's Cubic and Bi-quadratic Equations, and another work entitled Key to the Universe, or a New Theory of Its Mechanism. Learned professors in the Universities of America and Europe who knew Orson Pratt pronounced him one of the profoundest scholars of the age, especially in mathematics and astronomy. He had conferred upon him the degree of M. A. Elder Pratt, while a profound thinker, acknowledged that the key to his success in science as well as religion was contained in the revelations of God to the Prophet Joseph Smith and the inspiration of the Holy Spirit to himself.

Elder Pratt was blessed with such profound concentration of thought that he was frequently oblivious to everything around him. He was not disturbed by the noise of children in the house or the passing railroad trains or wagons in the streets.

Members of his family relate that on one occasion, during several days of constant study on some problem, he came down stairs in the morning trying to button his spectacles around his neck. When one of the family, much amused, called his attention to the fact that spectacles were not worn on the neck, he said, "Oh, I thought it was my collar." Owing to his profound study, he was not given to ready conversation, and perchance at times he felt that he should talk more in private to his associates. He said once to Brother Joseph Bull, in England: "Brother Bull, I almost envy you your powers of conversation." Notwithstanding his deep researches for knowledge, his great learning and the rich measure of inspiration he enjoyed, he was humble and meek, as all truly great men are. He acknowledged that God was above all, and the source of all true knowledge. He saw so much ahead to be learned that what he knew he recognised to be only a grain of sand upon the sea shore, or a drop in the mighty ocean.

Orson Pratt was of medium height, square built. He wore a flowing full beard, white as the driven snow, which made him appear truly patriarchal, and reminded us of the title given to our first progenitor, "The Ancient of Days."

He bore his trials with patience and "acknowledged the hand of God in all things."

As a fitting conclusion of this brief sketch, we quote from the Deseret News the finale of the editorial at the time of Elder Pratt's decease:

"Orson Pratt was truly an Apostle of the Lord. Full of integrity, firm as a rock to his convictions, true to his brethren and to his God, earnest and zealous in defense and proclamation of the truth, ever ready to bear testimony to the latter-day work, he had a mind stored with Scripture, ancient and modern, was an eloquent speaker, a powerful minister, a logical and convincing writer, an honest man, and a great soul who reached out after eternal things, grasped them with the gift of inspiration, and brought them down to the level and comprehension of the common mind. Thousands have been brought into the Church through his preaching in many lands, thousands more by his writings. He set but little store on the wealth of this world, but he has laid up treasures in heaven which will make him eternally rich."

SPIRITUAL GIFTS.

Spiritual Gifts Must Exist in the Church of Christ—Their Absence an Indication of Unbelief.

Discourse delivered by Apostle Anthon H. Lund, at Salt Lake City, April 7th, 1900.

I hope, while I shall address you, that the same good spirit may guide me as has assisted my brethren who have already spoken in the different meetings of this conference. I have enjoyed their remarks very much, and I believe all who have been present have felt to rejoice in the good teachings that have been given us.

This morning, when Brother John W. Taylor read the testimony of the Prophet Moroni to us, I was much struck with some of the words he read. We were told that the spiritual gifts should always be found in the Church, and that if there ever came a time when these gifts were not in the Church it would be on account of unbelief; and a woe was pronounced upon the inhabitants of the earth if such should be the case. I thought how clear the Prophet Moroni made this; that the Church whenever it is upon the earth must have the Holy Spirit within it; the members of the Church must have this Spirit, and the spiritual gifts must be manifested; otherwise it would be a dead Church. These words are recorded in the Book of Mormon—this wonderful book that has been brought forth by the power of God in

our age. This book was printed before there was a Church organized, and yet we find these remarkable words in it, which at once furnish the world with a test whereby they can judge if this is the Church of Christ or not. It says that in the Church there must be found these gifts. Now, if Joseph Smith had not been an inspired man; if the Book of Mormon was not the word of God, but written by man, how careful such a man would have been not to furnish the world with a test like this whereby they could at once detect whether it was the Church of Christ or not. A man who should fraudulently give himself out to be an inspired man, would be careful that such words should not be given to the world. But these were not the words of Joseph; they were the words of a Prophet that lived some fourteen hundred years before, and one who understood the Church of Christ.

When we look back upon the history of the Church we find that the spiritual gifts were very abundant in the original Church, and that whenever the Saints met they were much blessed with the power of the Spirit. They were so eager to attend their meetings and to speak, prophesy and talk in tongues, that the Apostle Paul had to regulate their meetings and give them counsel in regard to the manner of conducting them, that order might prevail. The Saints were abundantly blessed with these manifestations of the Spirit. But when the apostasy took place, the Spirit of the Lord departed, its manifestations were fewer, and at last they were not known in the Church. Then it was very convenient to teach the people that revelations were no longer needed, that Prophets were not needed; that these spiritual gifts were given only in the beginning of the Church, to convert men; but that they were not to continue with the members of the Church, and therefore they were done away. When Jesus appeared to the Nephites, upon this continent, He taught them the pure Gospel and organized His Church. He left this power of the Priesthood with His servants here, the same as He had with His servants upon the Eastern continent, and the spiritual blessings were enjoyed as long as the Church was in existence upon this continent. Moroni understood this so well that he said these gifts must always be found in the Church, and if not it would be a sign of unbelief.

After the Book of Mormon was published, the Church was organized, and then men could read the book and test the words, and judge whether or not the Church that was afterwards organized corresponded with what the Prophet had said the Church should be.

It was but a few days after the Church was organized before the Spirit uttered itself in power, and spiritual manifestations were given and miracles performed, showing that the Church which had been so recently organized was not an imitation, but that it was the Church itself, containing the same power and spiritual blessings. In fact, this wonderful book itself was translated by the power of God. Joseph Smith was an unlearned man; he had not studied at colleges; he was not much of a writer at that time, but had to employ others to write for him, and those who wrote for him wrote as he dictated. Now, you who have tried to dictate to a person know how hard it is to dictate, and to continue to do this, without altering or without having the last sentence repeated; but Joseph dictated to these men, and was not under the necessity of asking them where they had left off, because he translated by the power of God. The Urim and Thummim was in his possession, and with this instrument he was able to translate the characters that were engraven upon the plates. This was a miracle in itself, and these men who wrote for him would soon have been able to detect whether he was inspired in the translation, or whether it was his own brain that furnished them the material to write. And let me say that no man could write such a work, if he were ever so gifted. He would be detected in some fault or other.

The book has been given unto us by the Lord, and we find in it prophesies concerning our time and prophecies concerning the time that is already past, which have been fulfilled, proving the book to be an inspired one. These gifts which the book mentions should be found in the Church; my testimony to you is that they are found in the Church. Talking in tongues has been very common in the Church. Nearly all the members have at some time or another heard this gift, as well as the interpretation of tongues. Some may say, But how can we judge whether this is a true tongue or not? You can judge by the Holy Spirit whether it is prompted by that Spirit or not. There have been times when the proof of the tongue spoken has been overwhelming. When President Peterson, of the Sanpete Stake, was a young man he attended a meeting in Illinois. There were many present, and the Spirit of the Lord was poured out upon the Saints in a great measure. He felt urged by the Spirit to talk in tongues, and when he sat down a young girl arose and interpreted it. She was but 17 years of age, perhaps younger, and she interpreted what Brother Peterson had spoken. Some of the brethren there, then in good standing, but who afterwards left the Church, were told that if they did not take heed they would apostatize, and that the balance of the branch should emigrate to the West and travel in wagons like houses, across large plains. This was the interpretation of the tongue. They did not then know that there would come a time when they should travel in covered wagons and go to the West. But a remarkable thing happened at that meeting. Two young girls that had been stolen while children, by the Indians, and been brought back by the government, were present. They heard Brother Peterson speak in tongues, and they declared that he spoke in an Indian tongue, which they had heard before, and they understood most of it, though they said he spoke it better than they ever heard the chiefs speak it, and the young girl, they said, had translated what they understood correctly. This is a great testimony of the truth of that gift, and many other instances could be mentioned, showing that this gift is in the Church. The gift of prophecy we know is in the Church. How many of the prophecies of our beloved Prophet Joseph Smith have not been fulfilled to the very letter? You take the book of Doctrine and Covenants, and you will find there many prophecies that have been fulfilled already, and many relating to time yet to come, which we believe will be fulfilled just as literally as have those that have already been fulfilled. Let me read a few words of a revelation given March, 1831, some eleven months after the Church was organized. In talking about what should come to pass, the Lord revealed to Joseph:

"But before the great day of the Lord shall come, Jacob shall flourish in the wilderness, and the Lamanites shall blossom as the rose.

"Zion shall flourish upon the hills and rejoice upon the mountains, and shall be assembled together unto the place which I have appointed."

This was many years before the Latter-day Saints were driven from the States, and it talks in such plain terms concerning the gathering. The gathering is a unique principle in this Church, one that is not found in other churches. It is referred to in the Book of Mormon, and in the early revelations to the Church it is given to the people in great plainness. We are told in some of the revelations that the people should be gathered from all nations unto this land, which should be the land of Zion. When we now read about this, it may not seem so remarkable. But let us put ourselves back to the time when the Church numbered but a few members and was hardly known outside of a few counties, and remember that then the Lord told the Prophet that the work should be known in other lands and that the people should be gathered from all nations, and it becomes, indeed, marvelous unto us. Gradually our missionaries are reaching the different nations of the earth, and we have people here from every part of the earth, if not yet from every nation. Our missionaries are going in faith, proclaiming the truth. They are reaching one people after another. Nearly every nation in Europe has had the Gospel offered to them. I was reading a letter last night which Brother Hintze had received from Athens, Greece, a country where we have not yet done much missionary labor. Brother Hintze went there and preached the Gospel and the seed sown is germinating, and they want to be informed concerning the truth. Certain principles have struck them as true: others they do not understand yet. In the Donaw principalities we have a man laboring, who has already baptized several persons, and it will not be long before it can be said that all nations in Europe have been informed concerning the Gospel. And the myriads in Asia and Africa will yet have to hear the Gospel. The Lord is in His marvelous way preparing the way for the Gospel to be taught to men. I rejoice in contemplating the dealings of the Lord with this work of His, and my testimony to you is that God has established this work, and that He will see that it shall triumph in the earth. God bless you all, amen.

Oregan, Washington, Idaho, Montana.

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The wealthy and the noble, when they spend large sums decorating their houses with the rare and costly efforts of genius, with busts from the chisel of Canova, and with cartoons from the pencil of Raphael, are to be commended, if they do not stand still here, but go on to bestow some pains and cost, that the master himself be not inferior to the mansion, and that the owner be not the only thing that is little amidst everything else that is great.—Colton.

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SATURDAY, AUGUST 18, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

INVINCIBLE DETERMINATION.

"The longer I live," said Fowell Buxton, "the more deeply am I convinced that that which makes the difference between one man and another—between the weak and the powerful, the great and the insignificant, is energy—invincible determination—a purpose once formed, and then death or victory." These beautiful words bespeak with spotless eloquence the secret of true greatness. The old maxim, "It is better to be born wise than rich," is a true one, and worthy our consideration.

The great men of the earth—the men whose names are chiseled on the monuments of history, whose records are engraved as examples of worth and honor; have not been men to lounge in wealth and splendor, to spend their precious moments in some trifling amusement, or trivial enjoyment. No! They were valiant, sturdy, energetic souls, whose invincible determination knew no defeat, and whose vigorous efforts surmounted every seeming obstacle. The men who have been truly great, whose lives we honor, whose acts we should emulate, and whose names we cherish and revere, have been men of muscle, brain, and power, who *trod* life's rugged way, and walked through trials, hardships, and temptations, instead of riding in the cushioned carriage with coachman, lackey, or postilion.

True greatness consists in doing, not in being done for; in helping one's self and others, instead of standing with arms akimbo and calling for assistance.

This was the divine counsel of the Lord Jesus to His Apostles, "Whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." It is the invincible determination, "to do," that characterizes the great man or woman. No matter how lowly one may be in the walks of life, how hidden and obscure from the public gaze or the world's plaudits, it is possible for such a one to be great, to wield an influence for good among those with whom he may associate. Those who have risen to eminence, whose names are found in the immortal niches of fame, have been perfectly willing to do the task alloted them to perform, without grumbling or shirking. Would we become as Paul and Timothy, "able ministers of the word of salvation," then we must shoulder the Cross, brave the perilous storms, stand close to the banner of Truth, unfurl the flag of righteousness, and be determined that, in the providence and will of God, we will win souls for Christ, and lambs for the Shepherd's fold.

We have the most glorious opportunities of becoming great, for unto us has been committed a dispensation of the Gospel, and we are placed in a position where we can exercise those traits and qualities which go to make illustrious men and women. We can be great, and wise, and good. We can wield an influence for righteousness, and become powers in the earth. It is not a lack of opportunity that makes one destitute of power and influence, but an inability to grasp the many opportunities and apply them to a proper use.

We can all be instruments in producing human happiness as well as human salvation. The secret of success, the keynote to the whole situation, is to have something righteous to do, and a determined will to do it. "I can't" has never accomplished anything, while "I'll try" has wrought apparent wonders. Invincible determination is what we all need to possess and practice. The exercise of this resolute will power will prove a help, a stimulus and an inspirer to noble deeds, and lofty accomplishments. Be humble, obedient, energetic and determined, then success awaits you in this life, and glory in the life that is to come.

STRANGER THAN FICTION.

It has been said that the turtle is the embodiment of several fleshy meats, such as chicken, beefsteak, veal, and possum, etc. This is very wonderful, it is true, but yet we have in Chattanooga one greater than the hard-shelled turtle—not in the line of fleshy varieties, but in the *modus* of entertaining specialties. Its crowning roof somewhat resembles the concave shell of the tortoise, but in other respects they differ widely. The denizens of Bushtown, Ninth street and other remote parts of Chattanooga, call it the Ninth Street Car, and, as such, it will ever grace the history of the municipality. Like many other good things in this world, the value and accommodation of this noted car can never be appreciated until one proves it for himself.

It is only five cents from transfer station to terminus, and if perchance your feet and sides are sore indeed from the ride, why you are at perfect liberty to walk back, providing you step from the track for regular cars. As to the variety of sports and amusements, a brief enumeration will suffice to arouse the curiosity of those who never stepped aboard this car. You can have a horseback ride with a medley of gaits—galloping, trotting, pacing, and single footing (but it is not wise to stand on a single foot), all being on the bill of out-door sports. The car will snort, pitch, rear and buck, and the railroad managers think in the near future that they can give you a fair example of a voyage on the large ocean liners, by letting the grade decline just a trifle, and the incline fall away a little span. High joints and low centers are the sole cause of this rock-away inland (or onland) bark, or *vice versa*. On Saturday, when the sun is hidden in the west and the arc lights cast their brilliant rays upon this level track, there is a fight between heavy colored-weights, or colored heavyweights, all seen and enjoyed for the one nominal sum—five cents—the scene of the affray being on the Ninth street car. It has been whispered that the decree has gone forth to the effect that hereon and after date all patrons of this famous charger shall supply themselves with a pair of extra heavy Spanish spurs, and prepare to hunt for leather; No class distinction is shown, but, like the famous Rough Riders at Santiago, every man takes his life in his own hands, pays his nickle, and keeps his standing, if he can't sit down or fall off.

The wise man, Ecclesiastes, says, "Is there anything whereof it may be said, See, this is new? It hath been already of old time, and there is no new thing under the sun." If perchance the great preacher lived in the days of old when Ninth street cars held sway, we are not surprised when we hear him exclaim, "All is vanity and vexation of spirit." "That which is crooked cannot be made straight; and that which is wanting cannot be numbered;" still there is room for redemption and plenty of chances for improvement on this railroad line.

The Secret of Health.

A contemporary gives these ten rules for maintaining one's health:

1. Keep warm.
2. Eat regularly and slowly.
3. Maintain regular bodily habits.
4. Take early and very light suppers, or, better still, none at all.
5. Keep a clean skin.
6. Get plenty of sleep at night.
7. Keep cheerful and respectable company.
8. Keep out of debt.
9. Don't set your mind on things you don't need.
10. Mind your own business.

Nothing wastes time like miscalculation. It negatives all results. It is the parent of incompleteness, the great author of the unfinished and the unserviceable.—Hamerton.

Without force one becomes the plaything of circumstances, the slave of the bread one eats, of the woman one loves, of the wealth that one possesses.—Success.

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Continued from Page 291.)

THE HOLY GHOST.—Following the baptism of repentance for the remission of sins comes the promise of the Holy Ghost, and it is to this principle of the Gospel of Jesus Christ that we now direct our attention. In our brief investigation of this subject there is a passage of scripture which it would be well to learn and comprehend. The same is found in the writings of the beloved Apostle John, and is as follows: "Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God.* He that abideth in the doctrine of Christ, he hath both the Father and the Son." (II. John 9.)

Undoubtedly there is no principle of salvation so grossly misunderstood by the so-called Christian world, as this principle of the Holy Ghost. When it is received, its manifestations, power and effect, are a total mystery to modern Christendom. This is one of the doctrines of Christ, which has been clouded with error, shadowed by apostacy and hidden from the knowledge of men by the vain traditions and superstitions of the "Dark Ages."

To enlighten the mind of poor traditionated, deluded man upon this subject, required a beam of divine revelation, a bright ray of heavenly truth—the light and inspiration of the Spirit of God. When once this holy light was shed upon the good old Book the way of salvation was made so very plain, the path of life so simple and clear, and the office, work and mission of the Holy Ghost so easy to be understood. Without the inspiration of heaven mankind will ever wander in darkness; by the aid of the same, all may walk in the light.

We have said that the Holy Ghost is a principle of the Gospel of Jesus Christ, let us proceed to the "law and the testimony" as heretofore, and see if the word of God supports or condemns us in this declaration. Paul, in his letter to the Hebrews, says: "Let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms, and of laying on of hands." (Heb. 6:1-2). Here we have mentioned as the "principles of the doctrine of Christ," faith, repentance, baptism and laying on of hands. (We shall find hereafter that the "laying on of hands" is for the reception of the Holy Ghost—the subject under consideration.)

Now, if the "laying on of hands" be, as Paul emphatically declares, a "principle of the doctrine of Christ," it, too, with the other principles mentioned, must be observed and obeyed, else the consequence —*hath not God.* "Without me, ye can do nothing," says the Lord, and here we have the "laying on of hands" given as a doctrine of Christ," with this distinct and definite understanding, "Whosoever transgresseth, and abideth not in the doctrine of Christ, *hath not God.*"

Peter, we understand, preached unto those believing Jews on the day of Pentecost, that if they would repent and be baptized for the remission of sins, they should receive the gift of the Holy Ghost. (Acts 2:39-41). And, furthermore, he gave them this blessed assurance, that the promise was unto "*all* that are afar off. even as many as the Lord our God shall call." Wherever the Gospel of salvation is preached, and men called to repentance, the promise of the Holy Ghost is given. Again, when the Apostles were being charged not to preach in the name of Jesus, by the council of the High Priests—Peter and the other Apostles answered and said, "We are His witnesses of these things (Christ's crucifixion and exaltation on the right hand of God as a Prince and Savior); and so is also the Holy Ghost, *whom God hath given to them that obey Him*" (Acts 5:28-32). Can anything be more plain than this; that God hath promised, and will give, the Holy Ghost unto those that obey Him? Is it not then recognized as a principle of salvation? And is it not essential that mankind should be in possession of the same, and understand somewhat of its gifts, powers and graces? Of course, we realize that our knowledge, at best, is imperfect, and merely "in part," but it is possible for us to obtain sufficient understanding concerning this power, that shall prompt us to desire its aid and assistance.

Our Savior said unto His Apostles: "Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high." (Luke 24:49). From these words it will be readily observed that this "power" was necessary to fit and qualify His chosen ones to preach His everlasting Gospel. He had told them that it was expedient that He should go away, "for," says He, "if I go not away, the Comforter will not come unto you; but if I depart, I will send Him unto you" (John 16:7), "that He may abide with you *forever.*" (John 14:16).

At the baptism of Jesus we read that "the Spirit of God descended like a dove." On the "day of Pentecost" "there came a sound from heaven as of a rushing, mighty wind," and to the Apostles there appeared "cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost." (Acts 2). Being a spirit of intelligence, of power, wisdom, and knowledge, it is able to come, as we have seen, in the form of a dove, or as a mighty rushing wind, or in cloven tongues, like as of fire. If we would know some other forms it may take upon itself, let us turn to the 19th chapter of I. Kings, where we shall find that it may come as a "strong wind," "an earthquake," "a fire," and a "still small voice." (Verses 11-14).

The mission of the Holy Ghost can readily be understood from the words of Jesus, "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall *teach* you all things, and bring all things to your remembrance, whatsoever I have said unto you." (John 14:26). Here we have the direct words of the Master telling us that the Holy Ghost shall come to teach and bring past things to our remembrance. Again, the office work of this Spirit is defined by the Lord Jesus, when He says, "Howbeit, when He, the Spirit of Truth, is come, He will *guide* you into *all* truth; for He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; and He will shew you things to come. He shall not glorify me; for He shall receive of mine, and shall shew it unto you." (John 16:13-14).

The Holy Ghost is a Spirit of Truth, given unto all who obey God. It will teach the blest possessor the peaceable things of the heavenly kingdom, bring past things to his remembrance, show him things to come, and take of the things of the Father and reveal them unto him. These are some of the things which Jesus said the Holy Ghost would do for those who were made the recipients thereof: but, mind you, kind reader, this spirit of wisdom, of revelation, of prophecy, and of truth, is only bestowed upon the *followers* of the Lamb—those who render implicit obedience to the Gospel.

Paul, in writing to the Saints at Corinth, with a desire to have them become enlightened concerning spiritual gifts, says: "Wherefore I give you to understand that no man speaking by the Spirit calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost." The manifestation of the spirit, then, is a testimony of the Lord Jesus Christ. He continues on to tell them how the gifts and operations of the Spirit are diversified. How that to one is given the spirit of testimony, to another "the word of wisdom; to another the word of knowledge; to another faith; to another the gifts of healing; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues." (I. Cor. 12:1-11). These gifts and manifestations are all the operations and work of the Holy Ghost, "dividing to every man severally as he will."

One may possess the spirit of God, and still not be blessed with *all* the gifts thereof; however, such a one will receive some manifestation of this divine power, which if cultivated and trained, will grow, increase, expand and enlarge.

The fruits of this spirit are clearly defined by the same Apostle in his epistle to the Galatian Saints: "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." (Gal. 5:22-23). It never ceases to bear these righteous fruits, and the manifestation of these Christian traits enables one to distinguish between the true possessor of the Spirit of God and the mere professor of the religion of Jesus. "By their fruits ye shall know them," was the counsel Jesus gave, so, therefore, we may know those who have been born of the Spirit by the exhibition of these precious fruits, and no matter how loud a man may profess to be a Christian, if he fails to reveal the fruits of the Spirit, we know he is lacking the same, for it is fruitful and fertile; consequently he is not a true follower of the Lord Jesus.

Having seen that it is a principle of the doctrine of Christ; having briefly reviewed some of the forms taken; having seen what it will do for those possessing its divine influence; having touched upon the manifestations and fruits thereof, let us now see when we may expect to receive it, and the preparation requisite to its reception. We find in our study of the good word, that the Apostles of the Lord Jesus had labored in the ministry with Christ some three years after baptism before they received the Holy Ghost as an abiding comforter. (Acts 1-5; 2:4). The people of Samaria, to whom Philip preached the word of God, "believed and were baptized," the scriptures inform us, *before* they received the Holy Ghost. (Acts 8:5-20). Then we have those twelve disciples at Ephesus whom Paul met. They had believed, for the Apostle said, "Have ye received the Holy Ghost since ye *believed?*" (Acts 19:2). Before they received the Holy Ghost, however, they were "baptized in the name of the Lord Jesus." (5th verse). The sign of the Holy Ghost descended upon the Lord Jesus, after His baptism in the waters of Jordan. (Matt. 3:16). And to Nicodemus the Master said, "Except a man be born of water and of the spirit, he cannot enter into the kingdom of God." (John 3:5). In all these examples, then, we have the Spirit of Truth *following*, and not *preceding* obedience to the prin-

ciples of faith and repentance, and the initiatory ordinance of baptism. Of course, it is the spirit and holy influence of God's might and power which leads us to render ourselves obedient to His will; but for us to possess this Gift of the Holy Ghost, as a Guide and Companion, that it may be the Man of our counsel, our Comforter, and Instructor, it becomes absolutely necessary that we comply with God's command, i. e., that we exercise faith in Him, repent of all sins, and be immersed in baptism for the remission thereof. Thus we see and understand from the scriptures quoted that we must be prepared for the reception of the Gift of the Holy Ghost. Our bodies become the receptacle or tabernacle of the Holy Spirit, hence the vital importance of a thorough preparation, that we may receive the same to the awakening of our souls, the quickening of our spiritual facties, the enlightening of our minds, and that it may continue to abide with us forever. The prayer of David, the sweet singer of ancient Israel, was this, "Create in me a clean heart, O God; and renew a right spirit within me." (Psalms 51:10). The Psalmist knew that the cleansing of the heart was the first thing required, and the renewing of the right spirit a blessing to follow. So it is, and thus it will always be. The destruction of the body of sin in baptism, the crucifixion of the "old man" with all his evil ways, and then the bestowing of the Gift of the Holy Ghost as an additional grace to help fallible man to shun the ways of wickedness, to depart from the precipices of vice and ruin, and cling to the truth, hold fast to the good, and gain the best of all good gifts—Eternal Life—is the order of procedure in the Gospel plan.

Upon one occasion, when Jesus had been declaring Himself to be the bread of life to believers, He said, "It is the spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are spirit, and they are life." (John 6:63). "It is the spirit that quickeneth." The theory and philosophy of life is that, like life produces like life, and proceeds from antecedent life. The spirit of God proceeds from the throne of God, and is a spirit of life, of light, intelligence and power. In imparting life, contact becomes a necessity. To impart or bestow this spiritual life, contact is likewise necessary, as in the vegetable or animal kingdom. This, then, leads us up to the subject as to how the Holy Ghost is conferred as a Gift upon repentant, baptized believers. Just a few citations as conclusive proof of the value of contact or touch, in the imparting of this spiritual fluid, known as the Holy Ghost. Mark, the sacred historian, records a very remarkable incident in the life of Jesus. "A certain woman which had an issue of blood twelve years," having faith in the Lord, and desirous of being healed, pushed her way through the crowd that thronged about Him, and *touched* His garment. Immediately was she healed of that plague. "And Jesus immediately knowing in Himself that virtue had gone out of Him, turned Him about in the press and said, Who touched my clothes?" (Mark 5:25-34). The Apostles marveled at His question, "Who touched my clothes?" for they knew that the crowd were thronging about Him. Here is an instance where the efficacy of *touch* was made manifest. Again Luke tells us, that "the whole multitude sought to *touch* Him; for there went virtue out of Him, and healed them all." (Luke 6:19). Matthew also says that the people "besought Him that they might only *touch* the hem of His garment; and as many as *touched* were made perfectly whole." (Matt. 14:36).

The significance of *touch* or *contact* to impart, from one organism to another, the eternal fluid of spiritual life, is readily perceived in the divine examples given above. The Savior, a holy, perfect Being, was full of the spirit of His Father; yea, more, His very garments were charged with that heavenly influence, and by preparation and faith they (who desired to be healed) *touched* His clothing, and sufficient of the healing spirit passed from Him to them to cleanse their infirmities. He perceived the same, and said, "Who touched me?" In the scientific world it has been proven by varied experiments that Life can only come from the *touch* of Life. Huxley declares that this doctrine of "life only from life, is victorious along the whole line at the present day."

The healing properties of the Holy Spirit were received by the faithful, by reason of *touch* or *contact*. Jesus possessed the same, with all power to impart unto others, and we shall see that this same power was conferred upon His servants. Inasmuch as this theory of life (Life can only come from the touch of Life) is proven in the scientific world, we shall proceed to see how the Gift of the Holy Ghost was bestowed upon the obedient believers in the days of Christ and the Apostles, and endeavor to find out if such is verily true as pertains to the spiritual life. "It is the spirit that quickeneth." The gift of healing, as illustrated in the examples of our Lord, is only one of the many gifts of the Holy Ghost. This gift came by virtue of touch —faith being co-existent with the act. Does the Gift of the Holy Ghost, promised unto all that obey God, come in like manner, that is, is this Gift imparted or bestowed through the method of touch or contact?

(To be Continued.)

Do What You Feel You Should.

If you've any task to do,
Let me whisper, friend, to you,
Do it.

If you've anything to say,
True and needed, yea or nay,
Say it.

If you've anything to love,
As a blessing from above,
Love it.

If you've anything to give,
That another's joy may live,
Give it.

If some hollow creed you doubt,
Though the whole world hoot and shout,
Doubt it.

If you've any debt to pay,
Rest you neither night nor day,
Pay it.

If you've any joy to hold,
Near your heart, lest it grow cold,
Hold it.

If you've any grief to meet,
At a loving father's feet,
Meet it.

If you know what torch to light,
Guiding others in the night,
Light it.
—Success.

Summer Excursions, Colorado, Utah.

The Union Pacific railroad will place in effect on August 7th and 21st, 1900, summer excursion rates of one fare for the round trip, plus $2, from Missouri river to Denver, Colorado Springs, Pueblo, Ogden and Salt Lake. Tickets good for return until October 31st. For full particulars address J. F. Aglar, General Agent, St. Louis, Mo.

THE DEAD.

Willie T. Fielder passed away from this mortal probation July 2d, 1900. He was born Sept. 3d, 1866, and the cause of his demise in the very prime of manhood was a severe attack of typhoid fever. His death was peaceful, and when the last breath of life left its mortal tabernacle, he passed away, as a little one rocked to sleep. Brother Fielder was not a member of the Church, but was a bold and fearless defender of the faith of the Latter-day Saints. His house was always open as a refuge for the weary Elders, a haven of rest for the pilgrim of peace. Brother Fielder leaves a sorrowing wife and three sweet children to mourn his loss. May God bless and prepare them to meet their loved one in the morning of the first resurrection.

J. F. Forns, of Grantsboro, Pamlico county, N. C., died July 14th, 1900. Like Brother Fielder, he was not a member of the Church, but was a warm-hearted, true friend to the Elders. May the peace and blessings of Heaven attend all those who are called to mourn his loss. The time of meeting soon cometh, and we can then lift up our heads and greet our blessed loved ones.

It is with a feeling of sorrow that we record the death of Gracy Peters, the little daughter of Brother and Sister J. H. Peters, of Wolf Valley, Tenn. She had been sick but four days, and passed away on the 23d ult. The sympathy of Elders, Saints and friends is extended to the loved ones, and may they enjoy the comforting influence of the Holy Spirit in their time of sorrow.

Releases and Appointments.

Releases.

L. J. Bowen, East Kentucky Conference.

C. W. Peterson, East Kentucky Conference.

T. M. Warnock, North Ohio Conference.

W. P. Murray, Middle Tennessee Conference.

W. C. Packer, East Tennessee Conference.

F. Layton, Florida Conference.

Transfers.

F. Child, from Virginia Conference to Office.

A. C. Strong, from North Alabama Conference to Office.

A skeptical young man confronted an old Quaker with the statement that he did not believe in the Bible. The Quaker said:

"Dost thou not believe in France?"

"Yes, though I have not seen it, I have seen others that have; besides there is plenty of corroborative proof that such a country does exist."

"Then thee will not believe anything thee or others have not seen?"

"No, to be sure I won't."

"Did thee ever see thine own brains?"

"No."

"Ever see anybody that did?"

"No."

"Does thee believe thee has any?"

Much of the failure in this world may be attributed to the fact that too many people are firing at the bull's-eye of success with blank cartridges.—Success.

History of the Southern States Mission.

(Continued from Page 290.)

October, 1898.—On the 9th inst. a special fast day was sanctified in behalf of the sick Elders—especially Elder Thos. R. Condie, who was stricken down with yellow fever. By the blessings of the Lord and the prayers of faith, with fasting, he was restored from the dreadful plague.

For some time there had been much talk of publishing a Mission paper, as an aid to the work in the Southern States, a comfort to the Saints, and a benefit to the Elders. The subject was laid before the authorities, the result being a favorable response, and a hearty approval. Elder D. P. Felt was called in from the field to take charge of this important work, under the direction of the Mission President.

Another matter which had been suggested many times now came up for due consideration and adoption. It was this: The Elders had long felt the need of some book which they could use as a "running mate" for that choice little gem of inspired truth, "The Voice of Warning," and "Mr. Durant, of Salt Lake City." "That Mormon" was chosen to fill the emergency. With the consent and indorsement of the First Presidency, President Rich permitted his little work to take its place as a co-laborer and silent preacher of righteousness with the choice catalogue of books, tracts and dodgers then in general use, publishing the same on his own responsibility, and it was decided to print the book in size like "The Voice of Warning," the cost about equal thereto.

On the 25th inst. the following Elders arrived from Salt Lake City: Sylvester Low, Jr., Wm. I. Burk, Elijah Orton, John F. Perkins, Andrew O. Madsen, Chas. S. Anderson, Benham Hunsaker, W. W. MacKay, Willard G. Atkin and Brigham L. Tippets.

The month closed with the work prospering for the most part, although in Alabama, Mississippi and Louisiana the Elders were handicapped to some extent, owing to quarantine regulations. Elder Orson Wilkins arrived from Zion on the last day of the present month.

November, 1898.—The following Elders arrived on the 3d, 7th and 10th, respectively: Keenes R. Sowards, Christo Hyldahl and W. B. Parkinson. President Rich returned from the west on the 9th and reported an enjoyable time with the Saints and leaders in Zion. The Elders in Atlanta were visited and counseled as to work in that city.

From the North Carolina Conference came the following letter, which explains the bitter feeling prevalent on the east coast, where the Elders met with such marked success just one year ago. The letter was headed Colon, N. C., and dated Nov. 9, 1898, being addressed to President Ben E. Rich: "Dear Brother:—The Elders are having a hard fight in the eastern counties. The ministers are well organized and doing all they can to prejudice the people and stay the progress of the work. Two of the Elders who are laboring in Pamlico county received a very warm reception the first night they conducted services. Sixteen buckshot were fired into the building and several pistol shots were heard on the outside. Lewis Swensen."

On the 21st another company of Elders arrived in Chattanooga, to spend Thanksgiving day with the good, hospitable people of the south. They were given some excellent and timely instructions before leaving for their fields of labor. Sixteen composed the chosen band, their names being as follows: Riego S. Hawkins, Philo V. Carter, James J. Facer, Wm. J. Sutherland, J. W. E. Scott, Ulysses S. Cline, James T. Rich, Daniel Wells Grover, Joseph S. Cazier, Chas. C. Town, David C. Shupe, W. A. Call, Matthew A. Clouse, Elijah R. DeWitt, Wm. Larson and Milan C. Miller.

Very little sickness existed at the close of the month, and the general report showed the Elders to be making good headway and feeling well spiritually.

December, 1898.—Word was received on the 1st that another of our meeting houses had been burned in Kentucky by some red-handed, lawless incendiary. The scene of the conflagration occurred in the East Kentucky Conference, at Vanceburg, Kentucky. It was near midnight of Sept. 18th when the Church on Blaine creek was set on fire by a drunken mob, and now the good Saints of Kentucky once more suffered the loss of a meeting house.

President George A. Lyman sent in a full report of the occurrence, which can be found on page 63 of Vol. I.

Twenty-one Elders arrived on the 20th inst. to swell the ranks of Zion's army in the South. Their names were as follows: W. D. Rencher, George F. Cornish, James Smith, Peter Kingsford, Charles J. Howard, R. L. Jensen, David R. Morgan, Edmond S. Parkinson, Chas. E. Wright, Samuel A. Watton, L. J. Willis, Orin M. Hess, W. J. Staples, Jas. D Taylor, Chas. Edward Hancock, Chas. N. Corbridge, Chas. Gilbert, Geo. A. Griffith, Edwin S. Budge, Wilford Bennion, and R. L. Houtz.

With the close of the month came also the close of one of the most eventful years in the history of the Church, and also of the mission. President Wilford Woodruff had been called to leave this sphere of mortality and soar aloft to brighter worlds and fairer scenes. Apostle Lorenzo Snow had been called to stand at the helm of the Ship of Zion as a seer, prophet and revelator unto all Israel, to succeed his noble predecessor. As the wheels of Time roll round and round, so the little stone is rolling and increasing in its progress and advancement. Over 1,200 souls have been added to the true fold of the Good Shepherd Jesus in the south, and the good work is advancing. The year c loses, and the noble warriors of the Lord's army are standing in line, shoulder to shoulder, united and determined to conquer error wheresoever it may be found.

(To be Continued.)

God's Choicest Gift.

"God thought to give the sweetest thing
In His almighty power
To earth; and deeply pondering
What it should be, one hour,
In fondest joy and love of heart
Outweighing every other,
He moved the gates of heaven apart
And gave to earth a mother.

The most cheerful author—Samuel Smiles.
The noisiest author—Howells.
The tallest author—Longfellow.
The most flowery author—Hawthorne.
The holiest author—Pope.
The most amusing author—Thomas Tickell.
The happiest author—Gay.
The most fiery author—Burns.
The most talkative author—Chatterton.
The most distressed author—Akenside.
—Chicago Times-Herald.

Realization is anticipation with the edge taken off.—New York Sun.

THE GREAT ARMY OF "SILVER GREYS."

Juvenile Instructor, Aug. 1, 1900.

Every visitor to Utah is impressed with the large proportion of aged people in the community. We who reside here would notice the same thing, if it were not that we have become so accustomed to it that it seems to us quite regular. We meet and know so many who in other places would be called old that we cease to regard either the surprising number of them or their great weight of years. It seems so natural with us for men and women to live to a great age that almost anybody with less than seventy or eighty years is regarded as only of middle age, and if such a person dies, he or she is mourned as one who, if not cut down in the prime of life, had at least several years of usefulness ahead. Men's heads become silvered with the snows of many winters; women lose their freshness of countenance and bend a little through many years of work and care; and yet their general health continues good and their faculties are bright and keen as ever. They grow old as a sound and vigorous tree grows old; not shriveling and withering but giving forth even more of wisdom's fruit and beneficent shade, retaining their usefulness and beauty of character to the last.

No one who has attended what we call an "Old Folks' Excursion" needs further proof of the correctness of the remarks above made. This annual excursion or entertainment of the veterans is a peculiarly Utah institution, or rather it is peculiar to the Latter-day Saints, whether in Utah or elsewhere—though its benefits are not confined to members of this Church by any means. It is a beautiful custom. It gives the aged, of whatsoever name or faith or color, to understand that on this particular occasion everybody is prepared to do them honor. The town or the resort they visit is completely theirs, for the time being. The steam and street railways, the wagons and carriages, are also theirs—and woe to any employe or driver who would act gruffly or impatiently to even the humblest of them. Reaching their destination the best that the land affords is spread lavishly before them. Their slightest want is ministered to by the youth and beauty of the vicinity. Then their games or contests, the various competitions for which appropriate prizes are offered, their delightful reminiscences, their gladness and gratitude—what a splendid occasion it is, and how charming and memorable to all those who take part in or even witness it!

But why should not people live to be old, under the shadow of these mighty mountains and under the teachings of the true Gospel? There is an inspiration to longevity in the sight and contemplation of the "everlasting hills." In the observance of the laws of God there is not only life eternal, but also health and life temporal. All the conditions favor the attaining of greater age than people in the world are accustomed to look for. The air and influences which surround us are of the best—at least the other kind can easily be escaped. Grinding toil, as the world understands the term, is unknown to us. Of course there is hard work, and plenty of it; but with it there is freedom and peace and the happy assurance that what we strive for we shall either enjoy ourselves, or our children will after us. Then how perfect is the Gospel in its instructions as to man's welfare, both

REPORT OF MISSION CONFERENCES FOR WEEK ENDING JULY 28, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	11	356	18	70	68	11	223	141	3		10	23	243			Chattanooga	Tennessee
Heber S. Olson	Virginia	34	707	183	205	202	20	616	283	88	1	30	65	613			Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	25	646	330	3	207	5	343	234	10	2	23	38	408			Centre	Kentucky
J. Spencer Worsley	East Tennessee	34	654	72	71	201	53	795	555	50	4	18	40	556			Charlotte	N. Carolina
W. D. Rencher	Georgia	37	915	45	101	209	60	441	320	61		8	81	867			Bowersville	Georgia
A. C. Strong	North Alabama	37	858	164	122	163	14	524	393	45	1	21	72	586			Memphis, Box 158	Tennessee
John H. Bankhead	Florida	35	606	136	60	155	8	711	628	30		16	35	409	4	4	Valdosta	Georgia
John Reeve	Mid. Tennessee	33	710		117	167	39	571	72	50	1	10	46	460			325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	41	854	296	108	375	17	285	169	3		7	67	696	1	3	Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	29	877	536	194	386	35	437	191	60	4	9	28	373	2		Blacksburg	S. Carolina
G. M. Porter	Mississippi	8	158	5	21	70	2	86	105	2		2	7	118			Ackerman	Mississippi
W. W. MacKay	East Kentucky	26	650	66	355	161	16	482	354	28	2	27	47	459	3		Barboursville	Kentucky
W. O. Phelps	Louisiana	6	73	45	13	18	2	156	195	5		6	7	97			Hughes Spur	Louisiana
R. L. Houtz	South Alabama	21	587	18	89	78	39	830	582	17		10	23	355			Lapine	Alabama
Don C. Benson	North Kentucky	16	375	30	6	258	9	197	189	9		2	19	181	1		109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	16	316	160	267	44		1193	68	32	2	11	39	406			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	15	288	477	109	29		967	69	25			20	188			41 Cheshire St., Cleveland	Ohio

here and hereafter! Its strict requirement as to the observance of the Sabbath —one day's rest in seven! Its plain advice and word on temperance in all things and on abstaining from the things which "are not good for man!" Its glorious promises to those who abide these commandments, as to health, endurance, vigor and length of life! People cannot help but live to be old under such surroundings.

As to the aged among the Latter-day Saints, it may further be said that they represent the stoutest and best types of the people from whom they were gathered. It has always required some courage to become a "Mormon." That faith has been unpopular. Its believers have had to endure the scorn of those with whom they had previously been associated. To join the Church meant frequently, loss of employment, of friends, of family affection even, sometimes. The willingness to incur these penalties (for such they would be called by most people) for the sake of obedience to conscience and conviction, indicated in the outset a strength of character beyond the ordinary, a degree of sturdiness that comparatively few possess. It is true that these are mental attributes rather than physical; but will any one deny that mental strength has a great deal to do with physical health and energy?

The remarks last made necessarily apply to those who accepted the Gospel in their native lands. The Church has only been established seventy years, so those who may be called veterans in years could not have been born in it. But there is no reason why their descendants should not inherit longevity along with the other virtues displayed by their parents. On the contrary, there is every reason why they should do so, and in an increased degree. They ought not only to possess the health and vigor of their sires, but their improved surroundings ought to add to it. Freed from the traditions of their ancestors, they ought to be able to live more completely the laws of God. These, as already stated, carry their own sure reward with them. Then the honor they do the old folks is in itself a promise that we shall always have lots of veterans; for by the great Creator Himself is it not said of those who honor their father and mother that "their days shall be long in the land?"

Cultivate the physical powers exclusively, and you have an athlete or a savage; the moral only, and you have an enthusiast or a maniac; the intellectual only, and you have a diseased oddity, it may be a monster.—Success.

The less you say, the more the people will remember.

DON'T BE IN A HURRY TO GET INTO PRINT.

Charles Dudley Warner, in Success.

A little trumpeting at the start has ruined many a promising writer. It usually happens in this way: A young man or woman writes something that sounds well. It is praised by the young person's friends. The composition goes to an editor. Perhaps it is printed. Again the friends shower their praises. The youthful author feels that his reputation is made, and that very little hard work is before him.

"Never was a greater mistake made. Few people realize that literature is a trade and an art. The trade must first be mastered. There are mechanical rules to be learned and utilized, just as much as in any manual work. To go through the period of apprenticeship in the trade, then develop into an artisan, and finally become a real artist, requires a long, steady, and oftentimes discouraging struggle. Nearly every person who can write a good letter thinks himself perfectly competent to write a story for a magazine, and, indeed, much above penning a communication to a first-class newspaper. Little does that person appreciate that the gulf between him and the real writer is almost immeasurable.

"But it is, and this fact must be burned into the brain of everyone who wants to do great writing. Work, work, work, is the only rule. Write, and keep on writing, and never think what you have written amounts to much unless you have worked at it for a long time. Even then you should be your most severe critic.

"I do not think much of the new writers, as a class. So much is being written that most of it must necessarily be poor. Literature is being commercialized so rapidly that little first-class work can be expected. Genius cannot be created by offerings of so much a word. A few year's work on a daily newspaper forms the best training for a writer. There the young man or woman gets very close to the world. It becomes possible to know what people of all classes are thinking of, and how they look at things. A newspaper reporter should make his every story the very best he is capable of writing, so that each will be at least a little better than the one that went before it. He should write with the same care he would exercise if he were writing something to which he was to sign his name. Meantime outside reading must not be omitted by him. In fact, it is very important. The newspaper is liable to work very harmful results unless there is a flow of light from the best writers constantly illuminating the mind of the young people. If a reporter is working in a large city, where schools and colleges are available, he should seek to take some work in one of these. Then he will have practiced hand to guide his reading. As to rules for writing, the best one I have ever known is this: Never write anything, if possible to avoid it, in the same way it has been done before. Shun hackneyed phrases. If a writer sticks to this, he is very soon likely to have a style of his own. But above all things else, don't rush into print."

In these days of Bible "higher-criticism" and discredit in the Old Testament it is good to notice what wholesome approval and confirmation the old Scriptures received from our Lord in that He studiously fulfilled the prophecies in their minuteness. In this act—the riding on the foal of an ass, the Master fulfilled faithfully the prophecy of His servant, Zechariah, made 500 years before. In this beautiful performance we see the nature of the Lord's mission portrayed. "They lifted him upon the colt, and the triumphal procession set forth. It was no seditious movement to stir up political enthusiasm, no insulting vanity to commemorate ambitious triumph. Nay, it was the mere outburst of provincial joy, the simple exultation of poor Galileans and despised Disciples. He rides not upon a war horse, but on an animal which was the symbol of peace. The haughty Gentiles, had they witnessed the humble procession, would have utterly derided it, but the Apostles recalled in after days that it fulfilled the prophecy of Zechariah: 'Rejoice greatly, O daughter of Zion; s hout, O daughter of Jerusalem: behold, thy King cometh unto thee; He is meek, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass.' Yes, it was a procession of very lowly pomp, and yet beside it how do the grandest triumphs of aggressive war and unjust conquest sink into utter insignificance and disgrace."—Farrar.

The gold mine owners in the Transvaal are realizing with a pang of horror, that they own the only things of value in the country and that the indemnity for the war must come out of their pockets.

Watch out that your popularity is not due to the fact that you tell a piece of gossip surprisingly well.—Atchison Globe.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, AUGUST 25, 1900. No. 39.

LINES

Respectfully Inscribed to the Departing Missionaries.

Shrink not from the task assigned you,
Though sore trials you may meet,
While the souls who lived before ye,
Trod this path with bleeding feet.
Hungered, thirsty, faint and shoeless,
Traveling o'er the dreary plains;
Scoffed, reviled, and oft maltreated—
Starved in dungeons, bound in chains.

When beset by opposition,
And the tempter's subtle wiles,
Give no heed to his begullings—
This will gain you angels' smiles.
Yea, Jehovah will support you,
And your enemies confound,
And the hand that's raised against ye
Weak and powerless shall be found.

Take no thought for food or clothing—
God has said He would provide;
If you valiant do your duty,
Strictly in his word confide.
He will bid His watchful angels
Guard your footsteps front and rear;
Heaven will aid ye, God will bless ye,
You've no cause for doubt or fear.

Should you labor all your lifetime,
Saving only one poor soul;
Oh, how pleased will be the meeting,
When ye greet in heavenly goal.
Yes, while laboring in the vineyard,
When the vintage it be o'er;
Garnered sheaves will sure reward ye,
A thousand times, yea, more and more.

Heed not scoffing unbelievers,
When they vent their furious wrath;
And would fain do violence to ye,
And like fiends beset your path.
Know that He who's work you're doing
Has you in His watchful care;
Nothing 'scaping His keen vigils,
E'en the falling of a hair.

Shrink not, shirk not, fill the mission
God requires it at your hands;
Count it but a pleasing duty,
Filling one of God's commands.
Fret not 'bout the absent loved ones,
They are seen by watchful eye;
He who notes the sparrow's falling,
Feeds the ravens when they cry.

Ever meekly, lowly walking,
Place implicit faith in God;
Realizing 'tis an honor,
You to wield the "Iron Rod."
Not forgetting Saints are praying
For your welfare day and night;
And before the throne are pleading,
In circles sacred, rob'd in white.

We, the Saints, now here assembled,
Very kindly say farewell;
Devoid are we of tears and sobbing,
Realizing that all is well.
Go in peace, return in safety,
Ever kept by His right hand,
Is the fervent supplication
Of the Saints in Dixie land.

—C. L. Walker, St. George, Utah.
Aug. 1, 1900.

OUR CONFERENCE PRESIDENTS.

Elder J. G. Bolton.

When Elder B. F. Price was honorably released to return to the home of his loved ones, the responsibility of taking charge of Kentucky Conference affairs was intrusted to him whose portrait is here given, Elder J. G. Bolton.

Brother Bolton was born June 19th, 1876, at Mill Creek, Salt Lake county, Utah. He is a thoroughbred Utahn,



ELDER J. G. BOLTON.
President of Kentucky Conference.

for his parents—Charles G. and Priscilla O.—also first saw the light of day in the land of the setting sun, 'neath the shade of the towering Rockies.

Home being the sweetest place on earth for Brother Bolton, we naturally enough find him spending most of his time 'round the hearth, or on the farm, with the exception of the time when attending the Central Seminary and University.

It was on the 13th of April, 1899, that Brother Bolton bade the good folks adieu and left for his mission to the Southern States. He was appointed to labor in the Kentucky Conference, and for the first year his time was spent as a canvassing Elder, afterwards as a Counsellor, and finally as President. In a recent letter he says: "It has been my desire to serve God and do my duty to my fellow-brothers." This is his motto, and a better one cannot be conceived. We look for the work to grow and spread under his supervision, as it has done under the wise direction of his predecessors.

History of the Southern States Mission.

(Continued from page 303.)

January, 1899—The record of 1898 is now written in the Volume of the Past, and old Father Time has sealed the book, and clasped its lids. The acts of men are indelibly engraved thereon, and those who have maliciously reviled and persecuted the Saints of God, or the Elders of Israel during the year just passed, will some day meet their reward, and be called upon to give an account of their evil deeds before the flaming bar of God's eternal justice. Though the record is sealed, the history written, their actions chronicled, still there is yet an opportunity for an erasure to be made, a blessed privilege granting unto them repentance and forgiveness. The records on earth are only a facsimile of the sacred rolls written by the recording angel of God and kept in the archives of Heaven's lofty vaults. When "the books" are opened, and we stand up for judgment before our Savior, Jesus, if we have not made good use of this preparatory probation, and have not repented of our sins and transgressions and have failed to render obedience to the Gospel plan, and give glory unto God, the penalty will be uttered, and our sentence we may read, "Depart from me ye that work iniquity into outward darkness. I never knew you."

The new year dawned with the prospects fair for a noble work to be performed by the Elders. In order to facilitate the work of the Elders and that the results may loom up in good round numbers, President Rich decided to visit all the Elders, become acquainted with them as a brother, and associated with them in their *modus operandi*. The Conference Presidents were informed of this intention, and told to prepare to have their Elders assemble together within the next three months.

Sister Nina Rich arrived at the office on the 14th inst. to act as housekeeper and matron.

As history bears record of all things, both sweet and bitter, joyous and sorrowful, so it becomes our duty to inscribe the death of Brother Sampson O. Hale, a local traveling Elder in the South Alabama Conference. Elder Hale was called into active missionary work in the summer of 1898. At the time of his demise he was laboring in company with Elder W. C. Carver in Monroe county, Alabama. Elder Hale was born in what is now known as Provo, Monroe county, Alabama, April 18th, 1862. Coming of humble parentage, his youthful days were spent in arduous toil upon the farm. He had a valiant spirit, was bold, fearless, faithful and true. It was in January, 1896, that he was baptized into the Church, and since that time until his spirit left its mortal home, he was energetic in assisting to disseminate the truths of the Gospel among his fellowmen.

The remains of Brother Hale were taken by wagon and rail a distance of fifty miles to his grief-stricken relatives, whom he had left. His family—a wife and two children—bore their sorrow with marked humility, long suffering and patient fortitude. He was put to rest in the land of his nativity. Appropriate services were conducted by the Elders present, consoling remarks being made to cheer the bereaved and gladden the mourners. His life was one of noble acts; his character made up of noble Christ-like attributes. To those who knew him, he was a true brother and a faithful friend. The good he did will never die, and never be forgotten.

On the 12th inst. Elder George W. Williams arrived from Salt Lake City, and was assigned to labor in the Florida Conference. On the 23d a company of twenty-four arrived in Chattanooga. Among this noble band were two of Elder Berry's valiant sons—he who was cruelly martyred in Lewis county with Elder Gibbs, August, 1884. (See page 225, Vol. 1.) The Elders were as follows: Ben L. Rich, Thomas N. East, George O. Curtis, Jacob A. Hancock, Edward T. Lofgreen, John McIntosh, John M. Haws, F. H. Whittle, James J. Thompson, John E. Myler, James J. Buttars, Charles E. Atkinson, Bert Hoopes, F. W. Karren, George A. Brower, Jesse Arthur Berry, John William Berry, John Alma Stapley, Emery Barrus, Preston A. Bushman, Aaron Jacobsen, Jr., Clarence O. Cherry, G. M. Porter, and James S. Castleton.

On the 28th inst. William Irvin arrived, and was assigned to labor in Florida. The Elders all left for their fields feeling well, and determined to be useful in the work of the Lord.

The month closed with the health of the Elders generally well, and the work progressing.

(To be continued.)

Business men who are accustomed to write standing before a high desk will appreciate the following story:

Prof. Simon J. Brown, the astronomical director of the naval observatory at Washington, was standing, as usual, before his desk, when a colleague came into his office.

"Is it possible," said he, "that you work in that way? I can't stand standing."

"That's odd," replied the professor: "it's different with me. I can't stand sitting."—Exchange.

GOD'S GREATEST GIFT.

The Holy Ghost—How Conferred.

BY ELDER DAVID H. ELTON.

(Continued from page 302.)

We have concluded that the gift of the Holy Ghost is the spiritual life of man, giving unto him an inspired intelligence, pertaining to things heavenly and eternal, and a knowledge of the things of God pertaining to the gospel and gifts of salvation. As we have heretofore seen its purpose is to reveal the glory of God the Father, bear testimony of Christ the Son, and lead the sons of men from error into all truth, from darkness into light divine.

We read in Deuteronomy that "Joshua the son of Nun was full of the spirit of wisdom; for Moses had laid his hands upon him." (Deut. 34:9.) The "spirit of wisdom" here spoken of by Moses can mean no other spirit than the Gift of the Holy Ghost, for we have already noted this fact: that one of the many gifts of the spirit is the gift of wisdom. "Moses had laid his hands upon him." The result of the action of Moses was the imparting of the "spirit of wisdom." In this instance, then, the laying on of hands was the means applied to produce the end—the imparting of the "spirit of wisdom." We have not forgotten that Paul makes mention of the "laying on of hands" as one of the doctrines of Christ. (Heb. 6:2.)

Coming down the stream of time, we find Peter, standing at the head of the Church on earth, as the chief Apostle, promising unto the people the gift of the Holy Ghost, and, with the Apostle John, practicing the laying on of hands to bestow the same upon baptized believers. Let us investigate the incident referred to: Philip had been commissioned by authority to go and preach the word of the living God unto the people of Samaria. He did so, and was very successful in ministering the Gospel, insomuch that "they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ," and "were baptized, both men and women." "Now when the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost; (FOR AS YET HE WAS FALLEN UPON NONE OF THEM; ONLY THEY WERE BAPTIZED IN THE NAME OF THE LORD JESUS.) Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:10-17.)

It is self-evident, and beyond the cavil of disputers, that on this occasion the Holy Ghost was given through the laying on of hands, and we must not overlook this remarkable fact: that the participants in the bestowal were none other than the two leading Apostles, who were the highest Church officials on earth. Would it be reasonable, probable, or feasible, to suppose for one moment that they made a mistake, and adopted a practice not in accordance with the teachings of the Master? No, verily no! Simon the sorcerer, who had beforetime bewitched those people of Samaria, when he "saw that through the laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money." (18-20 verses.)

In the next chapter of Acts we have one Ananias, a servant of the Lord, sent by the voice of Jesus to minister the ordinances of salvation unto the repentant Saul of Tarsus: "And Ananias went his way, and entered into the house; and *putting his hands* on him, said, Brother Saul, the Lord, even Jesus, that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost." (Acts 9:17.) The same ordinance as practiced by Moses and Peter: and, as some contend that it was only Apostles in the days of Jesus who held that power, it would be well to note right here that Ananias was not an Apostle, but "a disciple," holding the authority to lay on hands for the gift of the Holy Ghost. (10th verse.) We have, then, thus far, the example of Moses, Peter and John and Ananias. The Lord Jesus also led His disciples out as far as Bethany, "and He lifted up His hands and blessed them." (Luke 24:50.) This was His last act before His ascension, and afterwards they were filled with the Holy Ghost according to divine promise. (Acts 2:4.)

"Paul, having passed through the upper coasts, came to Ephesus; and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on Him who should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. *And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues and prophesied*" (Acts 19:1-6.) Here is another remarkable incident given in the sacred word, to show unto us that the Holy Ghost came through the method of laying on of hands. The baptism of John was valid, it is true, but those people had not been baptized unto the baptism of John, as they supposed. By saying "unto John's baptism" they evidently meant, by immersion, but the authority from God was lacking, the administrator of the ordinance was an imposter, hence Paul baptized them over again, and then laid his hands upon them that they might receive the Holy Ghost. John's baptism is efficacious and effective—it means to be immersed by one having authority from God to administer in the ordinances of the Gospel.

This same apostle wrote to Timothy and said, "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" [Elders] (I Tim. 4:14.)

Again, in his second epistle to Timothy he exhorts him thus: "Wherefore I put thee in remembrance that thou stir up *the gift of God which is in thee by the putting on of my hands.*" (II. Tim. 1:6.) Let us see now, when Simon bargained with the Apostles to purchase the gift of the Holy Ghost with money, Peter rebuked him, saying, "Thy money perish with thee, because thou hast thought that the *gift of God* may be purchased with money." (Acts 8:20.) Paul tells Timothy to "stir up the gift of God," and Peter informs Simon that this "gift of God" (the Holy Ghost) is not to be bought with money. Then Paul evidently referred to the gift of the Holy Ghost which Timothy possessed, for we have seen that these two—"gift of God," and "gift of the Holy Ghost," are used as synonymous terms.

From these plain scriptural declarations we can readily see that this ordinance of "laying on of hands" for the reception of the Holy Spirit was taught anciently by Moses and the Prophets; that it was practiced in the "meridian of time" by Jesus and His Apostles, and that Paul enumerated it as one of the doctrines of Christ. Could we crave further scriptural evidence, with the abundance of proof cited? Can we be consistent, and beg the question by saying, "It is not plain enough—I can't understand, and the Lord will not condemn me for my ignorance?" Such would be altogether unreasonable and unjust! We can understand and know the purposes and will of God, as regards our actions, and what we should obey! We need not grope around in spiritual darkness and blinded ignorance, for the Lord has promised to

give wisdom unto all who ask in faith, and fill with the Holy Spirit such as obey His commandments.

The ordinance of laying on of hands for the gift of the Holy Ghost, is philosophic, scientific, scriptural and consistent. Of course we know that the administrator must in and of himself possess this power, or he can never impart it unto others. This authority to administer in the ordinances of the Gospel, is given unto all who are called of God, either by direct revelation, or as Aaron was called. Paul says: "No man taketh this honor unto himself, but he that is called of God as was Aaron." (Heb. 5:4.) The administrator must possess the power, and the applicant be thoroughly prepared for its reception by faith, repentance, and baptism for the remission of sins.

We have seen, then, that the gift of the Holy Ghost is given after the same order as was the gift of healing in the instances related in previous number; namely, by touch or contact, or better, rather, as Paul says, "by the laying on of hands." Some admit that the Jews should receive the Holy Ghost by the imposition of hands, but claim that the Gentiles would receive Him without the imposition of hands. We have shown heretofore that God made "no difference" between Gentile and Jew (Acts 15:9). and again, we would draw your attention to the fact that Timothy's mother was a Jewess, while his father was a Greek, yet Paul laid his hands upon him for the gift of the Holy Ghost.

The ecclesiastical historians of the early centuries have made special mention of this ordinance, and we will take the liberty of quoting from their writings a few brief extracts:

Turtullian says (in the second century) "After baptism succeeded the laying on of hands, with prayer, calling for the Holy Ghost." Cyprian, Bishop of Carthage, says (in third century), "They obtain by our prayer and imposition of hands the Holy Ghost." Mosheim, speaking of the third century: "The Bishop, by prayer and the imposition of hands, conferred the Holy Ghost." Augustine said (in the fourth century), "We still do what the Apostles did when they laid their hands on the Samaritans and called down the Holy Ghost upon them." Eusebius says (p. 113), speaking of Novation, after admitting that sprinkling was not baptism: "Nor was he sealed by the Bishop's imposition of hands; which, if never received, how did he receive the Holy Ghost?"

These historical notes give added evidence to the scriptural declarations already quoted. The sacred historians bear record of this ordinance, and the profane writers chronicle the same facts on the pages of history. They join hand in hand in proclaiming to the earnest investigator for truth the order of affairs practiced and pursued under the direction and supervision of "Living Oracles," and as we, kind reader, are seeking to put ourselves in harmony with God and His laws, that we might through obedience obtain His greatest gift unto fallen man, it behooves us to weigh this all-important subject in the scale of divine truth, and in humble prayer seek wisdom at the throne of our Father in Heaven.

We may not be able to define this blessed gift, this heavenly power, the gift of the Holy Ghost. It is a testimony to the senses, and all who receive the same are able to bear record of its benign and peaceful presence. We cannot tell others just how it operates and comes, or goes. Jesus, in His conversation with Nicodemus, said: "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, or whither it goeth; so is every one that is born of the Spirit." (John 3:8.) We cannot see the wind, but we feel it, and breathe it. It is within us, and round about us. We also perceive its effects on other objects. The gentle swaying of the trees, the motions of the quivering leaves, the rapid moving of the passing clouds, are all evidences of the existence of wind. So everyone who is born of the Spirit, who have received the gift of the Holy Ghost, has an *internal* evidence which gives them a testimony of things eternal, and their *words* and *acts* testify to others that the Spirit enlightens their souls, and prompts them to perform deeds of righteousness.

The effect of the Holy Ghost on the individual is beautifully described by an inspired servant of the Most High God, who wrote thus: "An intelligent being, in the image of God, possesses every organ, attribute, sense, sympathy, affection of will, wisdom, love, power and gift, which is possessed by God Himself. But these are possessed by man in his rudimental state in a subordinate sense of the word. Or, in other words, these attributes are in embryo, and are to be gradually developed. They resemble a bud, a germ, which gradually developes into bloom, and then, by progress, produces the mature fruits after its own kind. The gift of the Holy Spirit adapts itself to all these organs or attributes. It quickens all the intellectual faculties, increases, enlarges, expands and purifies all the natural passions and affections, and adapts them by the gift of wisdom, to their lawful use. It inspires, developes, cultivates and matures all the fine-toned sympathies, joys, tastes, kindred feelings and affections of our nature. It inspires virtue, kindness, goodness, tenderness, gentleness and charity. It developes beauty of person, form and features. It tends to health, vigor, animation and social feeling. It developes and invigorates all the faculties of the physical and intellectual man. It strengthens, invigorates and gives tone to the nerves. In short, it is, as it were, marrow to the bone, joy to the heart, light to the eyes, music to the ears, and life to the whole being." (Parley P. Pratt.)

Obedience to this ordinance of laying on of hands for the gift of the Holy Ghost is requisite to the salvation of the sons of men, as obedience in all other requirements is essential to our exaltation and well-being. Obedience means to perform the act required, not to do something else, and suppose all is well. Saul, the mighty king of ancient Israel, was sent by the voice of the Lord down to the city of the Amalekites for the purpose of utterly destroying those wicked people who had caused the children of God such trouble when they came up out of Egypt. He went, commanded to "slay both man and woman, infant and suckling, ox and sheep, camel and ass," but he did not strictly obey, for we read that he spared Agag the king, together with the "best of the sheep, and of the oxen, and of the fatlings, and the lambs." For this he was rejected, his kingdom given to another, and sternly rebuked by the Prophet Samuel in these impressive words: "To obey is better than sacrifice (for his excuse for sparing the cattle was that he might make sacrifice unto the Lord), and to hearken than the fat of rams." (I Samuel 15.)

We may profess to serve God and follow Christ, but if we do not keep His words, and obey every ordinance He has ordained, we show to the world that we have not the mind of Christ, for the mind of Christ was to do His Father's will. Let us profit by the example of the weak and foolish Saul, and render unto the Lord an obedience which is precisely as He has directed, without any deviation in reference to the thing to be done, or to the order in which we are required to perform it. God will not accept any substitute in the place of that which He has commanded. The very thing He commands us must be done, else where were the obedience?

The words of the Lord through His servant Paul are fitting in conclusion of this subject: "But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again, if any man preach any other gospel unto you than that ye have received, let him be accursed." (Gal. 1:8, 9.)

(To be concluded.)

Abstracts from Correspondence.

Elder Jas. S. Blake, who was recently released from a successful mission in North Carolina, writes us from Hinckley, Utah, his mountain home, a very nice, encouraging letter. Here is what our brother says: "Though delighted to be once more in the sweet society of dear ones at home, I have not forgotten my many friends in the Southern States Mission. I rejoice in that the Lord permitted me to bear His message of salvation, and point out the way of righteousness to those who sit in spiritual darkness. My happiest moments were those that I spent, in humility, endeavoring to preach the gospel of Jesus Christ unto the people. I know that the glorious light of truth has burst forth in these last days, and that God's righteous purposes are being established upon the earth. My soul's sincere desire is that the glorious work may spread and increase, that the many honest souls in the world may understand the beauty and power thereof, and become sons and daughters of God, our Eternal Father.

"I have seen great and glorious manifestations of the Spirit, for the Lord did confirm His word with signs following as promised by Jesus. I know whereof I speak, having been made the recipient of these precious heavenly gifts. I can testify in the name of Jesus, that the gift of speaking in tongues, of interpretation of tongues, of prophecy, revelation, visions, healings, etc., is enjoyed by the faithful Latter-day Saint."

Elder W. J. Sloan writes us from Salt Lake City, under date of Aug. 12, 1900:

Dear Brethren—Permit me to thank you for having furnished me many hours of pure joy in reading the paper which tells the news of the mission field in which I spent two happy years. Each week I look for the Star as a sweet letter from dear friends.

Knowing that you have among the people of the south many readers who are not members of the Church, I enclose a question to them, should you deem it wisdom to publish the same.

Wishing you God-speed in your noble work of converting the honest in heart,

I remain,

Your brother.

Here is Elder Sloan's question, and a good question it is. All should study the same, with deliberation and earnestness, striving to please God, and glorify His name.—Ed.

Oftentimes in this life (and I fear that, with many, it will be more so in the next) we find out when too late that our belief and faith has been in vain. No matter how much we may believe that we are right, our faith does not make us so.

One night a boat steamed up to a landing on the Mississippi river. A man, who wished to go ashore, stepped out upon what he supposed to be the gang-plank, leading from the steamer to the shore. What he supposed to be the plank was only a shadow cast upon the water from the smoke-stack. He fell into the river, and it was some moments before he was rescued from what might have been a watery grave.

He was honest, he was sincere; yet no amount of faith would ever construct the mere shadow into a gang-plank, by which he could reach the shore in safety. And thus it is in real life, no amount of faith, no matter how honest it may be, can make right that which is erroneous and false.

We are walking from the steamer berth of this life to the shores of eternity. The man in the river was saved, but when we reach the great white throne it will be too late to throw out the life-line. Is our footing solid, or are we walking on a shadow?

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SATURDAY, AUGUST 25, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

ATTENTION, SUBSCRIBERS!

The "subscription letters" recently sent out from this office, seem to be misunderstood by some of our patrons. The amounts specified in your letters when paid will entitle you to the Star until the expiration of Vol. 2, which closes on Nov. 24th of the present year. We trust you will understand, and thank you all for past favors shown.

"Let your light shine forth in righteousness; your thoughts be pure with holy love; your words seasoned with the good spirit, and your deeds manly with fervent zeal."—W. T. Davis.

Doing things as well as they can be done is not only the quickest way to advancement, but it has a very great influence upon one's character and self-respect. If for no other motive than to maintain our self-respect, we should never allow ourselves to get into a habit of half-doing things.—August Success.

IS THIS CHRISTIANITY?

In another column of this issue will be found an article headed, "Forced to Leave a Christian (?) Burg," which gives a brief account of the harsh and altogether un-Christian behavior of some of the good citizens of our sister State—South Carolina. We desire to call the attention of our many readers to this wonderful fact, relative to South Carolina, that according to the last census she is said to have a larger proportion of professed Christians than any other State in the Union. In order to make the subject of this census clear and reliable, we quote from the Christian Observer of very recent date the following:

"South Carolina, according to the last census, has the honor of having a larger proportion of her people professed Christians than any other State in the Union. Her percentage is 43, while that of Texas is 29, and of the Dakotas is 18. In New York City proper, only 7 per cent. of the population are members of the Protestant churches. Allowing about half as many for the Roman Catholics, the percentage would be about 11. It is said that there are 1,300,000 people in New York beyond the pale of the churches altogether. These figures are a loud and alarming call to earnest evangelistic work, especially among those foreign multitudes who are coming constantly to our shores. We must evangelize them, or they will paganize us."

Is it not a remarkable fact that this very state of boasted supremacy in Christian evangelism should permit its citizens to expel from their midst two unarmed, defenseless Mormon Elders? What is their crime, fellow-Christians? What have they done? Why resort to such lawless and cowardly practices, when you have statutes and laws for the government of your commonwealth, and the punishment of criminal offenders? Have they broken any law, violated any statute, or stepped beyond the precincts of your municipal leniency? Are you prepared to conscientiously and truthfully answer these questions before the flaming bar of God's eternal justice? Know you their message, their mission, and their plea? Have you deliberately considered the import of their claims, and the magnitude of the Gospel they bring unto you? Or have you spurned from you the means whereby you might see, and know, and comprehend; only to welcome the religious blatherskite, with his falsehood and misrepresentation, who would blind you with error, and persuade you to madly rush, blindfolded and hoodwinked, to the consummation of wicked schemes, diabolical plots, devilish measures, and Satanic enormities? Is this what you call Christianity? Whence came such a sudden metamorphosis, and transformation? Christ, whom you profess to worship as your glorified head, never instituted such a state of affairs. It has a later inception than His day. Christianity in His day was persecuted, its followers driven, hounded and scourged; but today so-called Christianity is persecuting, driving, dogging and scourging. Lowell says, "New occasions teach new duties," and being as our fellow-Christians have seen fit to change the ordinances, transgress the laws, and break the everlasting covenants, perhaps it were good and strictly proper that they should also adopt new tactics of operation, so that, by their fruits we may know them, and avoid them. "If they persecute you in one city flee to the next."

Think of it! South Carolina, who towers above all other States in the Union in Christian profession, being guilty of allowing two humble servants of the Master, Jesus, to be driven and ordered about as criminals, slaves, or dumb brutes. Is this Christianity? Did Jesus do thus and so? If you were following in His steps would you be found doing so? Then why persist in such inhuman conduct, and even if you don't engage your efforts in the outrage, why stand by with dumb souls, mute lips, and helpless hands when the same is being perpetrated? Are there not enough men in the Sunny South State to arise in the dignity and manliness of American patriotism, and say, "We will grant unto all the privileges and blessings accorded by our nation's constitution?" Has the freeman's blood of '76 and 1812 become frozen in your veins that ye have no heart or life for liberty and freedom?

South Carolina—the palm leaf State—why permit your citizens to brandish weapons of oppression, and wield implements of violence at the very zenith of your advanced and enlightened Christian civilization? Have you forgotten the words of the Master to the resolute Peter, "Put up the sword; they that take the sword shall perish by the sword?" Justice demands that all shall have a fair trial, and impartial hearing, and an unbiased jury! With these privileges granted, love may abound, and good will prevail; but set them aside, and manifest religious distinction, malice, hate, and oppression, then the gory hand of violence will reign supreme, and the fair soil of our glorious Republic be stained with human blood.

Oh, Christendom, where are thy charms,
Which preachers and poets have seen?
Better dwell in the midst of alarms
Than live where thou reignest supreme!

While the American battleship is on her way to the Orient, that Baptist and other missionaries may be protected from the onslaughts of the Chinese Boxer, the Religious Boxer of South Carolina is attacking and mobbing Mormon Elders right here in our home land. Is it a good and holy law that will permit the executive of the nation to send warships into foreign waters, and land soldiers on foreign soil to defend a Baptist preacher in his legal rights as an American citizen, and at the same time prohibit him from vindicating and protecting the rights and privileges of a Mormon Elder in South Carolina, who also is an American citizen?

WHO WOULD RECEIVE HIM?

Every age has had its special developments in some line or branch of knowledge. They have had their virtues, as well as their vices; their good qualifications, as well as their evil failings. The past centuries were often crimsoned with bloody military conquests, and civil rebellious strifes; still they acquired great learning in the arts and sciences, and maintained a lofty standard in literary accumulation and composition. This age is marked by what is known as religious toleration, by which people have a right to worship and believe as their consciences may dictate, providing such a course does not trample upon the privilges of others, or break the governmental laws.

Were it true that such a glorious state of religious liberty existed in our land today, what a blessing, what a joy, what a comfort it would be! But the topics of the times indicate to the contrary. Instead of religious freedom, we are compelled to confess that in many instances religious oppression holds sway, and the hand of brute force and violence is used to suppress differences of belief. This age has become a mighty power in scientific discovery. The inventions of the

present day are beyond the conception of the masses, and are only understood by the few great minds whose genius and skill have brought them into effect.

But have the religious faiths kept abreast with the swelling tide of science in its mighty surge? We will have to say, Nay! Had the spiritual kept pace with the intellectual, we would not be confronted with scenes of burning, mobbing, and inflicting punishment because of religious differences, and contrary beliefs. No man has a legal, moral, or any other kind of right to apply might as a means of supporting what he supposes to be right. There is a cause for every effect; then what are the causes conducive of this spiritual dwarfism or decline? Why has so-called Christianity fallen to the rear of advanced science, and been compelled to admit, contrary to her own confessions and creed, the truths explored, and the facts demonstrated? Her place is in the lead, and not in the rear of the van.

The reason is this: She has made her formal creeds, her jailor, who has shut her up in the dungeon of narrow-mindedness, completely excluding the gems of divine revelation, and forever refusing to accept the bright rays of truth which illumine and inspire the scientific world. How can she advance in such a prison cell? The turnkey will only let her out, as the prescribed creed permits, and this would keep her imprisoned until "Doom's Day;" for the rules of her faith and practice prohibit new revelation, and they have spiritualized and mangled the old until it suited their belief, so that it becomes next to an impossibility for progression to be made under such man-constructed, uninspired articles of confession as at present rule the sects.

She can never grow unto the perfect measure of the stature of the fullness of Christ, save she discharge her jailor, look unto the Father; receive divine revelation, and join the Kingdom of the Lord. Will she ever come to the unity of the faith? Will she ever give up her useless forms, rituals, and solemnities? Is she ready to accept the Lord? Would she receive Him? Has she undergone the preparation, kept the faith once delivered to the Saints, and believed that, "Surely the Lord God will do nothing, but He revealeth His secrets unto His servants, the Prophets?"

To all these inquiries we can give but one answer, and that is, No! The Prophet hath said; "The Lord whom we seek, shall suddenly come to His temple." Has modern Christianity erected a temple dedicated unto the Lord? No! Then she is not yet prepared to receive Him, and what is more, she never will be so long as she continues to fight, and persecute the Saints, and reject the angelic message given in these last days.

Search all Biblical history, and you will find that when the current of divine revelation or communication has ceased to be enjoyed by man, they have drifted far from the truth, become dwarfs religiously, and fairly die spiritually. "Where there is no vision, the people perish." (Prov. 29:18.) There was never a time, when man grew spiritually, without the divine influence of inspiration or revelation. While the pure in heart are communing with God, and seeking to be led by His Holy Spirit, the wicked and ungodly are striving to overthrow the good work they construct, and the weapons they use are after the same order as the "gibbet," the "rack," and the "inquisition."

The people who would receive the Lord are they who believe in divine revelation, "all that He has revealed, all that He does now reveal, and that He will yet reveal, many great and important things pertaining to His Kingdom." This is scriptural, reasonable, consistent, and logical. God has declared that the things of His Kingdom can only be understood by the spirit of revelation. "For what man knoweth the things of a man, save the spirit of man which is in Him? even so the things of God knoweth no man, but the Spirit of God." (1 Cor. 2:11.)

This is an all-important subject. Who would receive Him? To be in readiness when He cometh, obey the Gospel, receive His Holy Spirit—the Comforter, add to your faith virtue and knowledge, wisdom and love, hope and charity, gentleness and temperance, then the mercy of God will abound. His righteousness reign supreme, and His glory cover the earth as the waters now cover the mighty deep. The Lord speedily cometh, blessed are they whom He finds watching; He will receive them, and they shall be redeemed and sanctified. Who will receive Him?

The Love of Excellence.

If I could give but one word of advice to those who are trying to get on in the world, I should say, "Constantly cultivate a love of excellence." It is surprising how the mind and character expand and grow upward by the application of this stimulus.

Nothing has more to do with forming a strong character and ability of a high order than constant cultivation of a love of excellence, a determination to do to a finish whatever we undertake. It is not enough to do a thing pretty well; it should be done as well as it can be done. "Oh, that is good enough!" has been the unsafe stone in the foundation of many a life which has caused the building to topple.

A habit of incompleteness formed when young is the secret of innumerable failures. Cultivating an upward tendency in all that we do, and holding steadily a high ideal in the mind, is a perpetual stimulus to do things better and better, a daily incentive to a love of excellence.

A habit of half doing things, or of doing them in a slipshod manner, will soon leave its demoralizing mark on the character. The mind soon becomes accustomed to low ideals, and little by little the fine edge of conscience is blunted.

The world wants your best, and you should resolve early in life never to give anything but the best of which you are capable. Put your best thought, your best work, your best energy, into everything you do. Make up your mind that you will never do anything by halves, no matter what others may do. Your life is worth too much to be thrown away in half doing things, or in botching anything you undertake.

There is a great satisfaction in doing things just right. It is a perpetual tonic to feel each night that you have not been slurring things during the day, that you have done everything you attempted just as well as it could be done. This sense of completeness, of things well done, has a most salutary influence in strengthening the character, and bringing all the faculties into harmony, in qualifying us for better and higher work.

I should advise a youth starting out in life to adopt the motto, "Perfection to the Finish." This should be the motto of the young, for its adoption early in life may mean all the difference between success and failure.

People laughed at Stradivarius for spending months and months in making a violin. They thought he was throwing his time away. But today a Stradivarius, wherever found, is worth from $5 to $10,000, or several times its weight in gold. Everything that has immortality stamped upon it has been done in the most painstaking and careful manner.

If the characters of criminals, of tramps, of the great army of unemployed and side-tracked people, were to be analyzed, it would be found that most of them have been accustomed to half-do things. It is very seldom that a person who does whatever he undertakes to do as well as it can be done, who does not slur over his work, is out of a situation, unless he possesses some other serious character defect. It is a fact that, although there are hundreds of thousands out of employment, almost every great concern in the country is constantly on the lookout for better employes, better clerks, more careful bookkeepers, better stenographers, better everything.

It is more difficult than one would imagine to find employes who are thoroughly conscientious in their work, who do everything they atempt to the very best of their ability, and who are resolute in their determination not to slight anything.

When an employer wishes to promote any of his clerks, he always looks for the one who does his work in the most complete and satisfactory manner. This is usually the great test of fitness. Every employer dislikes slipshod and slovenly methods. He wants orderly, systematic, painstaking employes.

Doing things as well as they can be done is not only the quickest way to advancement, but it has a very great influence upon one's character and self-respect. If for no other motive than to maintain our self-respect, we should never allow ourselves to get into the habit of half-doing things.

If we were to ask employers all over this country what, in their opinion, is the greatest impediment to the advancement of young people, I believe the majority of them would say, "the habit of half-doing things."

This is a slipshod age. Poorly done, half done, done in a careless manner, is written all over modern life. Buildings fall down almost before they are completed, clothing comes to pieces before it is half worn out, because not half made, and all through mercantile and professional life the same slipshodness is visible.

The man who is never quite sure of anything—who thinks, guesses or imagines, about the amount or the distance—who comes somewhere near, but never is quite certain of anything—rarely gets very far in this world. It is the accurate man, the painstaking man who is exact, who attains to the highest success.

The boy who half learns his lessons, who skims through his examinations, who is slovenly in his habits, lacks system and order, who does things in a half-hearted way, is almost sure to be a failure in life. The habits formed in boyhood characterize the man. He is continually looking for something, and nexer knows exactly where anything is. He never knows where he stands. His books are inaccurate, and he cannot tell whether he is solvent or not. He is a little late at the bank; his paper goes to protest, and he loses his credit; and so he goes on, blundering all through life. Such a man is not only a failure, but he demoralizes everything and everyone about him. His employes fall into slovenly ways, and never think it worth while to do anything just right, because their employer does not do so himself. They become careless, inaccurate, and habitually negligent. These defects and weaknesses permeate the whole establishment, until, finally, the man's business goes to ruin. Then he is unable to trace the blame to its true source, but bemoans himself as a victim of ill luck.—Selected.

A Bright Soldier.

A captain, possessed of the importance of patriotic precept, thought he noticed a lack of enthusiasm in a young recruit.

"What should you think," said he, "if you saw the Stars and Stripes waving over the field of battle?"

"I should think that the wind was blowing," was the logical reply.—Youth's Companion.

Gen. Lees Punctuality.

Robert E. Lee, a son of Gen. Lee, writes of his father in Frank Leslie's Popular Monthly:

"My father was the most punctual man I ever knew. He was always ready for family prayers, and at all meal times, and met every engagement, business or social, on the moment. He expected all of us to be the same, and impressed upon us the use and necessity of forming such habits for the convenience of all concerned. I never knew him late for Sunday service at the post chapel. He appeared in uniform some minutes before anyone else, and would jokingly rally my mother and sisters for being late, or forgetting something at the last moment. When he could wait no longer, he would say, 'Well, I'm off,' and march away to church by himself, or with any one of us who was ready. Then he took his seat, well up in the middle aisle; and, as I remember, he got always very drowsy during the sermon, and sometimes caught a little nap. At that time this drowsiness of my father's seemed something awful to me. I knew that it was very hard for me to keep awake, and frequently I did not: but why he, who I believed could do everything that was right without any effort, should sometimes be overcome, I could not understand, and did not try to do so."

Forced to Leave a Christian (?) Burg.

Elder E. G. Anderson writes the following account of evil treatment received in the civilized State of South Carolina:

At the close of our conference held July 21st and 22d, at Society Hill, Elder Joseph H. Lewis and I were assigned to labor in Chester county, for which place we started after having a spiritual feast, determined not to leave any stones unturned that would advance the cause of truth.

Before leaving, our President advised us to enter Chester City and work it before doing any canvassing in the country. Upon our arrival in the city we found three families of Saints, who were pleased to meet us.

We first visited the Mayor and asked his permission to work the city by tracting, selling books, holding street meetings, etc.

After listening to our request he decided he could not give us any answer until he met the City Council and learned their feelings relative to our work.

To make a lengthy story short, he met with the Council and they gave us permission to proceed with our work, with the exception of street meetings. He also guaranteed us protection while we were under his jurisdiction.

Accordingly we proceeded with light hearts to do the will of Him who sent us, met many who opposed our teachings and told us we had ought to be drummed out of the town. We paid little or no attention to the insults hurled at us by those who knew little or nothing about us.

On Sunday, Aug. 12th inst., we attended a meeting held by Rev. H. C. Buckholz, subject discussed, "Mormonism as It Is" (?). After very grossly misrepresenting our faith for an hour and a quarter, we asked permission to speak, which he would not permit us to do in his meeting, as he knew, or we suppose he did, that we could prove to him and his audience that he had not fairly represented our faith, but we cannot expect anything better from the adversary of truth.

At the close of the meeting we could hear some say: I'll help get up a mob and drive them out, and the following Monday, when at the home of a friend, we received a note, ordering us to leave the town within twenty hours. Tuesday morning we again called on the Mayor and showed him the note. He said he was sorry anything like that had occurred, and that he would grant us our rights.

We, feeling safe with this assurance, proceeded with our work again unmolested, until about 9 o'clock at night seventy-five or one hundred armed men came up to the house where we were staying and demanded the "Mormon Elders."

We went out to see what they wanted, and they informed us that we were to get out of the county and stay out, if we didn't want to get hurt. They then permitted us to stay in the city until morning, upon condition that we would leave before 10 o'clock. We could not learn who the leader was, but was told this, that the Mayor's son and one of the police were among the number of good Christians (?).

The next morning I called at the home of the Baptist preacher and found out that he left his home about 8 o'clock the night of the raid. I do not know whether he was with the mob or not, but there is no doubt but what his sermon Sunday was the cause of it.

We promised to leave when we saw that there was no reason whatever in the crowd.

They said, If we can't put you out by reason we can by force.

Thus we have brought to our minds very forcibly this fact, that with all the skill the devil has he cannot overthrow the truth by reason. This can only be done by brute force. We felt to say, Father, forgive them, for they know not that they were rejecting a message from the Lord, and closing the door of the Kingdom of Heaven to those who would be willing to accept the Gospel in its purity.

The Star is a regular visitor, and the gems that adorn its pages are of lifelong benefit to the earnest seeker after truth.

PARALLEL EVENTS.

BY ELDER JOSEPH H. LINES.

Almost two thousand years have come and gone since Adam and Eve were driven forth from the Garden of Eden to subdue the thorns and briers and earn their daily bread in the sweat of their faces. Their sons and daughters have multiplied until they have become a mighty multitude. As they grew in numbers, wickedness increased among them, until, we are told in the Bible narrative, that the thought of their hearts was only evil continually. So terribly corrupt had they become that God in His sore displeasure resolved to destroy them by a mighty flood. But God is just and merciful, and He will not destroy His children without giving them a chance to repent. So He sent them the Prophet Noah, who, for one hundred and twenty years, lifts up his voice in solemn warning to that wicked people; calling upon them to repent of their sins, and warning them of the great destruction that will surely overtake them if they do not do so.

They reject the message; they scorn and ridicule the Prophet and count him an imposter. As a result of their unbelief and wickedness, God opens the windows of heaven; the fountains of the great deep are broken up; the rain pours down in torrents; the angry waters rise higher and higher, until the highest mountains are covered and everything upon the earth is destroyed. Borne upon the surface of the mighty flood rides a solitary ark; in it is the Prophet of God and seven other souls—all who would listen to the heaven-sent message. They, alone, of all the earth are saved.

How sad it is to think that so many of the sons and daughters of God would thus reject the counsel and advice of a kind and merciful Father, spurn the message so full of love and mercy sent to them by His authorized servant, and rush blindly to their own destruction. But were it possible to stop here and record that succeeding generations had profited by the knowledge of the awful destruction which overtook the antediluvians, the sad thought would be robbed of a portion of its sadness, but alas! such is not the case, as a further examination of the world's history will amply demonstrate.

Two thousand years have been added to the roll of time since the mighty flood devastated the earth. The world is again peopled by millions of human beings; in the land of Palestine dwell a portion of the descendants of Abraham—the chosen people of God. Moses, the great law-giver, and the many mighty prophets who succeeded him have long since laid their bodes in the silent tomb. If we examine the religious belief of this chosen people of God, we find that they are divided into numerous sects and parties, all sharply contending among themselves over doctrinal points. They are a nation of hypocrites. For pretense they stand upon the street corners and in the synagogues and pray long and loud to be seen and heard of men. In fact, their religion consists of an outward show of sanctity, while within it is full of rottenness and corruption. They garnish the tombs of the dead prophets and stand ready to kill and persecute the living. They say: "Had we lived in the days of the Prophets we would not have persecuted them as did our fathers; had we lived in the days of Noah we would have accepted his message and been found among the saved." Ah, ye hypocrites! God is about to send you a message by the Greatest Prophet the world has ever seen, and what will you do with it?

In the midst of the confusion and contention existing among the Jews a babe is born in Bethlehem of Judea. Angels wend their way to earth and in the presence of the humble shepherds give voice to that heavenly song, "Peace on earth, good will to men." And well might the angels sing, for that little infant wrapped in swadling clothes and lying in its manger cradle, is the Son of God—the only Begotten of the Father, who has been sent to this wicked and sin-stained world with a message of Divine love; a message that breathes of life and salvation to all who will receive and obey it.

The Son of God grows to manhood; He goes forth among His brethren and sisters and in meekness and humility points out to them the narrow way that leads to eternal life. He heals the sick, casts out the devils, makes the blind to see, the deaf to hear and the dumb to speak. He binds up the broken-hearted, and brings consolation and comfort to the oppressed and sorrowful. He makes the honest in heart to rejoice in the glorious truths of the everlasting Gospel.

He rebukes the fawning hypocrite and preaches repentance to the straying sinner. Gazing upon the proud city of Jerusalem and the beautiful temple, He foretells their utter destruction because of the wickedness of the people, and gives His followers a sign that when they shall

see it come to pass they may take warning and flee to a place of safety. Surely the Jews will accept this divinely sent message, and listen to the warning voice of this mighty Prophet of the living God and lay hold upon eternal life.

Let us see. 'Tis the year 33 A. D. Mighty crowds are surging back and forth in the streets of Jerusalem—a man is on trial for his life before Pilate, the Roman Governor; in mockery they have clad him in a gorgeous robe and placed upon his brow a crown of thorns; he is insulted, mocked, spit upon; but he bears it all without a murmur. He is accused of sedition; of perverting the nation; of being a blasphemer, in that he being a man, proclaims himself the Son of God. The evidence has been produced; is he guilty? Let Pilate speak: "Ye have brought this man unto me, as one that perverteth the people; and, behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. * * * I will therefore chastise him and release him." But the people, led on by the chief Priests, who are loudest in the outcry against him, will not have it so, and with one voice they cry, Crucify him! Crucify him! The dread sentence is passed; they take him to Calvary's hill, and there between two thieves they crucify him. The cruel nails are driven through his hands and feet; the spear of the Roman soldier pierces his side; and there, upon the cross he yields his soul to God. Who is this man? Why is he hated by his fellow man, and why, though innocent of any crime, has he been condemned to die? Ah, reader, this is he, who thirty-three years ago first saw the light of day in the stable manger at Bethlehem; this is Christ, the Son of God, the only Begotten of the Father; He who was sent to the earth with a message of divine love, and to point the way to eternal life. And this is the way He has been received: hated; ridiculed; persecuted; driven from city to city, from synagogue to synagogue; a hiss and a byword among His fellow men. His teachings scorned; His counsel and advice disregarded; His warning unheeded. History has repeated itself; and as was the case with the antediluvians, the rejection of the heaven-sent message is followed by dire calamity.

In fulfillment of the prophecy of Jesus the Roman army enters Palestine and lays siege to Jerusalem, and the horrors of that siege are beyond the possibility of mortal tongue to describe. To such extremities are the inhabitants of the city reduced that mothers are forced to eat the flesh of their own children. At last the defenders of the city are overcome, and Jerusalem is in the hands of the Roman legions. They raze the walls of the city level with the ground, and so effectually destroy the temple that not one stone is left upon another. Over a million Jews have perished. Ninety-seven thousand are taken captive; thousands of these are sold into slavery; thousands more lose their lives in the arenas of Rome fighting as gladiators, or are torn to pieces by wild beasts to furnish sport for the heathen inhabitants of the Roman cities. And all this sorrow has been brought upon the Jewish people because of their rejection of the Savior and the message He brought them, while the few who did accept Christ were gathered to a place of safety and thus escaped the dreadful horrors attending the siege and capture of Jerusalem.

Thus has God again brought death and destruction upon those who rejected His servants; and as in the case of the antediluvians, we were unable to record that succeeding generations had profited by their dread example, so are we now unable to record that the generations following Christ have profited by the knowledge of the awful calamities which befell the Jews as a consequence of their rejection of the Savior.

The wheels of time slowly revolve; generation succeeds generation, until almost another two thousand years have passed. It is the time of the restitution of all things spoken of by Peter; the time when the kingdom of God is to be set up, as foreseen by Daniel. The world is slowly emerging from the long night of spiritual darkness that followed the overflow of the early Christian Church, and while religious liberty is enjoyed throughout a large part of the civilized world, false doctrines prevail in all lands. The numerous religious sects, offshoots of the great Roman Catholic Church, are clashing and contending over doctrinal points; "confusion worse confounded" reigns supreme. In the midst of this confusion a man child is born in the village of Sharon, Windsor county, Vermont, who is destined to be an instrument in the hands of God to usher in the dispensation of the fullness of times. His parents are poor, but honest and God-fearing country folk; as he grows up he has to toil early and late to help keep the wolf from the door. On account of the poverty of his parents his education is very limited. At the age of fourteen he becomes very much concerned for the welfare of his soul; and being unable to gain any degree of satisfaction from the conflicting religious creeds of the day, he determined to take the wise counsel of the Apostle James: "If any of you lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him." So, on a beautiful spring morning he seeks the seclusion of the woods and pours out the desire of his soul to God in earnest prayer. In answer to his humble petition a glorious vision bursts upon his view; he beholds two heavenly beings standing above him in the air, and is told in answer to his question, "Which of all the denominations are right?" that they are all wrong and that he must join none of them; but that if he will wait and remain faithful he shall be an instrument in the hands of God to restore to earth the fullness of the everlasting Gospel. He is subsequently visited by an angel, who tells him of the existence of an ancient record, which lies hidden in a hill near his home; and which contains the history of a people who had once dwelt upon this continent, and of the dealings of God with them; also the fullness of the Gospel as taught them by the Savior Himself.

The record is finally delivered to the keeping of this boy Prophet, and through the gift and power of God he is enabled to translate it into the English language, and the work of sending it, with its glorious message, into all the world is at once begun. In the meantime the heavens have again been opened; John the Baptist, now a resurrected being, comes to earth and confers upon the Prophet and his assistant, Oliver Cowdery, the Aaronic Priesthood, giving them the right to preach the preparatory Gospel and baptize for the remission of sins. Afterward came Peter, James and John, who confer upon them the Melchesidec Priesthood. They also ordain them Apostles of the Lord Jesus and confer upon them the keys of the kingdom of heaven. Under and by virtue of this authority the Prophet organizes the Church of Christ upon earth according to the ancient pattern, with Apostles and Prophets at its head.

Through the Prophet the Lord gives numerous revelations for the guidance of His people, and directs the sending forth of numerous Elders to cry repentance to a sin-stained and unbelieving world, and to promise to repentant baptized believers thaa the same gifts and blessings that followed the disciples of Christ in the early dawn of the Gospel light will follow them now. The Elders go forth and the promise is verified; the sick are healed; the eyes of the blind are opened, and the ears of the deaf unstopped. Thousands are gathered out from among the ungodly and are made to rejoice in the glorious truths of the restored Gospel. The Prophet gazes upon the land of his birth and sees thousands of human beings toiling in slavery. More than this; he sees religious liberty trampled in the dust. The gift of prophecy rests upon him in mighty power; he foresees that trouble is coming to the nation if it persists in such a course; he sees the war clouds gathering and points out to the people of this mighty republic how such a calamity may be avoided. Surely such a great and glorious work as described above will meet with the approval of all men who love to serve God and keep His commandments. Surely the people will rejoice that the gift of prophecy is once more upon the earth. And as this wonderful work is being inaugurated in a day when religious liberty is being almost universally enjoyed, and in a country the supreme law of which guarantees to every man the right to worship God according to the dictates of his own conscience, we should be able to record that the followers of this modern Prophet are permitted to enjoy, to the fullest extent, the blessings of civil and religious liberty; that they are permitted to worship God in peace and to preach the "glad tidings of good things" unharmed and unmolested. But, alas! such is not the case; for the people living in the dawn of the nineteenth century, though boasting a high degree of civilization, and of being followers of the lowly Nazarene, with the love of God and their fellow man burning in their bosoms, have proven themselves possessed of the very spirit of anti-Christ.

No sooner does this boy Prophet announce that he has seen a vision than he is made the object of ridicule and persecution; he is hated and despised; an outcast among his fellow men, who delight to point at him the finger of scorn. As the years go by and followers gather round him, the hatred and persecution increases; numerous attempts are made upon his life. At midnight he is dragged from his bed by an inhuman mob, tarred and feathered and beaten almost to death. False charges are made against him that they may deprive him of his liberty; forty-eight times he is dragged before the courts on trumped up charges, and forty-eight times he is acquitted; but with the dogged persistence of the Jews, who hounded the Savior to His death, his enemies still seek his destruction.

"The law will not reach him," they say, "but powder and ball shall." And just as it was in the days of Christ, the spiritual leaders of the people, the professed ministers of the Gospel, are his bitterest foes and are first to cry, kill him! kill him! At last they get him in their power; and while confined in Carthage jail, with the honor of one of the great commonwealths of this mighty republic, pledged, through its chief executive, to his protection, the jail is suddenly surrounded by a masked and painted band of human devils, and the Prophet of the nineteenth century is murdered in cold blood. Now, while his murderers are fly-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING AUG. 4, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	416		22	88	9	156	131	9	4	14	20	278		1	Sweet Gum, Van Buren Co	Tennessee
Heber S. Olson	Virginia	34	783	417	247	300	27	836	204	64		28	52	694		1	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	25	634	203	49	170	2	475	401	8		10	44	434	2		Centre	Kentucky
J. Spencer Worsley	East Tennessee	34	671	2	98	201	105	817	541	82	1	15	37	478	1		Charlotte	N. Carolina
W. D. Rencher	Georgia	37	874	39	67	196	54	233	125	53	2	13	95	803	1		Bowersville	Georgia
A. C. Strong	North Alabama	37	801	229	125	177	29	505	437	41		14	72	683	1	3	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	35	579	209	49	137	14	565	457	29	4	17	50	353	11	6	Valdosta	Georgia
John Reeve	Mid. Tennessee	33	754	120	115	176	25	759	37	47	2	8	49	441			325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	41	789	51	239	221	28	348	189	8	1	11	60	756	1		Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	29	825	252	124	379	31	475	472	17	3	18	32	524		1	Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	163	3	30	48		52	30	3	1	4	3	99			Ackerman	Mississippi
W. W. MacKay	East Kentucky	27	720	312	384	166	14	469	313	41	1	25	60	424			Barboursville	Kentucky
F. H. Critchfield	Louisiana	6	41	75	3	26		24	24	1		10	12	82		3	Lake Village	Louisiana
R. L. Houtz	South Alabama	16	519		31	484	25	406	406	9	1	3	30	242	1	3	Lapine	Alabama
Don C. Benson	North Kentucky	21	517	12	114	77	68	1027	890	10		2	17	401			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	17	353	704	255	51		1277	25	39		15	38	442			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	13	296	496	70	51		938	67	38			23	192		1	41 Cheshire St., Cleveland	Ohio

ing panic-stricken from the scene of their awful crime, let us pause to ask: Who is this man—why is he so hated of his fellow man, and why, though innocent of any crime, has he been put to death by a cruel mob? Ah, reader, this is Joseph Smith, the founder of the sect called in derision "Mormons." He is persecuted because he has been chosen of God to accomplish a mighty work. He is hated because he is not of the world, but being chosen out of the world, 'therefore the world hateth him." He has been put to death because the hosts of Satan vainly hoped thereby to stop the progress of the work of God. And what of his people? Let us follow them as they are driven from place to place; shot down by scores, their homes burned, their lands confiscated by lawless mobs. Let us follow them where they leave their blood-stained tracks in the frozen snow as they seek a place in this boasted land of liberty where they can worship God in peace according to the dictates of their own conscience. Let us follow them as they are driven beyond the confines of civilization to seek a home among the savage red men in the midst of the Rocky mountains, and there let us leave them while we pause to ask, if the people of this great nation who have perpetrated this monstrous outrage upon an innocent and unoffending people are going to be permitted to go unwhipped of justice; unchastened by the hand of God? No; for already the coming of retribution has cast its dark shadow over the land. The war clouds gather thicker and blacker until at last the gathering storm bursts upon the country and civil war in all its savage fury desolates the land. Oh! the horrors of those four years of internal strife! Great armies of maddened men surging back and forth, leaving death and desolation in their path; the roar of cannon, the rattle of musketry; the tramp of the charging hosts; the heap of mangled slain; mothers mourning the loss of gallant sons; wives weeping for husbands who will never return; the thousands of orphans bewailing the loss of fathers; all, all, bear testimony that God has again poured out the vials of His wrath upon those who have rejected His servants and set at naught His counsels.

But let us turn from a picture so full of woe to gaze upon the valleys of far off Utah, where dwell the followers of Joseph Smith. And as we gaze upon its peaceful vales and notice that they are unscarred by red-handed war, let us remember that the Mormon people escaped the dreadful horrors of this most terrible of civil wars simply because of their belief in the divinity of the mission of the Prophet Joseph Smith. They heard and heeded the Prophet's message; and God led them to a place of safety.

History has again repeated itself. The lessons of the past were unheeded. God spoke to a disobedient and sin-stained nation; He sent a Prophet to warn it of the danger of its course and point out the path that led to safety. The Prophet was rejected by the many, and they reaped sorrow and suffering. He was accepted by the few and as a result they were saved from the fury of the storm that desolated the land. What greater, what more convincing proof could possibly be produced to establish the fact that Joseph Smith was sent of God?

Releases and Appointments.

Releases.

E. D. Curtis, Chattanooga Conference.
F. M. Pratt, Virginia Conference.
E. G. Gardner, Virginia Conference.
L. A. Moore, East Tennessee Conference.
C. E. Crowley, Kentucky Conference.
John S. Allen, Virginia Conference.
Alma Iverson, North Alabama Conference.
Joseph Hastings, North Alabama Conference.
B. V. Pack, Virginia Conference.
D. Wood, Virginia Conference.
D. H. Jones, Florida Conference.
Willard Burgess, East Tennessee Con-

GLEANINGS.

The following letter, written by Pres. John Reeve of the Middle Tennessee conference to Brother Austin and family, of Monroe, Tenn., under date of Aug. 11, 1900, conveys words of condolence, counsel and instruction to those bereaved. Miss Mary Austin succumbed to the summons of death July 30.—Ed.

"Elders Decker and Davies have just written me of the death of your daughter and sister, Mary. Accept my heartfelt sympathy in your behalf, in the temporary loss of your loved one.

"The ways of the Almighty are not always understood by us, His children; but this we do know, that His ways are just and true. 'The Lord giveth, and the Lord taketh away.' The reason why He calls the faithful home, may be to labor among those who have gone on before, and have departed this life without ever hearing the sound of the Gospel. Hundreds and thousands have died when there was no Gospel upon the earth. Nearly eighteen centuries have elapsed since the gospel was taken from the children of men because of their wickedness, during which time millions lived and died without the privilege of hearing the Gospel.

"Not until the year 1830, when the Lord saw fit to reveal Himself to His children again, and could find individuals who would do His will, was the Gospel once more given to mankind upon the earth.

"Joseph Smith was the man whom the Almighty honored and entrusted with that glorious charge. Joseph was so honored because the Almighty knew Him even before the foundation of this earth was laid; knew of his faithfulness and integrity; knew that he would remain firm and undaunted, knew that he would stand as fixed and unshaken as the everlasting hills, even under the most disastrous storms of persecution that would be heaped upon his head by wicked men; knew that before he would deny his God, and turn traitor to the message from heaven, he would seal his testimony with his blood. He did seal his testimony with his blood. The teacher is now dead and the testimony is in force. And the Almighty through that man has restored to earth the plan of life and salvation by which all mankind may be saved through obedience to the same. Your deceased loved one was made partaker of that divine message, and has gone to the spirit world to inform her ancestors of the glorious truths that have been revealed to earth through that mighty Prophet, Joseph Smith.

"While this chosen vessel of the Almighty was incarcerated in Liberty jail, Clay county, Missouri, for declaring, Paul-like, that he had been visited by heavenly messenger, the word of the Lord came to him thus: "The ends of the earth shall enquire after thy name, and fools shall have thee in derision, and hell shall rage against thee.' 'While the pure in heart, and the wise, and the noble, and the virtuous, shall seek counsel and authority, and blessings constantly from under thy hand.' No Prophet's words have been so literally fulfilled as have these. Go where you may, among the civilized world, and you will find people enquiring after His name, and fools having His name in derision, and hell raging against Him. On the other hand, we find the pure in heart, and the wise, and the noble, and the virtuous, seeking, and have sought counsel, and authority, and blessings constantly from under the hands of that mighty Prophet. Yea, in nearly every land and clime we have found the pure in heart praising the name of the Prophet, leaving home and friends and worldly honors, traveling thousands of miles across burning deserts and drifting sands, enduring persecution, hunger and even death, to receive blessings from the Almighty under the hands of that inspired Prophet. All the spiritual blessings that I, my parents and loved ones have, or ever will receive, have and will come from under the hands of that man. Those blessings which you and your departed loved one have received, in that you have been baptized by the authority of heaven, have come from under the hands of that God-sent Prophet, Joseph Smith, Jr. I know that if we remain faithful to this message we shall all rise in the morning of the first resurrection, and meet the Prophet Joseph, with the Savior and all the Holy Saints, and there receive crowns of eternal life in the kingdom of God."

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 1, 1900. No. 40.

DARK CLOUDS.

BY WILLIAM B. CRAIG.

'Tis not all sunshine. Storms we must have
To appreciate the calm;
Dark clouds must hover o'er life's frail barque,
And then a healing balm
Will soothe the ills and cares we may endure
While life doth last,
And help us look with confidence secure
O'er all the past.

'Tis well to have a hope
Which reaches far within the vail,
And live the lives of righteousness
Which ne'er will fail
To bring a blessing from above,
From Him who dwells
Amid the realms of light and love;
Whose bosom swells

With tender care for all who will
Obey His word,
And on His Spirit's power depend,
Which will afford
A consolation in the hour
Of trial near.
Oh, happy is the soul who doth
His name revere.

And while I struggle on 'gainst adverse powers,
My soul from sin to free,
To Thy Almighty care I leave the rest,
Father, Supreme, to Thee.

FRIENDSHIP, LOVE AND TRUTH.

When friendship, love, and truth abound
Among a band of brothers,
The cup of joy goes gaily round,
Each shares the bliss of others.
Sweet roses grace the thorny way
Along this vale of sorrow;
And flowers that shed their leaves today
Shall bloom again tomorrow.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

On halcyon wings our moments pass,
Life's cruel cares beguiling,
Old time lays down his scythe and glass,
In gay good-humor smiling;
With ermine beard and forelock gray,
His reverend front adorning,
He looks like winter turn'd to May,
Night soften'd into morning.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

From these delightful fountains flow
Ambrosial rills of pleasure;
Can man desire, can heaven bestow,
A more resplendent treasure?
Adorn'd with gems so richly bright,
We'll form a constellation,
Where every star, with modest light,
Shall gild his proper station.
How grand in age, how fair in youth,
Are holy friendship, love, and truth!

—Montgomery.

DEATH OF ELDER ROBERT A. PAXTON.

Elder Robert A. Paxton, of Kanosh, Utah, fell asleep in the arms of death while engaged in the service of the Lord. His demise occurred at Blacksburg, S. C., on the morning of the 27th ult., as a result of a very severe attack of pneumonia. At this time it is not possible to obtain a cut of his portrait, but we hope to produce the same with a full account of his death, in our next issue. As soon as word was received of his death, Sister Rich sent the following epistle of condolence to the beloved mother of our departed brother. Our sister's letter but speaks the express feelings of our tender and sympathetic emotions, therefore we publish the same as it was written:

"Chattanooga, Tenn., Aug. 27, 1900.

"My Dear Sister Paxton—In all probability, before this missive reaches you, you will have been informed of the sad news relative to the demise of our beloved brother, and your dear son, Elder R. A. Paxton. I hasten, dear sister, to pen you a few lines of condolence, that perchance I might console you in the hour of your bereavement.

"Like you, I also am a mother in Israel, and I, too, have had to bid my boys farewell, when they have left my side to labor in the service of the Lord. Even now, dear sister, I have a son in the state of Virginia, engaged in missionary labors, and so, I feel from experimental knowledge, a loving mother's sympathy and tender affection for her boy. Thus, I realize, to some extent, the sadness of your spirit, the depression of your soul and the sorrow of your wounded heart in this hour of sad affliction.

"Though my feeble pen may fail to inscribe the intense feelings of my heart, and words prove inadequate to communicate the profound love and sympathy I would extend to you, still, dear sister, within the depths of my soul there throbs and beats for you a gentle compassionate tenderness which only those who know the love of God can comprehend.

"I have just received a telegram from my husband, and he will accompany your son's body from Blacksburg to Chattanooga, where all necessary arrangements will be made for shipment and transportation. When the news reached us in Chattanooga it seemed to cast a solemn gloom over all the Elders here, and tonight when the knee was bent and the body bowed in supplication before the throne of God, from the heart there came an earnest prayer to our Father in Heaven, asking Him to bless and console you, and comfort all those who are connected by the endearing ties of kindred affection, with our departed brother, and deceased co-laborer, whom we all honor and revere.

"Remember, dear sister, that 'Earth has no sorrow that heaven cannot heal.' God will not leave you or forget you in your affliction. He never forsakes His children, but He, who tempers the wind to the shorn lamb, will also bless, and comfort, and protect you. Hope, the precious gleam of spiritual life, will shed a ray of living light through the thickest gloom.

"How consoling are these beautiful words, spoken by David the Psalmist: 'Weeping may endure for a night, but joy cometh in the morning.' Ah! these are sweet, impressive words, and the joy and peace they convey to the troubled heart passeth all earthly understanding. Again, we hear the same sweet singer of ancient Israel declare, 'The Lord is my Shepherd, I shall not want.' Think of these beautiful expressions, in which is plainly seen the abundant love of our Father God. Yes, dear sister, there is much joy and consolation to be obtained in reading God's Holy Word.

"Paul, the great and good Apostle of the Lord, said: 'Now no chastening for the present seemeth to be joyous, but grievous; nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby.' Not only can you find consolation and encouragement from the Word of the living God, but the Holy Ghost—that benign and heavenly comforter—will soothe your cares and sorrows, dry up the falling tear, heal your broken heart, and gladden with the sweet Balm of Gilead your saddened soul.

"Take joy in this divine knowledge and blessed assurance. We shall meet again, yes, we shall meet again! In that holy congregation of the righteous, on the celestial Mount of Zion, your son shall rise in honor, robed in righteousness, and crowned with glory. He fell while struggling for the right, yea, in the harness, clad with the armor of truth and the shield of love. He shall come forth again when the dead in Christ shall rise and the great last trump of God shall sound, both loud and long. Be of good cheer, and the Lord will strengthen thine heart, so that, when time shall be no more, you can sing and exclaim, 'All is well.'

"May God bless you, and may the Holy Spirit guide you ever, and the peace and joys of Heaven attend you. The Elders all join in a fervent, 'God bless you.' Your loving sister,

"Nina F. Rich."

GOD'S GREATEST GIFT.

BY ELDER DAVID H. ELTON.

(Concluded from page 307.)

IN CONCLUSION.—We have now discovered that which we sought, namely: the greatest gift of God to a fallen, sinful race, and the means appointed of the Lord whereby we may obtain it! Let us not forget this fact, so oft declared in Holy Writ, that all blessings and gifts are predicated and based upon the principle of obedience. Obedience to temporal laws, the laws of health, brings happiness and physical strength; and obedience to the commands of God, the law of the Gospel, brings joy, peace, honor, glory, immortality and life eternal. When the will of God is made known unto us through His holy Word, or by the mouth of His servants, let us hasten to obey, and not procrastinate the day of our repentance. We have briefly touched upon the principles and ordinances of the Gospel conducive and essential to the saving of the soul, and the exaltation of all the sons of men. These principles and ordinances have been proven from the "law and the testimony" to be in strict accordance with the Scriptures of Holy Writ, and the question is this: Will we treat them as useless and altogether unworthy our implicit acceptance, or shall we give diligent heed thereunto, submit ourselves to their requirements, and hold them as sacred and divine, the appointed means through obedience to which, salvation is obtained? As we have found these principles to be the will of God, it were well that we remember the words of Peter, how that he said, in the face of his bitter enemies and wicked opponents: "WE OUGHT TO OBEY GOD RATHER THAN MEN." (Acts 5:29.)

Through our individual acts of wickedness, our transgression of God's law, we have alienated ourselves from the kingdom of heaven, and become strangers and foreigners. This is self-evident from the carnality of our fallen natures, and our disposition to sin, to retrograde, and sink deeper and deeper into vice, and a thousand evil ways. Without the atonement of Jesus Christ, and the gift of a Gospel plan of righteousness, which is the power of God unto salvation, we could never gain the glories of salvation, or overcome the temptations of the world, the flesh and the devil. But through the abundant mercy and loving grace of God, we have seen that the way is opened, the offering made, and the course mapped out.

Now, kind reader, if we were foreigners from some distant land, and had wended our way to the soil of liberty on this American continent, in these United States, and desired to become citizens of this glorious republic, what must be done before we can enjoy the privileges we crave, or be members of these free-born institutions? Must we not first declare our intentions of loyalty and fealty, then suffer the oath of allegiance to be administered unto us while we bow in acquiescence, and then receive our papers of citizenship with the proper seal affixed, which final act grants us the rights and privileges of a full-fledged citizen? Yes; this is the order of procedure. As to our citizenship in the kingdom of God, then! We are all foreigners until we have embraced the Gospel of Jesus Christ, and rendered ourselves obedient to His will: so the first act on our part is to declare our intentions of obedience by exercising faith in the Godhead, and repenting of our past sins with a Godly sorrow and a firm desire to sin no more. Following, we submit ourselves to the oath of allegiance—baptism by immersion for the remission of sins, and then are made the recipients of the heavenly blessings by receiving the seal of our adoption, the gift of the Holy Ghost by the laying on of hands. As it is in the laws of the land, so has it been declared in the council of God, viz.: that no one shall officiate in administering these ordinances, save he possess authority from God, either by direct revelation, or through the medium of His servants, the prophets. No man has any right to take honor or authority unto himself. It must be conferred or bestowed, by those possessing the same, acting under the directions of God, through the prompting of the Comforter, or the revelations of His will. We cannot expect to enjoy the powers and blessings of heaven, save we become members of Christ's church, and fellow-citizens with the Saints, and of the household of God.

Man's ways are not God's ways. "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts higher than your thoughts." (Isaiah 55:8, 9.) We must do as God bids us do, and not what we feel is right to do. If we ever enter into the glories of the kingdom of God, and receive the joy of our Lord, we must come in according to the ways of the Lord. The Savior taught His disciples to pray unto "Our Father" in heaven, "Thy kingdom come," and furthermore they were commanded, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." (Matt. 6:33.) How necessary, then, that we "seek" and "pray" for the kingdom of God. Daniel in prophetic vision saw the time when, in the last days, the God of heaven would set up a kingdom which should never be destroyed or given to another people. He compared it to a little stone cut out of the mountain without hands, which increased until it became a mountain, and filled the whole earth. (Dan. 2.)

The principles and ordinances as defined in previous issues, appeal to one's reason, as being philosophical, logical, and consistent, besides being Scriptural, holy and divine. Should not these plain facts prove all-sufficient to convince the honest inquirer for truth of the absolute necessity of implicitly complying thereto? But remember, that it is not enough to merely render obedience unto these fundamental rules prescribed. No, we must go on unto perfection, and remain faithful even unto death. "He that endureth to the end shall be saved," said the Lord to His disciples (Matt. 10:22), and Peter gives us some timely counsel and instruction which it were well to consider and adopt. "Add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ." (II Peter 1:5-8.) Jesus commanded His Apostles to "teach all things" whatsoever He had commanded them to teach. (Matt. 28:20.) We shall find that in our journey for the goal perfection and exaltation, we can never stand still, or rest upon the oars. There are no relay stations, no hitching posts to which we may safely tie for a season, no stopping points where we can take a rest, but onward and upward must be our motto, until we gain the heavenly boon—life eternal, and obtain God's greatest gift. Acts of righteousness for the glory of God, deeds of fervent love for the alleviation of a brother or sister, and pure thoughts, upright conduct and holy desires, are all essential to the advancement and development of the human soul. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Example is better than precept. "If ye love me, keep my commandments." (John 14:15.) If we love Him we will keep His commandments, and seek to honor His high and holy name. It is life eternal to know God (John 17:3), and "Hereby we do know that we know Him, if we keep His commandments. He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." (I John 2:3, 4.) The Savior volunteered to come upon the footstool of His Father God, and offer Himself a ransom for all. He gave His life freely that the inexorable demands of justice might be satisfied, that the Adamic debt might be paid, and mankind redeemed and loosened from the bands of the captive death. Not only did the immaculate Son of God grant unto all through His atonement and free will offering, an unconditional gift in the resurrection of the body from the grave: but He also instituted certain rules, prescribed in the Gospel, by which the way was provided that man might receive a remission of individual sins, and be lifted up at the last day to eternal life—God's greatest gift.

Thus we see that His was a dual mission with a two-fold purpose in view. The decree of justice having been met, the debt paid, and death swallowed up in victory, we are no longer under the dominion or thralldom of the Adamic or original sin, but are held accountable before God for the commission of individual transgression, or the omission of laws God requires us to obey.

We have seen what God's greatest gift is, namely, eternal life,—salvation from the grasp of the wicked one, and exaltation with the Savior of all mankind. Of course, the mere statement, eternal life, does not convey the beauty, grandeur, power or priceless worth of this blessed gift. "Eye hath not seen, not ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." We have shown from the Bible, by the aid of the Spirit of God, that the means whereby and through which this greatest gift is obtained, is the Gospel of Jesus Christ. The principles and ordinances of the Gospel we have seen, are, first: Faith in the Godhead and the power of the Gospel; second, repentance of all past sins after a godly manner; third, baptism by immersion for the remission of sins at hands of one duly authorized of God and commissioned in the name of Jesus Christ to administer in the ordintances of the Gospel; and, fourth, the laying on of hands for the reception of the Holy Ghost. These obeyed, we become members of the Church of Jesus Christ, and are now on the straight and narrow path leading unto life eternal. We have only now entered into the way; have just gotten upon the path, and it becomes necessary for us to follow Him who trod the weary road alone and led the righteous on to glory. We must follow Him through evil as well as good report, over the stony places, and through the piercing thorns and prickly briars.

The question now arises, kind reader, where shall we find these simple, beautiful principles of salvation taught in their purity and power by God's chosen and appointed servants who have been given authority to preach His Gospel and administer in the ordinances thereof? Yes! Whither shall we go, and how are we to know, when the true servant lifts his warning voice, and the pure and unadulterated teachings of Jesus are taught? We want to make our calling and election sure, our salvation certain, and our reward positive. To these inquiries, as to all other questions pertaining to eternal life, we have only the one answer, and that is: Let the Holy Spirit guide, and the word of the Living God direct you. Assertions without evidence, bald and sterile, or worse than useless, because they confuse, and do not convict, puzzle and do not convert. Then we want the evidence, and when we have the Scriptures declaring the necessity of such and so, we should be on the lookout for the same, and be willing to accept it when it shall come in the prescribed manner, bringing the needed evidence and supported by the word of truth.

As concerns the principles and ordinances set forth in our brief investigation thus far, you can find them in the written confession of faith, and manifest in the lives and labors of the true servants of Jesus Christ. These fun-

damental principles are unchangeable, eternal and everlasting. They have always been taught when the Gospel of Jesus Christ has been upon the earth, and will always be advocated as long as there are souls unsaved and unredeemed. Having been plainly set forth, we need not be at sea concerning the same, neither need we be deceived and led astray after strange and divers doctrines. "One Lord, one faith, and one baptism" is the Apostle Paul's declaration to the Saints at Ephesus.

A word now in regard to the authority to administer in the ordinances of the Gospel. In whom is that authority vested, and whence received they the delegated power to act in the name of the Lord? We know that John the Baptist possessed the authority to officiate in the ordinance of baptism and call the sons of men to repentance. We need not doubt the legality and validity of his administrations when we read that Jesus our Lord suffered Himself to be baptized at his hands. Then the Lord conferred the Apostolic power upon His chosen twelve, placing Peter at their head as the chief Apostle, together with James and John as co-laborers and aids. The Lord had said unto Peter, "And I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven." (Matt. 16:19.)

In the early part of the present century there was heard in the state of New York a proclamation strange and new to the people of this age, yet familiar and ancient when compared with the incidents of primitive Christianity. A young man of humble, industrious, yet poor parentage, had announced that the heavens had been opened, and in answer to his prayer for light and knowledge relative to the various sects, the Father and His Son Jesus had appeared and communed with him. This startles the hireling clergy, and raises a bitter storm of vile abuse upon his youthful head. But true to the instructions received from the lips of the Master, he joins himself to none of the creeds, and in the own appointed time of the Lord, he is honored by an angelic visit. This heavenly messenger came, the youthful prophet declared, in fulfillment of the words of John the Revelator (Rev. 14:6), and revealed an ancient record of the aborigines of the so-called American Indian, containing the fulness of the everlasting Gospel.

Subsequently John, called the Baptist, acting under the direction of Peter, James and John, came and conferred the authority he held, which authority gave the young man power to preach and expound the word of God, cry repentance unto the children of men, and baptize for the remission of sins. This same youth earnestly and soberly declared that Peter, James and John also appeared unto him, and bestowed the keys and powers they held upon his head.

Perhaps you will say, kind reader, as many before you have often said: Well, what need was there for John the Baptist to come and restore the authority which he had? Why did Peter, James and John come to the earth to ordain men to the authority which they held? And what need was there for that book or record to be introduced to the people, seeing that they have the Bible? Why should there be any new revelation? Have we not sufficient for our salvation in the Old and New Testaments? These inquiries often arise, and they can be briefly answered thus: All these incidents are in fulfillment of Scriptural prophecy. John says, An angel should fly in the midst of heaven having the everlasting Gospel to preach to them that dwell on the earth. Malachi says, "Behold, I will send my messenger [John the Baptist] and he shall prepare the way before me." Isaiah speaks of a record or book which should come forth (Chap. 29) and Ezekiel says that this record should become one with the stick of Judah [Bible] (Chap. 37). Well, you say, who was this young man, and what, and where, is the record he received from the hands of the angel? The young man was Joseph Smith, Jr., born in the state of Vermont, Dec. 23, 1805; the record is known to the world as the Book of Mormon, and can be obtained from any of these so-called Mormon Elders who travel through your land, two by two, preaching the Gospel free, and receiving no salary or remuneration whatever for their missionary services rendered in defense of righteousness and truth.

This young man claims to have received his authority from those who possessed it anciently and who alone had the power to restore the same. This is in strict keeping with the Scriptures, and an evidence of no mean worth. He furthermore solemnly testifies that a dispensation of the Gospel was committed to him by an angel. (Rev. 14:6.) From the very hour he announced that he had received a heavenly vision until the time of his cruel martyrdom in 1844, he was subject to persecution, to the hate and scorn, malice and envy, of an evil, designing, wicked influence which sought to stay the progress of the mighty work he was instrumental in establishing upon the earth.

During the short ministry of the Prophet Joseph Smith, from the year 1830, when the Church was organized with only six initial members, until 1844, when, as before stated, he met a martyr's fate, great numbers were added to the seemingly new faith, and became partakers of the joys and blessings of heaven. The work of God is a progressive and an eternal work. Its incipiency was truly like a grain of mustard seed, but it grew with every additional convert, until it had gathered within its embrace tens of thousands. It was carried to European nations, and extended its onward march into the uppermost parts of Canada, and although its Prophet, seer and revelator was cruelly slain, still the good work he inaugurated under the direction of God and heavenly beings continued to grow, and marvelously increase.

Religious bigots whose hearts are hardened with tradition and error, may pelt the Prophet's name with all sorts of unsavory and vile epithets, but, thank God, evidences are not to be set aside with a sneer, or overcome with a disdainful frown or contemptible scorn. These are the weapons of zealots and fanatics, but fair-minded men and women should look for more solid argument, and more sound reasoning, than mere common report, vile abuse, calumny and misrepresentation. The Savior gave us an infallible rule by which we may know of the doctrine whether it be of God or whether it be of man. Here are His words: "If any man will do His will (speaking of His Father) he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) As heretofore declared: Receive the Gospel, and repent of all your sins. Yea, be baptized by those that have authority to administer it for the remission of sins, and you shall receive the Holy Ghost by the laying on of hands. This is the will and word of God, concerning the salvation of your souls, and after you have done these things, the light of God will illuminate your minds, and you will receive a witness for yourselves that the work is true. Before this divine knowledge doubt flees, misunderstanding is scattered abroad, falsehood is detected and the evil spirit of men discerned! Yes, we realize that the Comforter guides into all truth, shows things to come, and comforts our souls in the knowledge of God, and the testimony of Jesus.

Amid temptations, trials and persecutions the humble Mormon Elder goes forth from place to place preaching the Gospel of the kingdom of God. "The Lord working with them, and confirming the words with signs following." The kingdom is growing, and today the Church of Jesus Christ of Latter-day Saints has communicants numbering in the near vicinity of 400,000, and according to the word of God it will continue to grow, until it extends from pole to pole and fills the whole earth. Daniel says, "His dominion is an everlasting dominion, which shall not pass away, and His kingdom that which shall not be destroyed." (Dan. 7:14.) "And the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2:44.) "And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him." (Dan. 7:27.) Then there will be heard great "voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and His Christ; and He shall reign forever and ever." (Rev. 11:15.)

Kind reader, would you become a citizen of the heavenly kingdom, then seek to do the will of God, and render obedience to the principles and ordinances of the everlasting Gospel. The way is made plain in Holy Writ, the path of life has been trod by the Lord Jesus. He has left His footprints for us to follow; erected the signal boards, and raised the finger posts, which point the way to life eternal. "Be not deceived" —there is only one sure and safe way marked out for all to follow. "One Lord, one faith, and one baptism."

Remember, kind reader, that "today is the day of salvation, and now is the accepted time."

"Tomorrow is with God alone,
And man hath but today."

The end.

"Prove All Things, Hold Fast to That Which is Good."

1. We are what we choose; we can be what we want to be.

A strong body depends upon how you sleep; and how long you sleep.

3. More impure thoughts come from diseased bodies.

4. If we learn to honor our father and mother, we will, in time, learn to honor ourselves.

5. Love is at the foundation of perfection.

6. A perfect home is the most perfect bit of heaven.

7. Motherhood is the essential element to womanhood.

8. A good wife yields a point, and enters heartily into plans of another one.

9. Of all things that can be left out of a woman's life, children cannot.

10. Nine-tenths of the pleasures of married life depends on the girl life—her habits of thought.

11. The girl who makes herself fit for a mother, makes herself fit for an angel.

12. One of the ways of loving a person, is to love their way.

13. One must love a little, think a little, give a little, and so on, to be happy.

14. But trusting instinct to the end, it shall ripen into truth, and you shall know why you believe.

"Ben Bolt."

Ruskins First Lesson.

Mr. Ruskin, who wrote so many famous books, said that the first lesson he learned was to be obedient.

"One evening," he says, "when I was yet in my nurse's arms, I wanted to touch the tea-urn, which was boiling merrily. It was an early taste for bronzes, I suppose; but I was resolute about it. My mother bade me keep my fingers back; I insisted on putting them forward. My nurse would have taken me away from the urn, but my mother said, 'Let him touch it, nurse.'

"So I touched it, and that was my first lesson in the meaning of the word liberty. It was the first piece of liberty I got, and the last which for some time I asked."—Youth's Companion.

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SATURDAY, SEPTEMBER 1, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

You say that "this world to you seems drain'd of all its sweets!" At first I had hoped you only meant to insinuate the high price of sugar, but I am afraid you meant more. O, Robert! I don't know what you call sweets. Honey and the honeycomb, roses and violets are yet in the earth. The sun and moon yet reign in heaven, and the lesser lights keep up their pretty twinklings. Meats and drinks, sweet sights and sweet smells, a country walk, spring and autumn, follies and repentance, quarrels and reconcilements, have all a sweetness by turns. * * * You may extract honey from everything: do not go a-gathering after gall. I assure you I find this world a very pretty place.—Charles Lamb.

"Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air."

METHODISM IN SALT LAKE CITY.

Our good Methodist brethren of Utah recently held a three days' conference in Salt Lake City. As usual, the most palatable cud for these divine prelates was the question of Mormonism and how to accomplish its overthrow and utter destruction. Wild denunciations, fierce and bitter invectives, and vicious attacks of the Mormon people were the emissions of these gentle, loving, long-haired men of the pulpit. Mormonism seems to furnish them with material which is hard to swallow, impossible to digest, and so they reproduce it upon their venemous tongues of slander and envy, and blat it out to the people in "red hot style." They evidently recognize in Mormonism something more powerful, compact, and solid, than they have ever turned their "pop guns" upon before. They begin to realize that their ammunition is too palpably weak, and so they must stir up the pot of strife, and make the people back east think they are not dead, but awake and alive to a sense of their duty—to evangelize and Christianize the Mormon people.

The fierceness with which they arraigned the Mormon people as "Godless," and altogether beyond the pale of Christianity—without Christ, or the pure religion of Methodism, puts us in mind of the good old Quaker and his wife. The wife said to the pious old man, "I do believe that all people are off except me and thee, and I have seen thee acting a little queer." This sanctimonious old lady is not alone in the world, but, from the reports of the Methodist conference, we discover that there are other saintly hypocrites of the "Holier than thou" stripe. One of the "reverend gentlemen" showed his love for the people who have treated him so kindly in the following beautiful, charitable terms:

"We've got to stir up this ant's nest, kick the top off and capture some of the ants before they get housed again."

This expression betrays the intense bitterness of his narrow-minded soul. These "ants," as he calls our people, have built their homes by thrift, industry, and perseverance, and now he would make might right by kicking "the top off," and capturing "some of the ants before they get housed again." Ah! brother, it would have been better for your poor soul, and the cause you represent, had you left those words unsaid. The Mormon Elder often hears this hue and cry, "You Mormons come to break up our churches, proselyte our people, and make converts to your faith." Is not your fellow-brother out in Utah guilty of the same offense, if it be a crime? And does not the words of his mouth assert that he would use oppressive and violent means to bring to pass his evil designs, if it lay in his power to do so? Yes, it does, and none can deny it. Suppose, for one moment, that a Mormon Elder should go in a Southern community where the Baptist faith is the prevailing creed and utter such abusive and vicious threats against the Baptists, as the words of the Methodist Bishop against the Mormons where that people are dominant, what would be the result? We fancy, "The place that knew him once would know him no more." It is only a momentary supposition, and it would, in all probability, be but a momentary stay our brother would enjoy in that neighborhood.

It is a good and righteous thing that the Mormon people have learned to possess a little of that sweet Christian charity, which, with our evangelistic brethren, is such a manifest rarity. The fruit of the spirit is "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." We believe in religious liberty, religious toleration, and religious freedom, but we do not believe that these give any one a religious license to abuse, threaten, malign, and misrepresent an innocent, unoffending people, who may perhaps differ with them religiously. Remember, brother, that these "ants" builded their homes without your aid; that they dwelt in perfect peace and happiness before your portentious arrival; that they craved not your potent presence, neither did they ask your benign assistance. They have been taught the higher way of living, and scorn to stoop to low, ignoble practices. "Mind your own business," has been their motto. Now, brother Methodist, go to these "ants," and learn thou a lesson of thrift, industry, frugality, love, and pure religion.

Another good fellow, not wishing to be outdone by his worthy Bishop, rose up in that solemn assembly and told his hearers this sad tale of woe:

"We live in a community of Godless homes, where people talk religion but do not live it. Where there is a larger per cent. of homes that have no Bible than can be found anywhere out of heathendom. The reason for this lies in the fact that the teachings of the dominant Church have dethroned Christ, stultified and destroyed His word, etc."

Does any one doubt the rendevous where this gentleman was wont to spend his time? Judging from his own confession, he must have suffered much from the evil contaminating influences of such "Godless homes," whither he was used to wend his way. After all, it may be possible that the good brother has been in the company of fellow-religionists who spiritualize the word of God, and with their "Higher Criticism" seek to destroy many of its glorious truths; so that when, perchance, he saw the King James translation of the sacred word—the authorized version—he failed to recognize it as the Holy Bible. Time's a friend to innocence, and a cure for falsehood and hypocrisy. Time will cure, and lies are doomed to perish. We would invite the good brother to seek better society, where the word of God is believed, preached and practiced. Go to any of the Mormon worshipping assemblies, and you will get enough Bible, and Bible straight, to convict you of the error of your ways, and lead you in the path of truth. Every Mormon Elder carries a Bible, and cherishes it dearly as the word of God. We do not hate our brother Methodist, but we can't love his malice, hate, envy, falsehood, and slander. "From the abundance of the heart the mouth speaketh." "Let us oft speak kind words to each other." These will convert. Listen to the words of Benjamin Franklin, "A spoonful of honey will catch more flies than a gallon of vinegar." It may be that you can apply the same to "ants" with great profit and rich success. We feel to say, "God bless our brethren who have so maliciously and wilfully reviled and slandered us, because we know they stand in sad need thereof."

"Christians have burnt each other, quite persuaded
That all the Apostles would have done as they did."

The true foundations of a state are not liberty, but obedience, not mutual antagonism, but mutual help.

FIGHT FOR THE GOOD.

Of late we have received from our good friends in the South some anti-Mormon tracts, with a request that we refute the errors contained therein through the columns of our paper, and thus overthrow the false assertions of our enemies. We thank our friends for exhibiting such an interest in this work of "Latter Days," as to desire a complete refutation of these evil designing tracts, but we cannot afford to devote the valuable space of our paper to silence some contemptible religious demagogue, who has more learning than brains, and whose only aim is to tear down that which he ignorantly supposes to be false, instead of building up that which is righteous and good. We firmly believe with the poet, Tennyson, that "It is better to fight for the good, than rail at the ill."

The question is: After we have proven the assertions of these tracts to be false and altogether erroneous, what have we gained? It is true we have occupied much space, but have we benefited ourselves or others by so doing? No, we think not; at least not near the amount of good we could have done had we continued in vigorously declaring for the right, and let the evil perish with its wicked worshippers. If we were to stop to silence the snarl of every little dog which snaps at our heels, it would keep us busy muzzling them, and thus deprive us of preaching the good word of salvation unto others who remain bound in chains of error, superstition, and tradition, waiting for the Gospel of Christ to break their fetters, and set them free. Our motto is, and ever shall be, "Do what is right, let the consequence follow."

We would gently remind the authors of these base fabrications circulated throughout this land, that there is a place in hell for all who love and make a lie. Why delight in speaking evil of things you understand not? Why not be broad-minded enough to investigate with a soul's sincere desire to know the truth pertaining to this much despised and everywhere spoken against people, and not merely to find flaws or discover defects? You sing of your good old-time religion, and say, "Makes me love everybody," and at the same time your whole miserable anatomy is seething with hatred and malice for a people professing to worship the same God you claim to believe in. Oh, how utterly inconsistent! How manifestly hypocritical! How un-Christian, unholy and dispicable!

We love the sons of men, we love the Lord our God, we love the good Bible, and prize the Gospel of Jesus Christ as the power of God unto salvation. Do you hate us for these things? Of course you say, "Nay!" Then what do you hate us for? You know not, to be consistent and true to your confessions and loud professions. And you can never be just and fair in speaking evil of things you understand not. Milton says, "Good, the more communicated, more abundant grows." Remember the words of the poet. We repeat them again, for your special benefit. "It is better to fight for the good, than rail at the ill."

We shall continue to "contend for the faith once delivered to the Saints," and let our adversaries howl and bark to their hearts' content. Onward, upward, is the watchword, with a cordial invitation to all to come and join the army of the Lord. The right will prevail, righteousness triumph, and truth outlive her wicked opponents. So we fear not the outcome, but gladly await the coming of our Lord, for then we know that salvation awaits us if we are true to the teachings of that which the world has nicknamed "Mormonism."

History of the Southern States Mission.

(Continued from page 306.)

FEBRUARY, 1899.—On the 7th inst. Elder Geo. A. Lyman arrived at the office, having been released from presiding over the East Kentucky conference to assist Pres. Rich as a counsellor. All the Elders of the Louisiana conference, with the exception of Elder Louis A. Warren, were met in conference assembled at Red Rock, Natchitoches parish, Louisiana, on the 14th inst. Much good instruction was given, and a time of rejoicing and gladness was had.

On the 21st a company of Elders arrived from the vales of the far west. Their names were as follows: Albert Arrowsmith, Wm. J. Hunnicutt, Joseph F. Tingy, Ernest Knowles, A. B. Scovil, Miel C. Pierce, Joseph M. Holt, Jonathan D. Wood, Albert I. Grover, Conrad Maag, Jr., Ernest S. Fisher, John Jensen, Job Adams, David J. Paice and William A. Brown. Elder Frank H. Snow arrived on the 13th inst. and was assigned to labor in the Virginia conference.

It was also on the 21st, the day of the company's arrival, that a telegram was received from Elder R. A. Robinson of the Louisiana conference which read as follows: "Elder Louis A. Warren died last night of pneumonia. Arrange by wire for transportation of corpse and Elder." A full account of Elder Warren's death, of his fidelity, integrity, and faithfulness, is given on page 101 of Vol. 1.

During this month the Chattanooga conference was organized with Pres. L. R. Anderson at its head. It embraced some twenty counties, located as follows: Sequachee, Marion, Franklin, Grundy, Hamilton, Polk, James and Bradley in Tennessee; Jackson, De Kalb and Cherokee in Alabama; and Dade, Catoosa, Walker, Chattooga, Whitfield, Murray, Floyd, Bartow and Gordon in Georgia.

On the 24th, a portion of the Middle Tennessee Elders were met at Tullahoma, Tenn., and on the 28th the remainder were met at Rural Hill, Wilson county, Tennessee. At both meetings a splendid time was enjoyed.

Thus the month closed.

MARCH, 1899.—In general the month of March was one of joy for the Elders. Not much sickness was reported, and in only one or two instances did mobs disturb the Elders in their labors.

On the 7th inst. Pres. Rich met in conference with a part of the Elders of the East Tennessee conference at Milligan, Tenn., where the Elders enjoyed much of the Spirit of God in their assembly. At Clinton, Tenn., on the 9th inst. the remainder of the Elders of the East Tennessee conference were visited, and a good spirit prevailed.

At Hewlett, Va., on the 12th inst. a part of the Elders of the Virginia conference were gathered together, and the remainder at Bridges on the 14th inst. The Elders were much encouraged to go onward in their work with a determination to win the prize of eternal life.

On the 19th, the Elders of the Mississippi conference assembled at Hattiesburg, Miss., to hold their special conference. Although the Elders had sought halls in which to meet, they were unable to obtain one, because of the extreme prejudice of the residents of the city. It was with difficulty that a hotel could be persuaded to furnish lodgings for the Elders. At last one was procured, and in one of the large rooms, council meeting was held. The Elders were warned to leave the city by noon of the next day and reluctantly they did so, seeing that nothing could be done with the half-crazed, frenzied bigots of that place (see page 175, Vol. 1).

On the 20th inst., twelve Elders arrived from Salt Lake City. They were as follows: Lewis M. Nebeker, Jos. D. Burnett, Geo. A. Adams, Wm. J. Turner, Chas. L. Bean, John Gooch, Jr., Wm. Fifield, W. W. Butler, Almy C. Clayton, Jos. H. Corbridge, Geo. F. Summerhays and Niels C. Jensen.

The Georgia conference convened in Atlanta on the 23d and 24th. A hall was procured in which services were held and a feeling of fairness and love seemed to characterize the whole proceedings. The Elders reported feeling well, and encouraged in the work of the Lord.

The next conference was held at Orlando, Fla., on the 26th and 27th. The work was progressing, and the Elders enjoying the blessings of the Lord.

On the 30th and 31st, the South Alabama conference met at Montgomery. The people were free from the prejudice so prevalent in the south, so they granted the brethren the use of the opera house on Sunday, free of charge.

Thus the month closed, with all the Elders feeling well, and working harmoniously for the spread of the everlasting Gospel.

(To be continued.)

A FAIR-MINDED REPORT.

[The Republican News, of Hamilton, O., under date of Aug. 23, gives a fair report of the work of our Elders in that city. We congratulate the good people of Hamilton for having such a bright, lively, honest journal as the News, and we admire the straightforwardness and apparent broad-mindedness of our contemporary. Here is what the News has to say:—Ed.]

"For the past few weeks the attention of pedestrians on High street has been attracted to men garbed all in black, with long coats and black ties, who were familiarly called Mormon preachers, but, more appropriately, Elders of Christ's Church.

"These Elders have been influential in converting four Hamiltonians to their faith, and the service of baptism was to have taken place in a few days, but on account of the illness of one the same has to be postponed until some later date.

"There is living on the northeast corner of Park avenue and D streets, a family which is composed of Cassius Smith, Mrs. Lillian Briggs Smith and Gertrude and Robin Smith, that have accepted the faith of the Christ church and will be baptized at some future date.

"The acceptance of this faith, however, is not a rash step, as Mr. and Mrs. Smith have known and thought seriously of belonging to this Church since their residence in Kokomo, Ill., where there is a very large Mormon Church.

"Mrs. Smith stated this afternoon that for the past six days she had such a severe case of quinsy that she could neither eat nor sleep and has suffered much from the effects of the same. Yesterday afternoon the Messrs. Jacobson and Smith, the Elders working in the city, called and poured olive oil, similar to that which Christ used, upon her head; and after doing this they earnestly prayed for her recovery. The result was that Mrs. Smith was much improved today and was able to partake of some food.

"Mrs. Smith stated that her mother was a Methodist and that she herself was reared in that denomination, but in reading and studying this subject she has been led to the conclusion of accepting the Mormon faith, and she and her family will be baptized as soon as she recovers from her illness.

"Mrs. Smith said: 'These people are devoted Christians. They are friends to the poor. They show kindness to all. They have the Holy Ghost from Christ and from thence comes their power. The Elders are noble young men. They are intelligent, and therefore speak accordingly.'

"Mr. Smith is an employe at the Champion Coated Paper mills and Mrs. Smith is a pianist of no mean ability. They have resided in Hamilton for the past year."

DID OUR SPIRITS EXIST PRIOR TO MORTAL BIRTH?

TAKEN FROM A SERMON DELIVERED BY ELDER BEN. L RICH, IN COLUMBUS, O., SUNDAY, APRIL 1, 1900.

It is generally conceded throughout Christendom that men's souls or their spirits had no existence prior to their birth into mortality. While this concession agrees with the philosophy of Plato, it is at variance with the written word of God. It is as inconsistent with Scripture to disbelieve in the pre-existence of spirits, as it is to believe that revealed truth teaches the existence of Deity, devoid of mind, body and attributes; notwithstanding such an idea of God had its inception in Plato's ethics, as did the doctrine inimical to an ante-mortal life. To believe that the *ego* or spiritual self of man lived before mortal birth is to accept reasonable truths of the Gospel.

Surely it will not be denied that Christ enjoyed a pre-existence? Because of this fact: The Bible is replete with allusions to Him as the "Lamb slain before the foundations of the earth, "the Mighty Prince," foreordained "to be a propitiation for the sins of fallen man," etc. Having voluntarily accepted the conditions of the atonement before man upon this earth began to be, He made known the great sacrifice to His Holy Prophets, who understood, and who wrote, and who offered sacrifices in commemoration of the magnanimous act of love and mercy to be enacted in the meridian of time.

The Apostle to the Gentiles wrote in his letter to the Hebrews, "God, Who at sundry times and in divers manners spake in times past unto the fathers by the Prophets, hath in these days spoken unto us by His Son, Whom He hath ordained to be heir over all things, and by Whom also the worlds were made." Now, then, let it be frankly asked: "How could Christ, as Paul affirms, assist in the creation of the earth, unless He existed before that world was created?"

John, the beloved, calls Him the Word, "The Father, Word and Holy Ghost," and says in his Gospel: "In the beginning was the Word, and the Word was with God, and the Word was God, and was made flesh and dwelt among men." From this we see definitely that Christ in the beginning was a God with His Father and in the course of time became clothed upon with mortality.

Indeed, we have the Messiah's own testimony of His former life. One day, when His disciples were confused by a remark of the Savior, as John records, He inquired: "What, and doth this offend you? What and if you shall see the Son of Man ascend up *where He was before?*" In the garden before the betrayal by a kiss, the Man God lifted up His voice in humble prayer and said: "Oh, Father! I have glorified Thee on earth, I have finished the work which Thou gavest Me to do, and now, O Father, glorify Thou Me even with Thine own self, with the glory I had with Thee before the world was." Surely no balanced mind will question Christ's primeval existence?

Now, then, the Nazarene was like other men in a hundred ways. He was born of woman, He was raised as other men, fed by the same food, wearied by the same toil, warmed by the same fire, chilled by the same cold, and subject to everything of which flesh is heir. His temperament was sensitive and He was of all characters the "man of sorrow." His countrymen said: "Whence has this man this power? Is not He the carpenter's son, is His mother not called Mary, are His brothers not called Simon, Judas, James, and are not His sisters, too, among us? Whence has He this power and authority?" They rejected Him because they considered Him an imposter, and because they branded Him as an imposter they crucified Him and thought He was only a man. Now, then, if the birth of Christ was a union of a spirit, which has existed in the courts of God before the world began, and a mortal tabernacle, is it at all unreasonable to believe that our birth is a union of a mortal tabernacle and a spirit which, too, existed before the world was, though not in such princely power as did Christ's?

However, there are stronger evidences than mere logical inferences. Man is a dual being, physical and spiritual, with modifications of morality and intellectuality. The spirit of man, that which leaves men when they die, is the offspring of God. Truly "man is a spark struck from the blaze of Deity." God is the Father of the spirits of men, and because of this relationship the Son of God taught us to pray: "Our Father Who art in heaven." These words are not without signification. In times of trouble, affliction or pain, bereft of friends, faced by starvation or in the midst of a raging storm, when the elements go wild and seem to defy the laws of their Creator, the inward self, the spirit, naturally and instinctively, like a true child, leans upon the arm of its Father for comfort, for assistance and protection. The word of God sustains and recognizes this relationship. In the sense that God is the Father of our spirits, we are all the children of God. We are the literal progeny of Adam, and Luke, in giving the genealogy of Joseph, says, "who was the son of Enos, who was the son of Seth, who was the son of Adam, who was the son of God." And Paul writes: "We have fathers of the flesh which corrected us and we gave them reverence, shall we not much rather be in subjection to the Father of Spirits and live?" But John in his epistle makes it plain. "Beloved," says he, "it doth not yet appear what we shall be, but now we know that we are the *sons of God*, and when we shall appear we shall be like Him," etc. There, as aforesaid, we are the sons of God, because God is the author of our spirits, because of which we call Him, "Our Heavenly Father." Now listen: "And God said unto Job, gird up thy loins like a man and answer thou Me, for I will demand of thee. Where wast Thou when I laid the foundations of the earth? Declare, if thou hast understanding, who laid the corner stone thereof when the morning stars sang together and all the sons of God shouted for joy? Where wast thou, declare?" Job must have been somewhere at the time of the creation of the earth, or why the question? And since we are all the sons of God, and at the laying of the earth's corner stones, as it were, all the sons of God shouted for joy, we of necessity existed in a condition anterior to our mortal probation. Is not the conclusion logical?

Christ and His followers understood the doctrine. One day in His travels, accompanied by His Apostles, Jesus met a man blind from birth. His disciples asked Him, saying: "Master, who hath sinned, this man or his parents, that he was born blind?" Now the Savior invariably rebuked any of His disciples whenever they made light or idle remarks, but not so here. He understood the worth of the question and approved it by answering that "neither" had sinned, but that he was born blind so that the power of God might be asserted. The all-wise Omnipotence is a God of justice. He does not inflict punishment before the commission of sin. And if this blind man could have sinned (and it was possible because of Christ's sanction of the query) and as a result of that sin was born blind, he must necessarily have sinned before he was born and consequently existed before mortal time.

The ancients in the Mosaic period also understood the subject: "God said unto Jeremiah, "Before thou wert conceived of woman I knew thee, and before thou wert formed into mortality I sanctified thee and ordained thee a Prophet unto the nations." It is the reason of a sound mind to admit that Jeremiah must have existed before his birth, in order for him to have been recognized, sanctified and ordained before he was clothed upon with flesh.

Job records that every man possesses a spirit and the inspiration of the Almighty giveth it understanding. Ecclesiastes says, in speaking of his death: "Then shall the dust return to the earth as it was and the spirit shall return to God Who gave it." If a tourist has been to Salt Lake City, to Denver, to Chicago, or Atlanta, that tourist can return to Salt Lake, Denver, Chicago or Atlanta, by reason of his first having visited those places; but if he has never been to New York or London or Paris, he cannot return to New York, London or Paris till he first visits those cities. And if the spirit returns to God Who gave it, as the Scriptures affirm, it argues beyond contradiction that the spirit once existed with God before it returns.

It is reasonable that there was a life before this sphere of action. The achievement of such refinement as man's intellect required a period longer in its growth and existence than two or three decades of worldly years. It is no more impossible that we did exist than that we will exist hereafter, or that we do now exist. The greatest mystery is the present life of man, yet it is the most actual and real. Who first wound up the life's clock of man and set his heart beating? Why does the heart still beat independent of any exertion? Why is it that by simple volition the right hand can be raised or the brain think? Would it not be folly to argue that because we cannot know or understand why anything is, that therefore it is not or has not been? And it is no more impossible for life to be after the grave than for it to have been before the grave. But until it can be proven that the souls of men are not immortal, it cannot be proven that the souls of men did not exist before this sphere of action. And if it cannot be shown that the souls of men will not exist hereafter because they do exist now, and the living revelations of a just God have shown that there is life beyond death and also that there was life before birth. And who can disprove the teachings of the Great One, when every word is truth?

Understanding the pre-existence of spirits, we can understand the true fatherhood of God and brotherhood of man; we can appreciate the justice of God, in permitting one child to be born white and another one black, we can understand why one intellect is superior to and more brilliant than another. Wherever a son of God exists, whether here, before or hereafter, that son had or will have or has his agency, his liberty to act without coercion. He possesses freedom and individuality. And it has been revealed in this age that we exist in mortality because of actions in our former life. Those spirits who disobeyed the injunctions of the Father were cast out and became tempters of men. We will all exist after the grave, but if we "place ourselves in subjection to the Father of spirits" and prove ourselves worthy of His trust by complying with His wishes concerning us, we will exist in power; we will progress to perfection in love, mercy, justice, truth and happiness, enthroned in the courts of eternal intelligence, the glory of salvation. Is not this end worthy the means of its accomplishment, when the simple execution of the Gospel laws tend to mortal felicity? We did exist before our mortal birth; and we will exist after our mortal death, but in what condition depends upon self and only self. "Choose this day whom ye will serve."

You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults, still less of others' faults; in every person who comes near you look for what is good and strong; honor that; rejoice in it, and, as you can, try to imitate it; and your faults will drop off, like dead leaves, when their time comes.—John Ruskin.

CONTINUOUS REVELATION.

The Church Built on the Foundation of Continuous Revelation—Each Member Entitled to an Individual Testimony of the Truth.

DISCOURSE DELIVERED BY APOSTLE M. F. COWLEY, IN THE TABERNACLE AT SALT LAKE CITY, APRIL 7TH, 1900.

My brethren and sisters. I am pleased to have the privilege of meeting with you at this Conference. I desire in the performance of my duty the kind assistance of your prayers of faith. I have been edified through the instructions of my brethren. They have encouraged me, and also corrected me, for I find in them instructions which will enable me to improve wherein I lack, and encourage me in the enjoyment of the blessings resulting from the duties which perhaps I have performed more faithfully than others. In contemplating the character of these instructions, it is a solemn testimony to me of the truth of which my brethren have spoken, that the Church is guided by the spirit of revelation. But we are not guided by the spirit of revelation as much as we ought to be. I think sometimes that we have not fully divested ourselves of the elements of sectarianism which some of us may have brought from the world and which others may have imbibed because of their weaknesses. Our Elders, in preaching the Gospel in the various nations of the earth, call attention to the fact that it has always been a characteristic of humanity to profess a belief in the revelations and the remarkable manifestations of the power of God which have been exhibited before their day. But when confronted with the opportunity or necessity of exercising the same faith, and enjoying immediate revelation, they have been weighed in the balance and found wanting. The Church of Christ never did exist on the earth, only as it existed by the spirit of revelation from God. The Jews, when the Gospel was presented to them by John the Baptist, and also by the Savior, had just the same opportunities that the Christian world of today have, that is, of reading from the Scripture, which had been made by the Prophets preceding them, and receiving instructions from the doctors of the law and those whose pretended business it was to expound the Scriptures. But when one came to them and said that the kingdom of God was nigh at hand, they were not prepared to receive it. The Gospel then, as now, was a test to all institutions. John the Baptist said, "The ax is laid unto the root of the tree, therefore every tree which bringeth not forth good fruit is hewn down and cast into the fire." Jesus was desiring to bring to the attention of His Disciples the necessity of being built upon a solid foundation, aud propounded a question unto them as recorded in Matthew, 16th chapter. He said: "Whom do men say that I, the Son of Man, am?" And His Disciples said, "Some say that thou art John the Baptist; some, Elias; and others, Jeremiah or one of the Prophets." Thus we see that it was all guess work with them, so far as the general public were concerned. He turned to the Apostles and said: "But whom say ye that I am?" In response there came an emphatic testimony, not from a doctor of the law, not from an educated man, who had built his faith upon a mere reading of the ancient Scripture, but from a poor, unlettered man, who had been called by the voice of the Son of God from the fisherman's net, when the Messiah had said to him and his brother Andrew, "Come and follow me and I will make you fishers of men." From Peter the testimony came in no uncertain tones, saying, "Thou art the Christ, the Son of the living God." And Jesus said to Peter: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven."

I wish to bear my testimony that flesh and blood never did, because it never could, reveal unto man the identity of the Son of God, or make plain to the understanding of the children of men the things of God in any respect; and if it required a revelation for the Apostle Peter to bear witness that Jesus was the Christ, it will require revelation for every man and woman in every dispensation of the Gospel, to bear the same testimony. Indeed, the Son of God enunciated this fact as an eternal doctrine, when He sent the Seventies out to declare the Gospel. He had commanded them to go without purse or scrip, just as the servants of God have been commanded in this dispensation, that the world may be tested, and that the Disciples of the Son of God may act upon the principle of faith and trust in God to provide for them the necessities and comforts of life. When the Seventy returned to the Savior with the report of their mission, they said that they lacked nothing:

"In that hour Jesus rejoiced in spirit, and said, I thank thee, O, Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father, for so it seemed good in thy sight.

"All things are delivered to me of my Father; and no man knoweth who the Son is, but the Father; and who the Father is, but the Son, and he to whom the Son will reveal Him."

This is a plain and simple doctrine, and whatever may be the attainments of mankind, based upon the opportunities of the age in which we live, augmented by the experience and the learning of the preceding generations, they cannot understand the things of God, without the spirit of revelation.

I wish to bear my testimony that the Church of Jesus Christ of Latter-day Saints was founded upon the principle of revelation, and that it has been guided and controlled by the spirit of revelation from its inception to the present time. God designed to guide this Church by the voice of revelation. When I see any lack of confidence on the part of our people in the wisdom of the Prophet of God and his associates, I am impressed with the fact that we are lacking in that faith which belongs to the work of God. When the Prophet Joseph Smith was instrumental in establishing this work, he made certain promises, such as have been alluded to by my brethren today. These promises have been fulfilled to the very letter. They not only extended to the remarkable manifestatiton of the gifts and powers of the Holy Ghost, but they extended to a promise that every man and every woman in the Church should have a substantial testimony concerning the propriety of every movement made by the Prophet of God, in advancing the interests of the work of God upon the earth. And it can be pointed out on the pages of history that neither the Prophet Joseph Smith nor any of his successors ever gave counsel unto the Saints of God that was not attended with blessings and prosperity to those who heeded and acted upon it. Moreover, it cannot be found upon the pages of history where any man has risen up in opposition to that counsel and has stretched forth his hand to steady the ark of God, but what that man has come to disappointment and his folly has been made manifest in the midst of the people of God. I can bear my testimony that these evidences, which have been recorded as a result of the experience of this Church, will continue down to the latest period of time. God has established this work; He has maintained it; He has prospered it in the earth, and He will continue to do so from this time henceforth and forever. God bless you, in the name of Jesus. Amen.

GLEANINGS.

Sister Aderholt, a young lady of 19 summers, living near Evergreen, Miss., writes a firm and strong testimony of the truthfulness of the Gospel of Jesus Christ. She has been connected with the Saints of God for something like four years, and rejoices in the knowledge of the truth.

Bro. T. T. Bookman and wife, of Sharp, S. C., write a very nice letter, in which they say: "We are members of the Church of Jesus Christ and gladly bear our testimony to the truthfulness of the Gospel the Elders are teaching in these latter days. We know and realize that this is the same Gospel as taught anciently by Christ and His Apostles. The Elders have always been welcomed to our home, and we never feel better than when they are with us. We would be pleased if all people could see and understand as do the Latter-day Saints."

Bro. Mayo sends some encouraging news from Westville, Holmes county, Fla. Here is what our brother says:

"As many readers of the Star are acquainted at this place, I thought a few lines might be interesting to them. Health is better than usual for the season, though there is some fever among us.

"Our Sabbath school is moving along and I hope will improve in the near future, as the people are becoming more acquainted with the Gospel. There is nothing I enjoy more than Sabbath school work, and there is no institution more cultivating or developing to the moral character of the youth than the Sabbath school among the Latter-day Saints and if the Saints and friends could only realize this fact it would be a great aid in publishing the Gospel.

"Elders Jas. J. Thompson and Daniel Bagley, who are traveling in the interest of the Sabbath schools in this, the South Alabama conference, are in this locality now. They arrived here Saturday, the 11th, held meeting Saturday night, met with us in Sabbath school Sunday at 10 o'clock. We were addressed by Elder Daniel Bagley, followed by Elder Thompson. They also held meeting Sunday night."

Sensible Advice.

C. P. Huntingdon, who after a phenomenal career in business became a Pacific Railway President, through the columns of Success says these sensible words to boys and young men who are ambitious for honorable achievement: Advice is thrown away on a boy or young man who considers it beneath him to work at anything which hardens the hands or soils the garments, but who prefers a clerkship in a store or office at starvation wages. Good clothes should not be worn at the expense of a career. To the man who is not afraid of dowuright hard work, I would sugest frugality, investing surplus earnings, if only a dime a day, in a savings bank, and reading useful books during leisure hours.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING AUG. 11, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga																Sweet Gum, Van Buren Co	Tennessee
Heber S. Olson	Virginia	37	738	417	247	300	27	886	204	64		28	52	694		1	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	25	603	20	51	214	13	401	272	14	1	13	50	449			Centre	Kentucky
J. Spencer Worsley	East Tennessee	32	619	17	62	191	46	663	476	51	1	10	35	437			Charlotte	N. Carolina
W. D. Rencher	Georgia	37	1089	72	62	224	75	226	107	63	2	9	98	876	3	4	Bowersville	Georgia
A. C. Strong	North Alabama	35	872	195	149	202	80	512	419	40	5	12	77	682	2		Memphis, Box 153	Tennessee
John H. Bankhead	Florida	37	619	206	33	150	15	375	288	23	7	20	51	385	5	7	Valdosta	Georgia
John Reeve	Mid. Tennessee	33	698	131	107	207	32	688	73	30	2	9	57	469		2	825 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	41	823	133	289	279	34	396	337	14		23	57	690			Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	29	719	40	91	450	32	468	204	15	1	7	41	594	1	1	Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	122	28	16	57		74	35	3		1	5	116		3	Ackerman	Mississippi
W. W. MacKay	East Kentucky	27	671	54	369	188	8	491	347	31	4	14	57	412			Barboursville	Kentucky
F. H. Critchfield	Louisiana	6	125	44	2	29	1	22	13	3		7	8	104			Lake Village	Louisiana
R. L. Houtz	South Alabama	16	562	84	53	378	33	818	241	9	2	3	19	248		3	Lapine	Alabama
Don C. Benson	North Kentucky	21	570	5	95	81	33	971	619	26		6	19	393		1	109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	17	360	1047	279	61		1354		56	2	12	37	458			589 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	11	269	252	108	36		873	19	18			13	176			41 Cheshire St., Cleveland	Ohio

FOUND WANTING.

While staying at Brother James Gresham's, in Colbert county, Alabama, there was a Baptist minister by the name of W. S. Jones came in the neighborhood and told the people that he came to stamp out Mormonism and to drive the Mormon Elders from the county. He made his brags that he was going "to do the Mormons up," and the people seemed to think he was just the man they had been looking for, so they made a great to do over him. The Rev. W. S. Jones sent me word that he was coming to see me and challenge me for a debate. On the morning of Aug. 14th Mr. Jones came to the house where I was stopping, and in company with him was the Deacon of the Baptist church, Mr. M. A. Thompson. They stated that they had called to see me. I told them I was at their service. Mr. Jones then said he was a minister, representing the Missionary Baptists. I replied, I am also a minister, representing the Church of Jesus Christ of Latter-day Saints. He then read the following to me: "The Church to which I, W. S. Jones, stand identified has the Bible characteristics, which entitle it to be called the Church of Christ, it being in harmony with the teachings of Jesus Christ and the Apostles in respect of doctrine and practice." He then asked me if I agreed with him. I replied, "No." He then challenged me to debate with him. I told him we were not out here hunting debates or stirring up strife, but if he wanted to have a friendly discussion upon the principles of the Gospel I would accept the challenge. I then drew up an agreement that there was to be no slandering nor abusive language used by either party, and we were to take King James' translation of the Bible for our standard. We both signed the agreement with witnesses. The discussion was to commence Aug. 17th at 10 a.m. and continue four days. The people went to work and built a bowery to hold the discussion under. On the 16th Mr. Jones left, telling the people he would be back on the train on the morning of the 17th, and that he had some business to attend to in an adjoining town. During this time I wrote to President A. C. Strong at Memphis and Elder William Larsen came on the train on the morning of the 17th inst. The people commenced to gather at the bowery on the morning of the 17th, and we had a nice congregation, but no Rev. Jones put in an appearance. We waited until 11 o'clock, and still he did not come. We then called the people to order and opened the meeting by singing and prayer, and Elder Wiliam Larsen preached to them for some time upon the first principles of the Gospel, and many who would never go to hear a Mormon Elder preach got to hear one, and on account of threatening rain we adjourned the meeting until Saturday morning, Aug. 18th, at 10 o'clock, in order to give Rev. Mr. Jones time to get back. Saturday morning came, but no Jones, and we found out that the Rev. W. S. Jones, who was going to stamp out Mormonism and drive the Mormons out of the country, was in jail at Moulton, Lawrence county, Alabama, for practicing medicine without a license. The Lord God of Israel is able to take care of those who fight against His servants and His work. Saturday morning Elder East spoke to the people upon Divine Authority, and Elder Larsen made a few closing remarks. The Deacon, Mr. M. A. Thompson, telephoned to Cherokee and Tuscumbia, and wrote letters to adjoining towns for a minister to come and take Mr. Jones' place, but they would not come.

The Lord works in a mysterious way His wonders to perform. "He plants His footsteps in the sea, and rides upon the storm."

Abstracts from Correspondence.

Elder P. N. Nelson gives us the following account of a pleasant time in the Florida conference:

"In these days of advancement, when truth and reason are beginning to batter down the fortifications of man-made systems and sectarian dogmas, it is ludicrous to note the weapons that the defenders of error will use, as a means of last resort. One of recent invention is that the Mormon Elders receive a large salary for their services, but pretend otherwise.

"On the 19th of August, President Bankhead met fourteen of the Elders at Spring Hill and after a two days' meet with Saints and friends, we met in priesthood meeting.

"That the spirit of God was with us could be seen by the most unbelieving. Men who could leave families and loved ones and face the jeers of a cold and unbelieving world were melted to tears, words being too weak to give expression to their feeling of love as inspired by the Spirit of God. To hear men, whom God had seen fit to bear special witness of Him, stand up and by the power of the Holy Ghost testify that they know Jesus is the Christ, that the Gospel is the power of God unto salvation to all that obey and that Joseph Smith was the chosen instrument in the hands of God in restoring the Gospel and to usher in the dispensation of the fulness of times, causes a feeling of wonder and curiosity to occupy the minds of the most skeptical.

"We all agreed that we had been amply paid for our services and were willing to devote our time and talents to the same Good Master.

"P. N. Nelson."

Releases.

North Alabama conference—G. A. Newell, J. C. Stover.

South Carolina conference—G. H. Sevier.

Georgia conference—A. S. Hawkins.

Middle Tennessee conference—C. L. Miles.

North Carolina conference—John Bailey, Bert Hoopes, Ole A. Alfred, J. N. Connell.

Arrivals.

Jas. M. Taylor, of Fremont, Utah, to North Carolina conference.

Alfred B. Hill, of Salt Lake City, to North Carolina conference.

W. C. Crump, Jr., of Mousley, Utah, to South Carolina conference.

Ira DeMill, of Rockville, Utah, to South Carolina conference.

W. H. Wilcox, of Farmington, Utah, to Chattanooga conference.

THE DEAD.

Bro. H. F. W. Lee passed peacefully away from this mortal life on Aug. 14th, 1900. He was born June 14th, 1850, and was baptized into the Church of Jesus Christ of Latter-day Saints Oct. 21st, 1894. Rev. Lee was ever faithful in the performance of all du- Oct. 21st, 1894. Brother Lee was ever ready to lend a helping hand to a distressed brother or sister, who stood n need of his assistance. Although our departed brother lived in a community where the Mormons were laughed to scorn, and frowned upon, still he was valiant in defense of the Gospel, and with an unerring zeal kept the faith. "Love and good will to all' was his motto, and the manifestation of his conduct proved that he practiced both. He leaves a wife and seven children to mourn his loss. To the sorrowing wife we would say, have courage, be of good cheer, your husband you again shall meet, and to the children, be true to the Gospel, and like your dear father cling fast to the faith, even unto death.

Sister Mary Jane Foot departed this life July 29th, 1900. Sister Foot was born in Georgia, Aug. 3d, 1835, and lived there until 1896, when she saw the light of the Gospel as taught by the Latter-day Saints and had the courage to accept it.

Some time after, she with the rest of the family, moved to Gadsden, Ala., where she connected herself with the branch of the Church at that place. Sister Foot bore a strong testimony to the truthfulness of the Gospel, and to the divinity of Joseph Smith's mission. Through all her suffering previous to her death she was patient and willing that the Lord's will be done in her case. She leaves a husband and several children to mourn the loss of a devoted wife and loving mother.

LATTER DAY SAINTS
SOUTHERN STAR

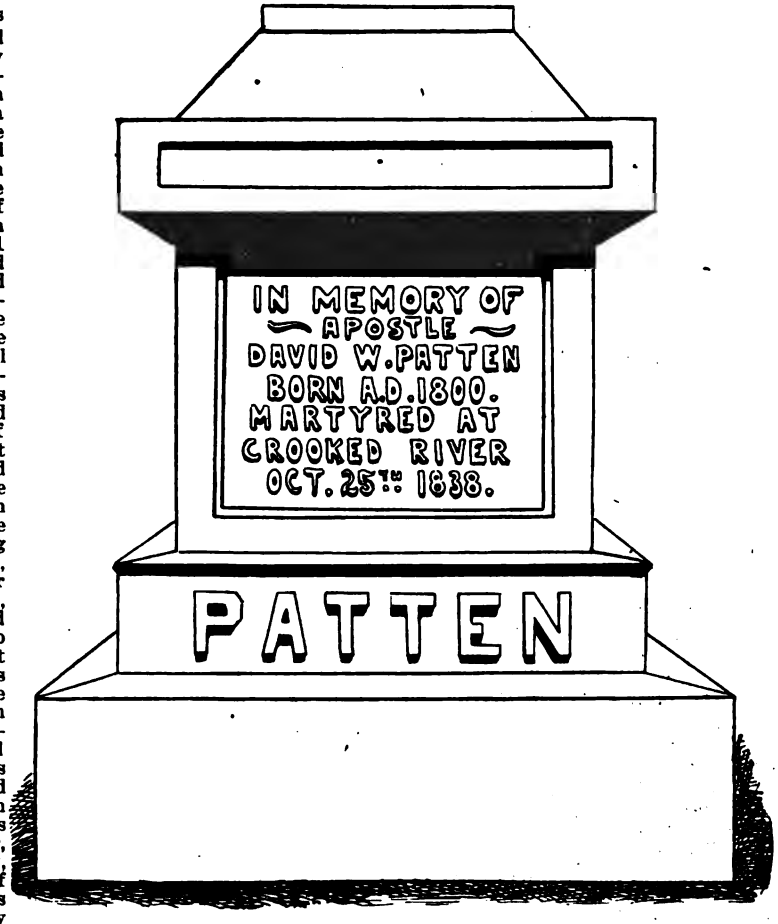
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 8, 1900. No. 41.

SKETCH OF THE LIFE OF APOSTLE DAVID W. PATTEN.

BY APOSTLE MATHIAS F. COWLEY.

The great man of whom we write was born in the State of New York in the year 1800. His parents were farmers and earned their livelihood from the products of the soil. David was industrious and energetic, possessed of a strong, healthy body and a bright, active mind. Early in life he manifested a great interest in the subject of religion, and was endowed with such faith in God that he was the recipient of dreams and visions from the Lord. When 21 years old he testified that the spirit of God commanded him to repent of his sins. He did so, and during the years following several future events were revealed to him in dreams and visions. He looked for the restoration of the Gospel in its ancient purity, completeness and power, and felt that he would live to see it. In 1830 he first saw the Book of Mormon. Being impressed with its truth, he cried unto God for more faith. His brother, John Patten, received the Gospel previous to May, 1832, and in that month wrote to his brother, David, of the rise of the Church in the last days, the restoration of spiritual gifts, etc. David was convinced that God had revealed Himself, and on June 15th, 1832, was baptized by his brother, John, in Green county, Indiana. On the 17th of the same month he was ordained an Elder by Elisha Groves, and sent on a mission with a Brother Wood to Michigan. He was mighty in faith. Many remarkable cases of healing occurred during this mission. In many instances when the sick said they had faith to be healed and promised to obey the Gospel he would command them to arise and walk, and they did so, being instantly healed by the power of God. On this brief mission of about three months they baptized sixteen persons.



In October he went to Kirtland, where he spent a few weeks, and then started on his second mission, this time going into Pennsylvania. Himself and companions baptized several on the way. To the sick he taught faith in the ordinances of the Gospel, and where their hearts responded, he commanded them in the name of the Lord to be healed, and it was done. Many people came long distances, having faith to be healed, and their prayers were answered. One woman who had been afflicted for nearly twenty years was instantly healed. He returned to Kirtland Feb. 25th, 1833. The next month he was sent with other Elders on a mission to preach the Gospel and advise the Saints to gather at Kirtland. He traveled with R. Cahoon. At Father Bosley's, in Avon, they preached to the people. Their meeting was disturbed by a boisterous man, who defied any man to eject him from the meeting. Brother Patten, being aroused with righteous indignation, told him to be quiet or he would put him out. The fellow said, "You can't do it." Brother Patten promptly answered, "In the name of the Lord I will do it." He seized the disturber, carried him to the door and pitched him onto a wood pile. The saying went out that Patten had cast out one devil, soul and body.

They met with much opposition and persecution in Orleans, Jefferson county, New York. Notwithstanding they raised up a branch of eighteen members. In Henderson he baptized eight persons. When the Elders confirmed them the Holy Ghost came upon them, and they spoke with tongues and prophesied. He organized several branches during the summer, numbering eighty members in all. Of the power of God manifest through Elder Patten's labors, he himself writes: "The Lord did work with me

wonderfully, in signs and wonders following them that believed in the fullness of the Gospel of Jesus Christ; insomuch that the deaf were made to hear, the blind to see, and the lame were made whole. Fevers, palsies, crooked and withered limbs, and in fact all manner of diseases common to the country, were healed by the power of God that was manifest through His servants." He returned to Kirtland in the fall of 1833, worked one month on the temple, and then went to his former place of residence in Michigan. From there he moved to Florence, O. He was sick for some time, but being full of desire to labor for the salvation of his fellow-beings, he consecrated himself to the Lord and began a preaching tour. One day the Spirit of the Lord said to him, "Depart from your field of labor and go unto Kirtland, for behold I will send thee up to the land of Zion, and thou shalt serve thy brethren there."

He obeyed, and was immediately sent South with William D. Pratt to convey messages to the Saints in Missouri. They arrived in Clay county March 4th, 1834, after a trying journey from cold and fatigue. He remained in Missouri until the arrival of Zion's Camp. During these troubles a bitter enemy approached Brother Patten, and said, with a drawn bowie knife in his hand, "You d— Mormon, I will cut your d— throat." Elder Patten looked him square in the face, and putting his hand in his left breast pocket, said, "My friend, do nothing rashly." Brother Patten was unarmed, but the mobocrat was seized with fear and turned away, saying, "For God's sake, don't shoot."

Sept. 12th, 1834, Elders Patten and Warren Parish started on a mission to Tennessee. In Henry county they labored about three months, baptizing twenty persons. The sick were healed in a remarkable way. One instance of importance was the case of Johnston F. Lane's wife, who had been sick for eight years. Learning of the Elders and the faith they taught, they sent for them. Brother Patten preached to Mr. Lane and his family that the power to be healed was given to those who had faith to receive it. Mrs. Lane believed, and Brother Patten laid his hands upon her, saying, "In the name of Jesus Christ I rebuke the disorder and command it to depart." He also commanded her in the name of the Lord to arise, go forth and be baptized, which she did the same hour. After baptism and confirmation he told her she should gain in strength, and in less than a year become the mother of a son. She had been married twelve years, and had had no children. Nevertheless this prophecy was literally fulfilled, for within the year she bore a son, whom the parents named David Patten.

Brother Patten returned to Kirtland in the winter of 1834-5. On Feb. 15th, 1835, he was ordained one of the Twelve Apostles. On the first mission of the Twelve he traveled through New York, Canada, Vermont, Maine and other States, setting the branches in order, attending Conferences, etc. He returned to Kirtland in September, 1835. Soon after receiving his endowments in the Kirtland temple he went on another mission to Tennessee. Here he found Brother Wilford Woodruff on a mission from Missouri. May 17th, 1835, Margaret Little was instantly healed, being at the point of death. She had covenanted to be baptized, but after being restored she refused. Elder Patten told her the affliction would come back if she did not repent. On their return they again found her very low. She begged them to administer to her, promising that she would obey the Gospel. She was again instantly healed, and this time received the Gospel. They continued their labors against much persecution. On one occasion an armed mob fled before him, being seized with fear, though Brother Patten had nothing but a walking stick with him. A little later Warren Parrish arrived from Kirtland, and the three journeyed together from town to town in Kentucky, preaching the Gospel wherever opportunity afforded. The Spirit of the Lord wrought mightily with them, especially in healing the sick. The devil opposed them bitterly, and on one occasion a mob of about forty men, headed by the Sheriff and a Methodist priest, took them into custody on a complaint of Matthew Williams, who swore to the complaint that these brethren had prophesied "that Christ would come the second time before this generation passed away, and that four individuals should receive the Holy Ghost within twenty-four hours." Upon examination, Elders Patten and Parrish were placed under $2,000 bonds to appear for trial June 22d. Early on that date they appeared in court. The officers took from Brother Patten his walking stick and penknife. The court denied the prisoners the right to produce any witnesses on their side. The trial was a mockery. They were prohibited from saying anything in their own defense. Elder Patten bore the indignities until forbearance ceased to be a virtue, when he arose, filled with the Holy Ghost. The court and spectators were spellbound while he addressed them, rebuking the court sharply for their unjust proceedings, the judge having declared them guilty of the charge, and yet there was nothing in the charge conflicting with any law of God or man.

Brother Parrish remarked afterwards that while Elder Patten was speaking, "My hair stood up straight on my head, for I expected to be killed." The Judge was astonished, and said, "You must be armed with concealed weapons or you would not treat an armed court as you have this." The Apostle replied, "I am armed with weapons you know not of, and my weapons are the Holy Priesthood and the power of God. God is my friend, and He permits you to exercise all the power you have, and He bestows on me all the power I have." The court and mob were defeated in their purposes and the prisoners released. The Sheriff advised the brethren to leave at once, as their lives were in imminent danger from the mob. The Elders went to Brother Seth Utley's, but soon after the mob quarreled, many of them being exasperated because the brethren were allowed to go. The mob were again in speedy pursuit. The Elders, learning of this, mounted their mules, and by a circuitous route through the woods reached the house of Albert Petty, where they put up their mules and laid down to rest. They had only been sleeping a short time when a heavenly messenger appeared to Elder Patten and told him that the mob would soon be at the house where they were sleeping. He awoke Brother Parrish, informed him of the danger, and they soon left. Shortly afterwards the mob reached Albert Petty's, surrounded the house and demanded the Elders. Being informed they were not there, the house was searched. The mob remained until daylight, when they tracked the brethren's animals to the county line, and turned back disappointed.

Concluding his mission in the South, Elder Patten, accompanied by his wife, repaired to Far West, Missouri. He remained there until the spring of 1837, when he traveled and preached through the States until he came to Kirtland. It was a season of great apostacy. His brother-in-law, Warren Parrish, had apostatized, and Elder Patten, though faithful and true himself, experienced great sorrow because of the apostacy of many of his brethren. He returned to Missouri, and Feb. 10th, 1838, with Thomas B. Marsh, was appointed to preside over the Church in Far West during the absence of the Prophet Joseph Smith. While in this position he wrote an epistle and delivered his last testimony to the Church and the world so far as this mortal life is concerned. Oct. 24th, 1838, Samuel Bogart, a Methodist preacher, leading a mob of seventy-five men, were committing outrages on Log Creek. They were destroying property and taking prisoners. Apostle Patten and about seventy-five others went out to meet the mob, and early the next morning encountered them in battle. During the engagement Elder Patten was mortally wounded, though the mobbers were defeated. Upon returning to Far West with the dead and wounded, Brother Pattens' pain and suffering became so intense that he asked his brethren to leave him. He, with Brother Seeley, another of the wounded, were placed upon a litter and carried gently by kind and loving hands. They were met by Presidents Joseph and Hyrum Smith, Elder H. C. Kimball and others. Brother Patten became so distressed that they could convey him no further, and he was taken to the home of Brother Stephen Winchester, about three miles from Far West, where he expired in peace with a clear mind and a happy spirit, at 10 p.m. Oct. 25th, 1838. Of his last moments President Heber C. Kimball wrote: "When the shades of time were lowering, and eternity with all its realities were opening to his view, he bore a strong testimony to the truth of the work of the Lord and the religion he had espoused. The principles of the Gospel, which were so precious to him before, were honorably maintained in natures' final hour, and afforded him that support and consolation at the time of his departure which deprived death of its sting and horror. Speaking of those who apostasized, he exclaimed, "Oh, that they were in my situation; for I feel I have kept the faith: I have finished my course; henceforth there is laid up for me a crown which the Lord, the Righteous Judge, shall give to me." Speaking to his beloved wife, who was present, and who attended him in his dying moments, he said, "Whatever you do else, do not deny the faith!" A few moments before he died he prayed thus: "Father, I ask Thee in the name of Jesus Christ that Thou wouldst release my spirit and receive it unto Thyself." The brethren committed him to the Lord, and he quietly breathed his last without a struggle or a groan. At the funeral, Oct. 27th, 1838, the Prophet Joseph Smith, pointing to his lifeless body, said: "There lies a man who has done just as he said he would; he has laid down his life for his friends." David W. Patten was truly one of God's noblemen. He was faithful and true, and gave all that man could give, including his life, for the testimony of Jesus and the word of God. He belongs to that honored number that the angel said to John upon the Isle of Patmos should be slain for the testimony of Jesus, before God would avenge the blood of those whom the Apostle saw under the altar. David W.

Patten was the first Apostolic martyr of the dispensation of the fullness of times, and will be among the first fruits of the Resurrection of the Just. Joseph, the Prophet, wrote of him: "Brother David W. Patten was a worthy man, beloved by all good men who knew him. He died as he had lived, a man of God, and strong in the faith of a glorious resurrection, in a world where mobs will have no power or place."

AMERICA;

Or, The Land of Joseph.

BY A. ARROWSMITH.

This land of liberty and freedom, America, the home of the oppressed and downtrodden—the most glorious and blest land in all the world will be the subject of my hasty sketch.

The name, America, is taken from Amerigo Vespucci, a Portuguese explorer, who followed in the wake of Columbus and who took many of the laurels and honors which rightfully belonged to Columbus. He explored the coast of South America and made charts, in the year 1499, of the coast line, from the Orinoco to the Amazon rivers. His expeditions were published by a noted Florentine and Amerigo was given credit for finding the mainland of the western continent.

This land is called the new world, on account of its comparative recent discovery by the Caucasian race. It, however, contains the most ancient habitable spots on earth.

In the beginning God created the world. He divided the waters from the land. The seas were gathered together in one place and the dry land was likewise united. There were no continents and divisions, such as we find today. This division did not occur until 100 years after the flood, when we read in Gen. 10:25 that in the days of Peleg the earth was divided.

Prior to this great division, the earth had enjoyed a paradisical state: Eden's trees had bloomed and the tree of life and of knowledge of good and evil had blossomed and borne fruit. Adam and Eve in their walks in this beautiful spot had enjoyed this felicious state of unalloyed bliss and happiness, in connection with all the immortal animals and creatures of God. They thus worshipped and praised their Maker, in purity and harmony, walking and talking with Him in the garden.

God had made His work perfect and He pronounced it good. We must not forget that the first chapter of Genesis deals strictly in a spiritual creation and that all the creations of God, which have life, from the smallest animalculae to the largest mastadon in the animal kingdom; from the weakest blade of grass to the giant tree, in the vegetable kingdom; including the lowest forms of life to the highest development, man, all have their spiritual entities, and are dual beings, being in their spheres, as spiritual and temporal entities, living souls.

These immortal living souls came upon the earth in the beginning and were commanded to multiply and replenish the earth. The environment of the earth did not appear propitious for the propagation of temporal tabernacles, and the earth must necessarily fall. Man's agency must not be tampered with and a law was given with a penalty affixed for an infraction of that law.

The tree of knowledge of good and evil was forbidden our first parents, and the command sent forth that in the day the fruit was eaten death would enter in the world. This particular tree appears to have had great prominence in the beautiful garden, and was desirable to look upon, so that the fall was brought about easily and perfectly natural, being intended from the beginning, and part of the plan of salvation.

The cupidity of Eve was aroused and the fruit, appearing beautiful and luscious, she partook, and fell. In order that man might be and that the purposes of God might not be frustrated, Adam also fell.

Adam and Eve were the first flesh on the earth. When they fell, all creation fell. Immortality ceased and death reigned. The earth was cursed and subject to the devil, its environment was changed and gradually from a state of peace and blessedness, turmoil, disorder, strife and bloodshed was felt. Thorns, thistles, briars, obnoxious weeds and parasites which would burden, afflict and torment man came forth. Animals became wild and vicious and man became wicked and an abomination in the sight of the Creator.

Eden was vacated, the sons of Adam scattered and the earth became densely populated.

God gave His children the laws of His everlasting gospel and taught them how they again could regain His presence. He instructed them in the laws of sacrifice, that they might look forward to the time when His Son would fully atone for the fall, through His expiation on the cross, on Calvary.

Man was driven forth from the garden, to eat his bread by the sweat of his face and grapple with the stern realities of life in all its phases.

Eden has been pictured on the banks of the River Euphrates, near its headwaters, in Persia.

Sectarianism, among its many follies, believes that the antedeluvians and all things scriptural originated in what they are pleased to call the "old world," and that all the works of God were confined to the neighborhood of Palestine. The people of the world, generally, does not consider the division of the earth which occurred after the flood. This division of the earth did not take place for over 2,000 years after the fall of man.

The Prophet Joseph Smith, in the face of the profound learning of this enlightened age, boldly states that Eden was located in the western part of the state of Missouri.

That Adam built his altar and offered sacrifice there. That Enoch and his city, with Noah and the righteous antedeluvians, were located in the land of Zion, America.

Instead of this country, then, being the "new world," it is the "old world," and the most ancient inhabited spot that we have any record of. We finally read of the antedeluvians becoming very wicked and corrupt, and the Creator chose to destroy them from off the earth. The earth with all its inhabitants were baptized, or buried beneath the waters of the deluge, save Noah and his family, with the various animals, in the ark, all were lost.

The ark was driven over to the eastern hemisphere and rested on Mount Ararat.

From henceforth the record of scripture, as contained in "the Bible," deals wholly with the eastern hemisphere and almost entirely in the neighborhood of Palestine.

The division as spoken of in that one little verse in Genesis, must have been a tremendous upheaval of nature. The vast gulf which forms the Atlantic and Pacific oceans, changing the face of the whole earth, forming the valleys and the mountains. It must have been a wonderful transformation.

This vast continent, America, had been submerged in the flood, and all land animals been drowned. It laid in solitude and lonely security until the confusion of tongues, at Babel, when it was peopled by the Jaredites.

In the confusion of tongues, which occurred at the building of the tower, at Babel or Babylon, there was a God-fearing and righteous man, named Moriancumhr. This man had a brother named Jared, who also was faithful and true to God. On account of their faith, their language was retained and preserved and God promised them an inheritance, far from the strife and confusion of Babylon. He told them of a land of promise, reserved for the righteous, ordained to liberty, truth and justice; where demagogues, despots and kingly tyranny would not thrive.

About 125 years after the flood, a small colony of Jaredites settled in what is now called North America. These people multiplied and grew, until they covered the whole land.

The Jaredites occupied this continent upwards of sixteen hundred years, and during this time millions upon millions of souls had peopled the land, which had been covered with inhabitants from ocean to ocean. Great civil wars and factional disturbances dessimated this race and God decreed that the descendants of Jared and his brother should be wiped from the earth. They had lost the faith of their fathers and had become very wicked and were exterminated about the year 600 B. C.

A decade before the invasion of Jerusalem by Nebuchadnezzar, God warned the inhabitants of Judea of their overthrow and their destruction, if they did not repent. The prophets, Jeremiah and Lehi, proclaimed their downfall and captivity and for their trouble were scourged and driven from the city.

Lehi was warned through vision and dream to flee from the land of Judea, and he with his family journeyed in the wilderness some twelve years, along the shores of the Red sea, in Arabia. This small colony was finally instructed in the art of shipbuilding, and constructed seaworthy vessels. They embarked from the shores of Arabia, and going eastward finally landed on the western coast of Chili, in South America.

Still another colony, led by Mulek, a son of King Zedekiah, came to this land. In after years these colonies mingled together.

Among the sons of Lehi, we find two leaders. The elder, named Laman and the younger named Nephi. Laman was a rebellious and wicked man, who would not heed the counsels of God. He, with his faction, called the Lamanites, were in constant warfare against the principles of righteousness, and in consequence God cursed them with dark skins.

Nephi, on the other hand, was favored of the Lord, was obedient to His instructions, and was a mighty prophet in the land. His followers were called the Nephites.

The history of these people is graphically portrayed in the "Book of Mormon."

Like the Jaredites, who fell, the Nephites became proud, haughty, filled with bigotry and intolerance, and were also exterminated about the year 400 A. D. The remnants left in the land were the descendants of the Lamanites—the Indians—who continued their tribal wars until recent years.

(To be Continued.)

Without Shuffling or Evasion.

From Fennimore Cooper and other authorities we have gained the impression that the Indian is a stolid, severe individual, with no sense of the white man's humor, but one red brother showed himself quite a civilized joker the other day in the United States court. He was on the stand in a hotly contested case, and Attorney D. R. Bailey, of Sioux Falls, was after him in the most approved fashion of cross-examination. Finally, after apparently frightening the Indian with the awful consequences which would follow the slightest deviation from the truth, Mr. Bailey took his most portentious tone and solemn manner and demanded:

"Now, sir, I want you to tell me the exact truth, without any shuffling or evasion. I want you to look me square in the eye and tell me how you get your living, sir."

The Indian looked straight at Mr. Bailey and, with that imperturbable air familiar to all acquainted with the red men, simply said, "Eat."

The court room roared, even Judge Carland smiled and Mr. Bailey let the witness go.—St. Paul Pioneer Press.

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SATURDAY, SEPTEMBER 8, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Enemies are to man what projecting rocks of the sea are to ships. With a ship, the rock hides itself by the covering of the waves, but once too close, the vessel meets with destruction. So it is with an enemy: He is always dangerous to man, the projecting rock of the water is like his anger, and his sea of deceitfulness hides his intentions. When an opportunity permits the man to encounter his wrath, the life of the enemy is in danger.

Prof. N. L. Nelson, of the Brigham Young Academy, Provo, Utah, writes a very nice letter to The Star. Of course we know that it would appear egotistical on our part if we were to quote that portion of his letter which reads as follows: "I shall read the copy (Star) coming to the Academy. It is an unusually vigorous and creditable paper. Success to you," therefore we will desist from publishing any further commendable clauses he may have inserted.

THE SPIRITUAL LIFE.

The fruit of the Gospel is the spiritual life, which enables man to commune with his God, and enjoy the blessings of heaven. Rob the individual of this divine gift, and you take from him the means appointed whereby he may become perfect even as our Father in Heaven is perfect, which is the ultimatum of man's righteous ambition.

The spiritual life of man is that which blends with the heavenly and eternal, and tends to make of man an exalted being in the glory of his Lord. Devoid of spiritual life we are destitute of hope beyond the grave, and of faith in the promises of God. Blessed with this divine nature, we are ofttimes lifted out of this present evil world with its vice and sin and made to behold with enraptured vision the beauties of the eternal kingdom, and to feel the sweet joy of the spirit's pervading inspiring presence.

Man is a dual being—physical and spiritual. His physical body is derived from his parents on earth; his spiritual entity came down from Him who reigns on high, the offspring of God, whom we are permitted to address as our Father. It is man's privilege to become perfect even as his Father in heaven is perfect. He may so order his life as to make this his glorious destiny, or he may pursue evil and sink into sin until he is shut out from the presence of God to languish in chains of darkness, woe and misery.

The Gospel is the means through which mankind may be saved from the woes of damnation. It is so ordained and decreed of God as to be comprehensive and essential for the betterment of both the physical and spiritual entity of man.

Now the spiritual life of man is given an additional grace to aid in the work of exaltation and advancement toward the goal of perfection. This additional benefactor is the holy Comforter of promise—the Spirit of Truth. This Comforter dwells in the love of God, and reaches out for all that is good and holy. It gives animation and stimulus to the spiritual life, and unites, harmonizes and beautifies the souls of men; it is not staked by narrow limits, neither is it circumscribed by the will of man; it is bound by no sect or uninspired opinion, but it reaches out, and its effects are everlasting and eternal, for it deals with Deity, and things divine.

Some one has very truthfully expressed the presence of the genuine spiritual life in these words: "There is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but to endure all things, hoping to enjoy its own in the end. Its hope is to outlive all wrath and contention. As it bears no evil, so it conceives none in thought to any other. Its ground and spring are the mercies of God, its crown is meekness, its life is everlasting love unfeigned." It is the spiritual life which causes man to love his fellow-brother, and even his enemies. Yes, it gives to man a sweet, peaceable influence, by the aid of which he is enabled to suffer injustice and wrong without resentment or vindictiveness. This makes the true Christian, the worthy follower of the Lamb, the obedient child of God.

The exhibition of these divine attributes and Christ-like traits are seen as striking characteristics of the true Christian. One may know the true son or daughter of God, by the manifestation of the blessed fruits of spiritual life. It is not necessary for the Christian man or woman to wear a badge conspicuous to the natural eye, but the act of doing good, shunning evil, and obeying God are sure evidences of the spiritual life.

OAK HILL BRANCH.

As many of our Elders have been partakers of the generous hospitality of the good citizens of Oak Hill, Rhea county, Tenn., a word from that point will no doubt be of some interest to the readers of the sunny "Twinkler." The Branch of the Church in that locality is steadily growing and its numbers gradually increasing, notwithstanding the assaults of the enemy in his vile attacks to impede the progress of God's work.

We do not believe that God ever planted a vineyard to die and perish. No, through the faithfulness of its members, it is destined to grow and become mighty, being productive of rich fruits and heavenly gifts. With Brothers Madaris and N. L. Brown at the head, we see for this branch a glorious future and a triumphant end. The Sunday school is growing, and the Elders who have journeyed through Rhea county years ago, would feel to rejoice and praise God if they could only step into the Grassy Branch Church some Sunday morning about 10 o'clock and hear the sweet voices of little children and grown people singing, "In Our Lovely Deseret," "Beautiful Zion," and "Hail to the Prophets," etc.

With love and good will for all they make a "Lovely Deseret" in this sunny southern land. Life is what we make it; the good folks of Oak Hill and Grassy Branch make life pleasant, sweet and wholesome for all who come their way.

Brother N. L. Brown has charge of the Sunday school work, and is assisted by a corps of able teachers, with Sister Nannie Bowyer as secretary. Miss Delia Travis, the former secretary, has been quite ill with fever, but we are pleased to announce that she is now on the improve. May God bless the good folks of Oak Hill and Grassy Branch, and may His Holy Spirit abide with those who are sick and afflicted to comfort, cheer and raise them up. D. H. E.

ELDER JOS. A. WILLIAMS.

Elder Joseph Williams, of Salt Lake City, passed through Chattanooga en route to the bedside of his brother, Gilbert M. Williams, who lies dangerously ill with fever at Hampstead, Pender county, N. C. Elder Williams will be remembered by many honest souls in the old North State, who owe their knowledge of God's revealed truths, in a great measure, to his indefatigable and energetic labors for the Master's cause. Elder Williams did not have much time to spend here, as he was extremely anxious to reach his brother, and be in his presence, but during his brief visit his company and congeniality was certainly enjoyed and appreciated. We trust that he will find his brother and our beloved co-laborer convalescent, and that the Lord will bless him on his journey, and return the twain to the home of a loving father, who anxiously and longingly awaits their arrival. Elder Joseph A. Williams spent some thirty months in North Carolina and was the pioneer Elder in Pender county, where his brother now languishes. The fruits of his labors there are the conversion of many honest souls, the establishment of one of the largest branches in the South, and the organization of a thriving, growing Sunday school.

The people of Hampstead and vicinity have been very kind and exceedingly good to the Elders, and we know that for so doing the Lord will abundantly bless and amply reward them.

Elder Gilbert Williams, who is afflicted with illness, has our faith

and daily prayers in his behalf, and for his speedy restoration. May the blessings and healing power of God abide with him, and the peace and joys of heaven attend all who strive to do the Master's will, and minister to the wants of His faithful servants.

CHRISTIAN METHODS.

Upon another page of this week's Star will be found a very sad story of the death and burial of a little boy. All deaths are sad, more or less, but the incident of this special case here referred to, becomes all the more sad and distressing when we understand the conditions under which the innocent one was buried. Its parents live in Yazoo county, Miss., from which county in '98 the Elders of the Mississippi Conference were forced to leave, being ordered to "get out," by an armed mob of two hundred men (?). They sought refuge in the state capital—Jackson—where they might convene in conference capacity, without molestation or wicked assaults from American Boxers, whose deadly weapons of cowardly opposition were shotguns, clubs, rifles and revolvers.

A Christian minister of that community, an individual who posed before the gullible as a professed "Truth Reflector," was for two whole days and the major portion of two nights in the saddle, engaged in the very Christ-like business of hunting up men whose morbid, ignorant minds were diseased, like his own, with bigotry, to form a mob to drive out the Mormon Elders. This self-same, would-be tyrant, when questioned as to his conduct, very politely stated in one of the public prints that he considered any and every weapon justifiable when wielded in opposition to Mormonism. The man's calibre, his make-up, his love for his fellow-brethren, for American principles of freedom, or constitutional rights of liberty, can be readily perceived from his despotic actions, and evil designs.

Since the day of the Elders' expulsion, in 1898, until the present time, they have been forbidden by lawless mobocrats to preach or even visit the *good* people of that community, upon peril of personal violence, danger of bodily injury, or slaughter of human life. The sadness and depression of the bereaved parents can be understood, from that portion of the father's letter which says, "it is hard to live in a Christian land and be deprived of the blessed privilege of having one of your Elders present, that he might console our hearts with the good word of Eternal Life, and pray over the grave of our departed little one, as a last respect to his remains. We won't even have a prayer at his grave. God help these people to see where they stand."

Such a sad scene as the above might well cause the people of Mississippi to blush with shame, and look with contempt upon the lawlessness and cruel oppression of those who would deprive the honest in heart from hearing the truth, and the bereaved mourner from being comforted by the consoling word of the Lord. Think on this, ye who would enlist your efforts to impede the progress of God's eternal work, or banish the Mormon Elder from your midst; yea, and hide your crimsoned cheeks in disgrace because of such outlandish savagery! Here was a sweet, dear little innocent boy, the loving son of goodly parents, laid to rest in the cold grave, without a prayer, a hymn or a benediction. No funeral note of consolation for the bereaved; no word of comfort for the mourner. A chilly silence; a troubled stillness reigns supreme; the parents grieve and mourn alone. Why such a solemn occasion, without a word of condolence, or a strain of encouragement and hopeful relief? The answer is readily given: The Elders had been compelled to leave, and though the parents requested their consoling company, brute force debarred their entrance, and they were forbidden to return. So far as the little one is concerned, we know he is secure in the arms of God's loving mercy; redeemed and wholly sanctified through Christ's atoning sacrifice, for, "As in Adam all die, even so in Christ shall all be made alive."

At the time of this mobbing some of the state officials of Mississippi were appealed to for redress and protection, but they were "too busy" with campaign affairs, and too anxious for another feast at the public crib, for election day drew near, to heed the cry of the innocent or give ear to the just complaints of the oppressed. When Mississippi's stalwart, giant-like Governor sent his message to the legislature, he betrayed the Herculean strength of his Christian weakness, in petitioning that honorable body to enact laws and legislate against the Mormon people. Why did he do this? To gain political power and the support of the public, we reply. He was at that time a candidate for senator; the office he sought was his theme and glory, the Mormon people the subject of his spleen and hatred. He stands today in the upper house, and we would like to know if a man who is not loyal to the nation's constitution when in the state as Governor, will be apt to be true to that God-inspired document in congress as a senator? Is such a one fit to be a law maker unto the most enlightened people upon the face of the earth, or to keep sacred and inviolate the holy laws already established? How very honorable indeed; how exceedingly just; how superabundantly loving must be that noble defender of the constitution! Not satisfied with the lawless oppression of the Latter-day Saints, he would make their persecution legal, and their evil oppressors law-abiding citizens. Does the junior senator from Mississippi remember one named Thomas Jefferson, a patriot of '76, who wrote a document called the Declaration of Independence? Does he have just a faint recollection of the father of his party and founder of democracy? then listen to his words: "I have sworn upon the altar of God, eternal hostility against every form of tyranny over the mind of men." Read, mark, learn, inwardly digest and straightway adopt and practice this good old maxim.

What would our Protestant brethren of Utah think if they were banished from a community in that state by the Mormons, even as our Elders were expelled by professed Christians from Yazoo county, Miss.?

Suppose some of their members in Utah should desire their presence at a funeral of a loved one and they be prohibited and forbidden to attend the same, what would be the result? A howl, a wail, a cry of pain would be reverberated from one end of the continent to the other, and governors, senators, representatives and magistrates would throw up their hands in holy horror, exclaiming, "Awful, horrible, un-Christian, barbaric!" Popular opinion, public favor, and national sympathy would be at once extended to the exiles; but oh! how very different when that which the world calls "Mormonism" is being abused and its missionaries exiled! The drama is changed, the curtains of public sympathy are drawn aside, and the whole programme entirely reversed.

Consider the end of such injustice and rank oppression. Justice will some day claim His own, and every man rewarded according to his works.

If it be lawful and just to send an army to foreign shores that American citizens might be protected from those who would injure them, is it not just as legal to defend the rights of American citizens in our own home-land, from religious bigots and hireling fanatics? Some of our Elders who now labor in the Southern States Mission were numbered among the Rough Riders. There were "Mormon Elders" in Cuba and the Philippines. Returning from missions, when the call for volunteers was sounded, our Elders threw aside the ministerial garb, and missionary grip, to put on the blue uniform and soldier's knapsack and fight for Uncle Sam! They stand ready to defend the rights of the American citizen from the onslaught of the heathen Chinee; yea, willing to face the shot and shell that Christian ministers may be protected from the savage Boxer; and yet, eighty per cent. of the mobs congregated to do our Elders injury and violence have been led and instigated by those who claim to follow Jesus, to preach His word, ministers of the Gospel, so-called. These are startling figures, yet they are true and reliable nevertheless!

What would the leaders of our country think should they read the above? Yea, what would Bryan and McKinley think about these things? Would they feel justified in spending millions to protect a Methodist in China and still wink at the lack of liberty at home? Would they feel proud of the boasted state of Mississippi? Would they hate the heathen Chinee, while they break bread and partake of the sacrament of the Lord's supper with the American Boxer? We think they would hear the still, small voice of a departed true blue American repeating:

"Oh, say, does the Star Spangled Banner yet wave
O'er the land of the free and the home of the brave?"

Ben. E. Rich.

THE DEAD.

Little Fred Martin, the sweet, loving son of Brother J. J. Martin, of Mechanicsburg, Yazoo county, Miss., passed peacefully away from this life of mortal probation on the afternoon of August 28, 1900, after an illness of but twelve hours' duration. It was a sad day for the beloved parents, all the more so because it was not possible for the Elders to be present, that they might console and buoy up their sorrowing hearts. Cruel oppression was the reason of their absence; they are forbidden to enter the county, or visit the people. We feel to extend our tender sympathy and loving affection for the bereaved parents. They desired the presence of the Elders, but it was not possible for them to attend. May the Father of all mercies bless, guide, comfort and console them.

Since making up the subject matter for this week's Star we have received the sad news of the death of another of Brother Martin's little children, who was born Oct. 10, 1893, and died Aug. 30, 1900. May the sweet influence of God's Holy Spirit abide in the hearts and homes of the sorrowing parents.

Twilight is like death; the dark portal of night comes upon us, to open again in the glorious morning of immortality.—James Ellis.

Vice is a monster of so frightful mien,
As to be hated needs but to be seen;
Yet seen too oft, familiar with her face,
We first endure, then pity, then embrace.

DISCOURSE DELIVERED BY APOSTLE A. O. WOODRUFF

IN THE TABERNACLE AT SALT LAKE CITY, APRIL 7, 1900.

My brothers and sisters, I trust that I may have your support and the blessings of God to guide me in my utterances here this afternoon. I have no other desire in standing before you than to give you that which the Lord may reveal unto me, and I desire to so live that whenever I am called upon to occupy a position of this kind, the Lord may be pleased to favor me with His Holy Spirit, that I may not be left to depend upon the wisdom of man.

I have a desire this afternoon to say some words that may be stimulating and encouraging to those who hold the Priesthood, especially to those who are acting in the Lesser Priesthood. President Snow has gone among the people and discharged the duties which our Heavenly Father has given him to perform, and after doing so, he unloads a great degree of this responsibility upon the shoulders of the Priesthood in all its organizations. I know there is not that activity among many quorums of the Priesthood that there ought to be; and while it is true the Latter-day Saints during the past year have done exceedingly well in the payment of their tithes, they have not done as well as they would have done had the Teachers, and Priests and the Elders in Israel performed their duties as faithfully as President Snow has discharged his. True, most men who hold these positions are younger men than President Snow, but I regret to have to acknowledge that they have not been as diligent throughout the different Stakes and wards of Zion in regard to this message, which the Prophet of the Lord has given to the people, as they should have been. While visiting a Stake a short time ago, I learned by questioning the High Council, that some of them had not been visited by their Teachers for years; and while that Stake had increased about 50 per cent. in the payment of their tithes during the past year. I thought to myself, what a showing they might have made, if the Priesthood in all its departments had been active and faithful.

In order that I might bring before you what I desire, I will read a portion of the twelfth chapter of First Corinthians:

"For by one spirit we are all baptized unto one body, whether we be Jews or Gentiles, whether we be bond or free; and have all been made to drink into one spirit;

"For the body is not one member but many.

"If the foot shall say, because I am not the hand, I am not the body; is it therefore not of the body.

"And if the ear shall say, because I am not the eye I am not of the body; is it not therefore not of the body?

"If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling?

"But now hath the Lord set the members every one of them in the body, as it has pleased him.

"And if they were all one member, where were the body?

"And now are they many members, yet but one body.

"And the eye cannot say unto the hand, I have no need of thee; nor again, the head to the feet, I have no need of you.

"Nay, much more, those members of the body, which seem to be more feeble, are necessary:

"And those members of the body, which we think to be less honorable, upon these we bestow more abundant honor; and our uncomely parts have more abundant comliness.

"For our comely parts have no need; but God hath tempered the body together, having given more abundant honor to that part which lacked.

"That there should be no schism in the body; but that the members should have the same care one for another.

"And whether one member suffer, all the members suffer with it; or one member be honored, all the members rejoice with it.

"Now ye are the body of Christ, and members in particular.

"And God hath set some in the Church; first, Apostles; secondarily, Prophets; thirdly, Teachers; after that miracles; then gifts of healing, helps, governments, diversities of tongues.

"Are all Apostles? are all Prophets? are all teachers? are all workers of miracles?

"Have all the gifts of healing? do all speak with tongues? do all interpret?

"But covet earnestly the best gifts; and yet shew I unto you a more excellent way."

The Church of Christ was referred to here yesterday and compared to a man 70 years of age. The Apostle Paul also in his beautiful figure compared the Church of Christ to the body of a man. I wish to say a few words regarding this figure which has been used. I have asked myself, what is the greatest cause for the difference between the Church of Christ and the churches that have been established by man, for there are many forms of religion, some patterning closely after the one founded by our Lord and Master Jesus Christ. And I have thought, is it not because these different bodies have not the Spirit? I compared this spirit to the Priesthood of the Son of God, and concluded in my own mind that this was the greatest cause of the difference which exists between the Church which Christ has established and the churches which have been established by man. When the Prophet Joseph inquired of the Lord regarding the divinity of the different denominations that then existed upon the earth, and many of which exist today, he was told that they had a form of godliness, but denied the power thereof; that they drew near unto the Lord with their lips, but their hearts were far from Him. I thought to myself what a comparison there was between the true Church of God, with the Priesthood and Spirit to enliven it, and the dead forms of religion, as they have been instituted by men. We might carry this comparison a little farther, and take the skeleton of this body, the organization of the Church of Christ, animated by the Spirit and Priesthood of God, and in connection with this skeleton we have the sinews, the helps in government, the muscles, the nerve system and the circulation of the blood from the heart into all parts of the body. And just as it is impossible for a human body to exist without the spirit, so is it impossible for the Church of Christ to exist without the Priesthood of the Son of God. Just as it is impossible for a body to be complete without the brain, the heart and the other organs of the system, so would it be impossible for the Church of Christ to exist in perfection without the Presidency, the Apostles, the Seventies, the High Priests, the Elders, the Priests, Teachers and Deacons. All of them have their special work to perform, just as the organs of the human system have their particular part to do. I compared the circulation of the blood in the body to the active Priesthood, which goes about the whole body of the Church, imparting life and vigor and setting in order all of the parts that may be out of place. Whenever a member becomes injured, the blood assists in building it up. So with the workings of the Presthood of the Son of God, in the great body which Christ has established.

I believe that every organization of the Priesthood is just as important and vital to the Church of Christ as every organ is to the human system; and in Stakes or wards where the Deacons, the Teachers, the Priests and the Elders have nothing to do, there will be a stagnation of blood. Our people have suffered the malady in neglecting to pay their tithes, but now this Priesthood is getting to work, this blood is ciruclating more freely, and directing its attention especially in the direction of curing the body of this particular malady. The Priesthood has labored energetically, but not as much so as we should have done. Think of what a beautiful body this would be if every quorum was active; if the blood circulated through every part of the system, and if every part was renovated and cleansed, so that it might be in a perfect state of health. God help us that we may be able to get this body, the Church of Christ, into this desirable condition; that the list containing thousands of names of persons who ought to be tithe-payers and are not, may be wiped out. I believe that one of the most practical ways of bringing about this condition is for the Presidents of Stakes, Bishops of wards and the Presidents of quorums to see to it that they discharge their part of this responsibility. It is not expected that President Snow will be able to reach all parts of the body, and be able personally to regulate and renovate the body of Christ, but there are members of the body that have been chosen to do this work, and if they do not do it, that condition which we desire will not exist.

I hope, my brethren and sisters, that President Snow shall live to see the desires of his heart granted unto him. I pray for this and labor for it among the brethren in the Stakes where I go, so that confidence in the Church of Christ in regard to financial affairs may be maintained. The Church is now upon a good financial basis; but we ought not to cease our labors as soon as we hear good news. We ought not to run well for awhile, and then tire out just when our assistance is most needed. It has taken considerable labor on the part of the Priesthood to stir the people up to a realization of their condition and their negligence in regard to the payment of tithing, and it will take a continual labor on our part to keep the people awakened to these things. Strange that we always have to be labored with in order to get us to do right; nevertheless we have to be labored with and we have to labor with each other that we may keep alive in the Church of Christ. If we are not brought in contact with this Priesthood and its workings we soon die out, just like a member of the human body would die out if the blood did not circulate to that part. Thus it is very necessary that the brethren who hold the Priesthood and the sisters who are engaged in the different organizations of the Church should carry their responsibility and feel that there is an individual responsibility connected with this work which rests upon them, and that God will not justify them

if they do not discharge their duties in their separate callings.

I wish to read, for the benefit of those who hold the Priesthood, from the third chapter of Ezekiel, beginning at the seventeenth verse:

"Son of Man, I have made thee a watchman unto the house of Israel, therefore hear the word at my mouth, and give them warning from me.

"When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand.

"Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul.

"Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand.."

This, my brethren and sisters, my be applied to those of us who have received the Priesthood of the Son of God. We have not received it through man. The leaders of this dispensation received it from Peter, James and John and John the Baptist, the men who held the keys of the Priesthood and who received it from the Son of God Himself. Therefore the responsibility that we are under has not been placed upon us by man; it has come to us from God; and when the head shall say to us, Do this, or that, we are under obligations to do it. We are under obligations to see that there is no stagnation in our part of the body; that there is no negligence in the payment of tithes or in the keeping of any of the commandments in our Stake or ward or association. It is my duty at the head of any association, ward or Stake to see that the people are doing their duty. If they are entirely negligent to the teachings of God that come to us through His mouthpiece, I want to tell you, my brethren and sisters, that those who stand at the head of these organizations will come under condemnation. The Presidency, the Twelve, or the Seventy cannot be in all the wards; but there are men placed there with equal responsibility in their callings, and they have to discharge these duties or the Lord will not hold them guiltless. He will not excuse them if they do not labor diligently and delve into the dark corners and see that there are no cobwebs in their Stake or ward, but that everything is working as it should do; that there is no clog in the machinery of this great body of Christ, but that each is doing his part. If we will do this we will gain salvation and we will enter into the presence of God and hear the welcome plaudit, "Well done, thou good and faithful servant." If we do not, we cannot expect, because the Priesthood has been conferred upon us, that we will inherit the celestial kingdom of our God. The Lord will not reward the drone nor the slothful. He will not reward the unjust steward, the one who has not taken advantage of the opportunities God has placed within his grasp. If our talents are great, we have that much more need to use them than those who are not so greatly blessed.

Before taking my seat there is another matter that occurs to me which I wish to speak upon. I have noticed that there is a spirit creeping in among a certain class of the Latter-day Saints which is not of God, but of the world. It has been popular, ever since Mormonism was established, to have large families; for we understand that there are hundreds of thousands of spirits in the other world anxious to be tabernacled by good fathers and mothers, that they may pass through the state of probation. But there is a certain class of Latter-day Saints that has come to think as the Gentile world does—that it is not stylish, not nice to have large families; and therefore we find, much to our sorrow, that in some instances steps are taken to prevent these spirits being tabernacled by them. I want to say that every Latter-day Saint ought to feel that they are not justified before God their Father in pursuing a course of this kind. We want, so far as God will favor us, the privilege and blessing of posterity. And those who employ means to prevent this will find in the spirit world that they have lost the stars in their crown and have shut out a means of exaltation; that they have done a grievous wrong which they may not be able to repair for many ages, if at all. Those who fought the system of plural marriage in years gone by were people who were, as a rule, opposed to the large families of the Latter-day Saints, and took steps themselves to prevent spirits coming to them to be tabernacled, in some cases going so far as to be guilty of murdering the unborn innocents. Upon such the curse of God will rest. I greatly desire that the practice shall not creep in among the Latter-day Saints. I have prayed that the Spirit of this subject might be given to some of the older members of this quorum, or to the Presidency, that they might dwell upon it, because I know, from what I have heard from reliable sources, that this spirit which I have spoken of is in a slight degree at any rate creeping in among the Latter-day Saints. Thank God for posterity. Thank God for the large families of the Latter-day Saints. I wish that we had millions more of them today, and that the world were full of this class of people, who fear God and who desire to serve Him and keep His commandments, and whose sons and daughters are reared in the principles of the Gospel of the Lord Jesus Christ.

I thank my Heavenly Father for the testimony which He has given me that this is His work, that President Snow is a Prophet of the true and living God, that God is with him, that He has inspired him, and that the changes which are being brought about in our financial conditions are due to the revelations of God through His Prophet. May God help us to be faithful, to be loyal. May He give us His Spirit, that we may not get into the dark, that we may not lose the Spirit of the Gospel of the Lord Jesus. Let us stand up to the rack and do our part. Let us see to it that the responsibility which is placed upon us is discharged, that we may enter into the presence of God our Father, and share the reward of the laborer and those who have been valiant for the testimony of Jesus, and receive eternal life. I ask it through Christ, our Redeemer. Amen.

BRIEF AUTHORITY.

A brook once, puffed up by a sudden shower,
Imagined that he had a river's power,
And roughly dealt with neighbor vines and trees—
His oldest friends, that he had loved to please;
To them he used to sing his songs of praise,
Passing their doors upon his woodland ways;
But after falling to his former size
He looked too mean for them to recognize.
And so it is with some, when lifted high
To brief authority that passes by.

—Alfred French.

History of the Southern States Mission.

(Continued from page 317.)

April, 1899.—The holding of conferences was continued in this month—the first to meet being that of South Carolina, at Charleston, on the 5th and 6th. This Conference was a success, the people of the city treating the Elders with kindness, and the newspapers acting very kindly towards the cause of truth.

As is usual when the North Carolina Conference convenes, large numbers of people attended the meetings. Much good counsel was given to the Elders at that Conference, which met at Radford's Cross Roads, Wayne county, North Carolina, on the 8th and 9th insts. The gift of speaking in tongues and the interpretation of tongues was enjoyed in counsel meeting, and a time long to be remembered and never to be forgotten was the happy result of the association.

At Junction Branch, Metcalf county, Kentucky, the Kentucky Conference assembled on the 14th and 15th. The Elders were all in the enjoyment of health and the good Spirit of the Lord, and as a consequence they rejoiced in the glorious work of "Latter Days." The meetings were a success, and all passed off smoothly, free from molestation or disturbance.

A company of thirty-six Elders arrived on the 17th, and reported for missionary appointments. They were counseled in all things pertaining to ministerial work and conduct. The names of this large company are as follows: George William Perkins, Edward Leavitt, Joseph H. Lewis, David and Thomas Chamberlain, Charles G. Larson, Arthur S. Wood, David B. Wilson, Edward G. Samuelson, Henry H. Gibby, Walter G. Coleman, Eli M. Lee, Hugh Roberts, Ezra Baird, Walter G. Waldron, R. W. Smith, Parley M. Griggs, Jr., Allen Taylor, Jr., S. W. Nelson, John F. Lazenby, Jr., Robert A. Paxton, Richard S. Stevenson, John F. Hamilton, John J. Shumway, Frank N. Bleak, R. R. and Charles R. Humpherys, John A. Lindberg, John G. Bolton, John W. Hamilton, W. E. Stratton, James M. Godfrey, David Hopkins, John T. Horne, Alfred G. Keetch, Jr., and Sydney D. Dibble.

The East Kentucky Conference was held on the 17th and 18th, at London, Ky. The Spirit of God shed a ray of light and gladness over the whole proceedings, and the Elders received a rich spiritual feast, departing for their various fields of labor with renewed energy and increased determination.

A second company of Elders arrived on the 24th, to assist in publishing the Gospel of peace and glad tidings to the people of the South. The company consisted of twenty-three Elders, as follows: Lucius N. Marsden, Orson P. Washburn, J. Spencer Worsley, Clarence E. Crowley, Francis Neilson, Heber W. Bowdon, Wm. P. Jacobs, Adam Fletcher, John D. Morrill, Henry Taggart, Joseph S. Anderson, Silas J. Ward, Thomas H. Bell, George Q. Taylor, Henry P. Bronson, Peter E. Van Orden, Hyrum E. Davies, Alfred E. H. Cardwell, Joseph H. Moss, Parley Nelson, John Kingdom, Richard A. Talbot and Walter F. Ostler.

The last Conference to be held was at Aberdeen, Miss., on the 29th and 30th, with the Elders of the North Alabama Conference. A most liberal spirit prevailed among the people of that city, and, as a consequence, an ideal meeting was held.

The month closed with some of the Elders quite sick in the Gulf States.

(To be continued.)

REPORT OF MISSION CONFERENCES FOR WEEK ENDING AUG. 18, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	301		24	60	7	114	107	7	1	10	31	193			Sweet Gum, Van Buren Co	Tennessee
Heber S. Olson	Virginia	30	696	237	126	160	27	569	168	64	1	21	50	517		6	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	542	36	39	188	41	510	33	68	1	30	32	428			Centre	Kentucky
J. Spencer Worsley	East Tennessee	29	621	20	115	212	41	828	511	71		15	49	568			Charlotte	N. Carolina
W. D. Rencher	Georgia	36	849	313	56	197	57	295	147	44	2	12	72	845	4	1	Bowersville	Georgia
A. C. Strong	North Alabama	35	787	341	105	235	43	419	308	29	3	12	70	655	5	6	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	34	751	327	40	164	7	301	280	23	3	25	57	34	4	6	Valdosta	Georgia
John Reeve	Mid. Tennessee	32	727	39	16	203	57	917	37	23	2	10	47	529		2	325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	40	999	176	252	323	49	523	468	20	1	13	58	815	1	10	Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	...															Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	162	12	6	35	2	50	12	1		3	7	96	2		Ackerman	Mississippi
W. W. MacKay	East Kentucky	26	708	261	418	155	43	489	390	23		9	41	400		3	Barboursville	Kentucky
F. H. Critchfield	Louisiana	5	91	68	1	45		21				12	6	102			Lake Village	Louisiana
R. L. Houtz	South Alabama	15	425	68	64	414	25	269	266	7			13	280		2	Lapine	Alabama
Don C. Benson	North Kentucky	21	465	41	104	52	19	775	368	17		5	13	302		1	109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	17	376	370	243	79		1162	39	36	1	6	36	428			639 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	11	227	378	73	42		778		22	1		20	164			41 Cheshire St., Cleveland	Ohio

King Humbert, who Pardoned His Foes.

DAVID S. ST. CLAIR.

When Humbert, of Italy, perished at the hands of an anarchist, there passed a king, one of whose chief traits was a disposition to pardon all of his enemies. Time and again he was assailed with pistol and dagger, yet his assailant in each case got off with some trifling sentence, or secured a royal pardon.

When Humbert succeeded his father, Victor Emmanuel II., in 1878, he was a most unpopular and unpromising prince. His first act was to pardon the thousands of political criminals in the prisons. His next was to pay his late father's debts, some $7,000,000, out of his own private purse. To do this, he was obliged to part with two or three of his largest palaces and game preserves, and to sell many of the finest horses in the royal stables. All Italy smiled with satisfaction, for a wild and wayward prince had suddenly developed into a high-minded, noble-hearted king.

But the opportunity of his life to make himself forever beloved of Italian hearts came in 1881, when beautiful Naples lay helpless with the pest of cholera. At that time the municipality of Genoa invited Humbert to a banquet. "Men are feasting in Genoa; men are dying in Naples; I go to Naples," said the king, and to Naples he went, into the very slums. When he left that city the cholera had subsided. He drove the pest out of his kingdom by visiting city after city and inaugurating new methods of sanitation. He crowned himself with the complete love of his people, and doubtless thus saved his kingdom from revolution.

Soon after he was crowned he and his beautiful queen were driving through the streets of Naples. Along the line of procession were several trade delegations bearing banners. While the royal carriage was passing one of these organizations, the banner bearer, a lunatic named Passananti lunged at the king with his banner pole, on the end of which was fixed a long dagger. The prime minister, in foiling the attack on his majesty, was severely wounded in the leg. The man was sent to prison, but soon pardoned; and Humbert, on learning that his mother was destitute, made her comfortable from his own purse.

On another occasion, an anarchist drove his stiletto into the carriage cushions beside the king, who drove the assailant back with his sword, and then calmly said: "My wretched man, what can I do to help you?"

Humbert went in disguise among his poorest subjects, to investigate their condition, and sometimes he went openly. He would stop, shake hands, and converse with a peasant on the road as readily as he would with a noble. It is said of him that, while in the Italian Alps, he would visit the charcoal kilns, where some of the poorest people in the world are to be found. He would distribute all the coin he had in his pocket among the men. He went everywhere, and was often seen on foot on the highways.

His queen, Margherita, was the most beautiful princess of Europe, who did much to increase the popularity of his reign. The queen is still beautiful and well preserved, though she has passed well into middle life. Recently she asked the gallant king if he thought she was too old to wear white. He replied that he would think about it. A few days afterwards a Paris house shipped to the queen a large box of white dresses.

It is a mystery why this king was so often attacked, and finally assassinated. Five other great chiefs of state, three of them heads of republics, have been murdered within the last twenty years. They were all—even Humbert—the victims of notoriety-seeking madmen with anarchistic affiliations.—September Success.

DEATH OF ELDER R. A. PAXTON.

It is with intense sorrow and regret indeed that we are compelled to announce the death of one of our beloved brethren, a noble man of God, Elder Paxton, who died at Blacksburg, S. C., Aug. 27th, 1900.

In April, 1899, Elder Paxton responded to a call from the servants of God to go to the Southern States as a vindicator of truth, thus leaving his home and those that make life so sweet. He arrived in Chattanooga April 17th, 1899, and was assigned to labor in the South Carolina Conference, where he made rapid progress as a canvassing Elder, exhibiting that spirit of humility that characterizes all true servants of the Master.

Elder Paxton was taken sick with chills and fever at Greenwood Aug. 9th, while working in that city. The attack, however, he did not regard as of a serious nature. Aug. 18th, by our request, he came to Blacksburg, where he could be among the Saints and receive our care and attention until he regained his strength.

Aug. 19th a physician was summoned and found him suffering from nervous prostration. His speedy recovery after this seemed positive, as his improvement and increase of strength was very perceptible. It was not until the afternoon of Aug. 25th that an opposite change was evident. Nothing was left undone that would promote his comfort and recovery, but all to no avail. He steadily grew weaker until 4 o'clock in the evening of Aug. 27th, when we were brought to realize that the great Master who gave his spirit had summoned it to life's other side to engage in a greater labor, where the evils of this mortal existence do not abound, and where he will inherit the blessings of eternal life and wear a crown of righteousness. The thoughts of death caused him no fear. He possessed the freedom of conscience which the Apostle Paul felt, at having done his whole duty to God, just previous to his death, and the same expressive words were uttered by Elder Paxton upon his deathbed, "I have fought a good fight." Elder Walker and I were at his bedside when he passed away with a ray of peace and a beam of sunshine upon his countenance.

He died at the home of Brother and Sister J. L. Etters, after being confined to his bed thirteen days. Their acts of kindness, as well as those of other Saints and friends, will ever be appreciated and remembered, and will be as brilliant jewels that adorn their crown of righteousness in the judgment day.

Throughout Elder Paxton's labors in the missionary field, by the spirit of love and humility which he possessed, he succeeded in softening the hearts of his enemies and eradicating from their beings the dark clouds of prejudice. As a servant of God he was energetic, fearless, and always felt to say, "Thy will, oh, Father, and not mine, be done." What more can be said than to say he gave his life for the Gospel of Jesus Christ?

C. R. Humpherys.

Releases and Appointments.

Releases.

L. R. Farley, North Alabama Conference.

L. George, Virginia Conference.

George W. Williams, Florida Conference.

M. Henderson, East Tennessee Conference.

"Drunkenness very slightly encourages murder, and universally encourages idleness. * * * Drunkenness is not the cause of crime in any case. It is itself crime in every case. A gentleman will not knock out his wife's brains while he is drunk; but it is nevertheless his duty to remain sober.

"Much more, it is his duty to teach his peasantry to remain sober and to furnish them with sojourn more pleasant than the pot-house, and means of amusement less circumscribed than the pot. And the encouragement of drunkenness, for the sake of the profit on sale of drink, is certainly one of the most criminal methods of assassination for money hitherto adopted by the bravos of any age or country."—Ruskin.

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST CH. 8V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 15, 1900. No. 42.

SKETCH OF THE LIFE OF PRESIDENT HEBER C. KIMBALL.

BY APOSTLE MATHIAS F. COWLEY.

President Heber C. Kimball was born in Sheldon, Franklin county, Vermont, June 14th, 1801. His father was a blacksmith and farmer, and taught by example and precept that "to earn the bread by the sweat of the brow" was honorable to the fullest extent, as long as the labor performed had nothing to do with intemperance or immorality in any particular. The Kimball family moved to West Bloomfield, Ontario county, New York, in 1811. He went to school when 5 years of age, and continued most of the time until 14, when he commenced to learn blacksmithing. During the war of 1812 his father lost his property and was reduced to very stringent circumstances. At the age of 19 Heber found himself dependent upon his own resources. In this condition he accepted an offer from his elder brother, Charles, to learn the potter's trade. He learned this trade, and many times in later life while preaching the Gospel he used the familiar phrase that we should become in the hands of the Lord "As clay in the hands of the potter." In the meantime he had moved to Mendon, Monroe county, New York. In November, 1822, he took to wife Vilate Murray, a most estimable young lady, born in Florida, New York, June 1st, 1806. He followed the potter's trade for more than ten years. He became a Free Mason, and in 1823 he received the three first degrees of Masonry. In 1824, with five others, he petitioned the Chapter to receive all the degrees of Masonry up to that of Royal Arch Mason. The petition was granted, but before the degrees were conferred the anti-Mason's burned the Chapter buildings.



PRESIDENT HEBER C KIMBALL.

Brother Kimball early in life evinced strong religious tendencies, and had many pressing invitations to identify himself with one or other of the religious sects. Feeling anxious to find the truth, he joined the Baptists, believing it to be the best he could do at the time. Still he felt that something was lacking. Three weeks later Elders representing the Church of Jesus Christ of Latter-day Saints came into the neighborhood and were received at the home of Phineas H. Young. Brother Kimball, learning of their arrival, became very desirous to meet them. He went to hear them preach and at once was deeply impressed with their teachings and testimonies. He desired to know more, and with Brothers Bingham and Phineas H. Young went to Pennsylvania, where he spent six days with the Church, attending the meetings with great interest. In April, 1832, Elder Alpheus Gifford came to Brother Kimball's pottery, and after a few moments conversation the latter requested baptism, which Elder Gifford cheerfully administered to him in a small stream near by. Two weeks later his wife, Vilate, was baptized by Elder Joseph Young, and with Elder Brigham Young commenced preaching the Gospel in Geneseo, Avon, and Lyonstown, where they baptized a number and organized several branches.. In September, 1832, he, with Elders Brigham and Joseph Young, visited the Prophet Joseph Smith in Kirtland O. One year later he sold his possessions, and with Brigham Young removed to Kirtland, the home of the Saints. In May, 1834, he started with Zion's Camp, becoming the Captain of the third company. At the camp on Salt river, Missouri, he was chosen as one of the Prophet's life guards. He suffered from an attack of cholera, but was healed by the power of God. During all the trials of their march to Missouri and back, Brother Kimball bore his responsibilities with patience and was never known to murmur at his lot or against the Prophet of the Lord. He returned to Kirtland July 26th, 1834, where he established a pottery and worked at his trade until winter. During the winter he attended the theological schools in Kirtland. February 14th, 1835, he was ordained to the Apostleship, becoming one of the first Quorum of Twelve in this dispensation. On the third of May he, with his fellow-Apostles, went on a mission to the branches of the Church in the East. He visited Sheldon, Vt., his native town, and preached to his friends and relatives. He visited New York, met with the Twelve in conference at St. Johns-

bury, Vt., and returned to Kirtland Sept. 25th, 1835.

Brother Kimball was present at the dedication of the Kirtland Temple, March 27th, 1836. He received his blessings therein and participated in the great spiritual work bestowed in that Holy Temple. After the dedication he filled a mission in the northern part of the United States. He returned to Kirtland in October. Apostle Kimball was called through the Prophet Joseph to carry the Gospel to England; to open the door of salvation to the inhabitants of that land. Eighteen thirty-seven was a year of troublous scenes in the Church. Many apostatized, several of the Twelve being among that number. Elder Kimball was very sorrowful over the conditions existing, but was among the valiant number who were true to God and His Prophet, though assailed by apostates on every hand. June 13th, 1837, accompanied by Orson Hyde, Willard Richards and Joseph Fielding, he started on his mission to England. At New York they were joined by several others, and set sail across the mighty deep, the first to bear the glad tidings of the new dispensation to the shores of Europe. They reached Liverpool on the ship Garrick July 20th, 1837. The history of Apostle Kimball's first mission in England would make an interesting little volume of itself, as thrilling and accompanied by the power of God as thoroughly as was the travels of the Apostle Paul in Southern Europe more than 1,800 years before. Elder Kimball returned to Kirtland May 22d, 1838, being absent eleven months, and with his associates was instrumental in baptizing nearly 1,500 persons, and organizing large branches in various parts of England, thus opening and establishing the European mission from which has come to the Church of Christ in the last days more than 100,000 people.

President Smith and other leading men having removed to Missouri, Elder Kimball removed with his family to Far West. They journeyed chiefly by water, on the Ohio, Mississippi and Missouri rivers, reaching Far West July 25th, 1838, and enjoyed a happy meeting with the Prophet Joseph Smith and other leading men.

He immediately set to work building a small house for the occupancy of himself and family. During its erection they lived in a small shanty about eleven feet square, so low that President Kimball could scarcely stand upright in it.

During the summer he went with the Prophet Joseph and others to Daviess county to afford the Saints protection against mob violence. At the invasion of Far West by the mob militia, Elder Kimball was present to offer his life or undergo any ordeal that might come upon the Saints. He visited, in company with President Young, the Prophet in prison and did all he could to secure his release, and was also active in providing for the comfort of the wounded and helpless who had suffered from the outrages of their enemies. He attended the secret conference on the Temple grounds April 26th, 1839, at which Wilford Woodruff and George A. Smith were ordained to the Apostleship. He went with the Twelve to Quincy, Ill., where his family awaited him, and from thence moved to Nauvoo, where he built him a residence. The old home still remains, sixty-one years of age, and the letters H. C. K. are still seen on the front of the building. Nauvoo, the former home of the exiled Saints, though reduced from a population of 15,000 to 1,200, is still marked with the old residences of Joseph Smith, Brigham Young, Heber C. Kimball and many others of the leading men, who were robbed of their homes and property by the action of mobs in 1845 and 1846.

In September, 1839, with President Brigham Young, he went to England on his second mission. He was hailed with delight by his former acquaintances throughout the mission. He labored with great diligence for over one year. They reached Liverpool April 6th, 1840, and returned to Nauvoo July 1st, 1841. He was elected Oct. 23d, 1841, a member of the Nauvoo City Council, and labored in various capacities to promote the growth and development of the city and the Church. From Sept. 10th to Nov. 4th, 1842, he, with Brigham Young, George A. Smith and Amasa M. Lyman, labored diligently in Illinois to allay excitement, remove prejudice and correct false doctrines. In July, 1843, he went on a preaching mission to the Eastern States, returning to Nauvoo Oct. 22d of the same year.

May 21st, 1844, he started to Washington, D. C., to petition the authorities of the nation to redress the grievances heaped upon the Saints by their enemies in Missouri and Illinois. On his return trip he heard the sad news of the martyrdom of Joseph and Hyrum Smith. Apostle Kimball was active in sustaining the Saints in the great affliction by his encouraging councils, and united with his brethren to finish the Nauvoo Temple, and in every way nobly met under trying circumstances the responsibilities of his high calling as an Apostle of the Lord. What the people suffered he suffered, the labors which they performed so did he. After the trying experiences of the exodus from Nauvoo, and the journey to Winter Quarters, he became one of the historic 143 who constituted the Pioneer company who entered Salt Lake Valley July 24th, 1847. Elder Kimball was one of the foremost men in all the important labors incidental to founding a great commonwealth in a desert land. In December, 1847, when President Young was sustained as President of the Church, Apostle Kimball was chosen as his first counselor, and sustained this position with credit and ability until his death in 1868. He was also Lieutenant-Governor in the Provisional State of Deseret until his decease. For a number of years he was a member of the Legislative Council, the last three years being President of that body. He was ever constant in his devotion to the Church, the State and the nation. He was a typical American, and so were his ancestors for many generations. He officiated in the House of the Lord. He visited every settlement in Utah, most of them many times, preached the Gospel, uttered many prophecies which have received literal fulfillment, and gave counsel, spiritual and temporal, to advance the work of God upon the earth. In May, 1868, he received a severe fall in Provo, which brought on sickness and resulted in his death June 2d, 1868, at his home in Salt Lake City. He died as he had lived, true, full of faith and the hope of a glorious resurrection.

President Kimball was a man of dignified bearing, standing about six feet in height and well proportioned; complexion dark. His hair was thin. His piercing dark eyes seemed to penetrate one's very soul and read the very thoughts of the human heart. Many times he told men what they had done, and what would befall them, not by any human knowledge, but by the spirit of discernment and revelation. He had many odd sayings, which, said by him, left a lasting impression upon his hearers in public and private. With all his frank and fearless manner of telling to men what many would shrink from telling, he was a loving, peaceful man, and was designated as the "Herald of Peace." During the hard times in Salt Lake City, President Kimball was so blessed with temporal subsistence, breadstuff chiefly, that he was able to feed his own numerous family and loan to men considered much better financiers than himself. His special gift of the Spirit was that of prophecy. His predictions and their fulfillment would make a long chapter of themselves, and full of thrilling interest. When the Saints were about to settle in Commerce, Ill., and though received with open arms by the good people of Illinois, President Kimball looked upon the beautiful site and said sorowfully, "This is a beautiful place, but not a long resting place for the Saints." Sidney Rigdon was vexed at the prediction, but its fulfillment is too well known to need repeating here. When hard times pressed the Saints in Salt Lake City, and a thousand miles separated them from commercial points, President Kimball stood up in the Tabernacle and prophesied that in less than six months clothing and other goods would be sold in the streets of Salt Lake City cheaper than they could be bought in New York. This astonished the people. One of his fellow Apostles said to him after meeting that he did not believe it. "Neither did I," said Brother Kimball, "but I said it. It will have to go." No one saw the possibility of its verification. Six months, however, had not passed away when a large company of emigrants, burning with the gold fever from the east, came into the city, and becoming eager to reach the glitering gold fields of California, they sold their merchandise on the streets for a less price than the New York prices. They sold their large animals for pack houses, and thus more than literally fulfilled the remarkable prophecy of President Heber C. Kimball. These are but examples of many like predictions uttered by this great Apostle of the Lord.

He was broad and magnanimous in his ways, kind to the widow and the fatherless. He was beloved by his associates in the Apostleship and by all the Saints. He fullfilled the characteristics of an honest man. "The noblest work of God."

Dead Millionaire's Secret of Success.

"The great secret of success is laying by a nest egg and adding to your little store—never spending more than you make."

"A young man should command what he is worth, always keeping his eyes open to better himself."

"Many young men make a mistake in going to college and losing the most important part of their lives in filling themselves with knowledge of other men's deeds, of no practical use to the commercial world."

"I do not think the life of one who has accumulated a hundred millions, more or less, although interesting, is inspiring."

"No one can follow in the footsteps of another. He must work out his own destiny."

"If you observe the rules of honesty, integrity and economy and fear God, you have just as good a chance as any man that may be cited."

"Never allow any social obligation to interfere with a business engagement."

"I have never cared a cent what any human being said or thought about my actions so long as I was satisfied."

THE PARABLE OF THE SOWER.

To illustrate His parables, the Lord always took something that the people were familiar with; such as the "fig tree," the "vineyard," the "wheat" and the "tares"—something that would appeal to their hearts. And as things told in story form are more interesting to us, so it was to the people in the days of Christ. And He found it necessary to speak to them in this form, that they might be taught true things, and find a better world. The parables of Christ are so simple, and so beautiful, yet contain important lessons; and if carried out will bring us salvation.

Jesus had been throughout every village and city, preaching and showing forth the glad tidings of the kingdom of God. His Apostles were with Him. Many came to Him to be healed of their infirmities; devils were cast out, and the sick were healed, etc. And when many people were gathered together, He spoke to them in this parable:

"A sower went out to sow his seed; and as he sowed some fell by the wayside: and it was trodden down, and the fowls of the air devoured it.

"And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture.

"And some fell among thorns; and the thorns sprang up with it, and choked it.

"And other fell on good ground, and sprang up, and bare fruit an hundred fold." And when He had said these things, He cried, He that hath ears to hear, let him hear.

And His Disciples asked Him, saying, What might this parable be?

And He said, Unto you it is given to know the mysteries of the kingdom of God; but to others in parables; that seeing they might not see, and hearing they might not understand."

The Lord explains this parable. The Sower was Himself, and it may also mean every minister of His Gospel; the seed which He sows is the best of seed—God's word; the ground upon which He sows is the heart.

When He sows, sometimes the wicked one comes and takes away the seed, and when we do not pay attention, we let the devil get into our minds, and like the little birds with the seed, he carries away from us all the good we might get.

At other times we hear the word with great pleasure, but if any wicked person finds fault with us—that we are too religious, then we are in danger of minding what they say, and of thinking too lightly of the joy we felt when we heard the gracious truths of the Gospel; and so we are like the stony ground hearers, for the seed withers in our hearts, instead of taking root.

At other times we let bad, foolish and vain thoughts enter our minds while we are hearing, and these become so numerous that there is not room for anything else to enter Then it is that the word in our hearts resembles the seed sown among thorns.

But, if we hear the word, if we understand it, and if we bring forth fruit, and are holy in our thoughts and lives, then the good seed takes root and we show that we have not received it in vain.

As the young tree is easily bent, and the brook, at its head, easily turned aside, godliness may be more easily learned in youth than age. Youth is the time to sow the seed, if we want it to thrive and grow. It is necessary to sow well, that we may reap well. What a man soweth, so shall he reap, as in the case of Daniel—he feared God, and though he suffered trial and persecution from his captors, being carried captive into Babylon, and seeing Jerusalem besieged and sacked, and suffering the utmost humiliation, yet this did not seem to mar the godliness or faith of the captive boy. The seeds of truth and fear of the Lord had been sown in his heart, and he did not swerve from this knowledge. He drew nearer to the Lord; the truth in his soul bore fruit unto holiness; God was glorified, and that boy was blest. 'Twas thus then that Daniel sowed; and how did he reap? Friend after friend was raised up; heart after heart was open before him; in the wondrous providence of God, whom Daniel feared, Nebuchadnezzer himself became his fast friend; in short, Daniel had honored God, and was not put to shame. He might sow in tears, but he reaped in joy.

The good and noble attributes of our natures require constant care and watchfulness, to get them to grow and bear fruit. Anyone can be a weed, but it takes a great deal of effort, and study, and self-denial to be a useful plant. We should, each of us, be determined that in the vineyard of the Lord, we will be useful plants, bearing good fruit, and not worthless weeds. "BEN BOLT."

History of the Southern States Mission.

(Continued from page 327.)

MAY, 1899.—After leaving Aberdeen, Miss., President Rich went to St. Louis, where he met Apostles John Henry Smith and Mathias F. Cowley.

In visiting the various conferences there was seen a need for a more systematic mode of work than that in vogue, and in order to obtain more of a uniformity the idea of having a conference of conference presidents was conceived—a fitting climax indeed to the work just completed. All necessary preparations were made for the event to take place in Chattanooga on the 6th, 7th and 8th of the month. Each conference president was to rehearse the method of labor in his conference, and to suggest anything that might be assisting to the work.

It was, moreover, designed to have some of the leading authorities present, that they might witness the proceedings, understand the manner of work, and give counsel and instruction as to how the work should be continued in the future. Through the kindness of President Snow, Apostles John Henry Smith and Mathias F. Cowley were appointed to attend. President Rich accompanied them from Kansas City to Chattanooga, arriving on the 4th, and met the Elders in conference on the 6th. Meetings were held in the auditorium, and a general good spiritual feast was enjoyed by all. (For a full account of conference proceedings see pages 188 and 196, Vol. 1.)

On the 8th inst. seventeen Elders arrived from Zion, their names being as follows: Edwin D. Olpin, Geo. L. Mortensen, James C. Barrington, David Hughes, John Illum, Heber Olsen, Samuel Williams, Geo. E. Cook, Jos. W. Thorne, W. E. Bench, Jos. P. Bishoff, Frank W. Barnes, Isaac B. Evans, Andrew Nyman, Jr., Fountain S. Johnson, Jas. S. Sterling and Geo. W. Hilton, Jr. Counsel meeting was held with the Presidents and new Elders, which concluded the first conference of Conference Presidents.

On the 11th inst. the Apostles and their wives left for their homes, together with Sister Rich and the children. They were accompanied by President Rich as far as Kansas City, Mo.

Another company of Elders numbering thirty-one arrived on the 22d inst. They were: C. W. West, Heber S. Olsen, Geo. H. Walker, Cyril C. Tingey, Willis Call, Chas. W. Walker, James M. Connell, Joel H. Orton, J. W. Bateman, Lorenzo E. Hoskins, William Smith, Henry M. Godrey, John E. Godfrey, Wilford Georgeson, Stephen H. Fotheringham, Ezra Brown, Thos. Neilson, Jas. E. King, Hans P. Hansen, Fred Christiansen, John H. Bankhead, Albert M. Olsen, Thos. J. John, J. K. Lemon, Jr., Chas. H. White, Wm. N. Eldridge, Frank N. Tyler, Alma Page, Oliver Jacobsen, Walter A. Adams and C. A. Burnham.

The month closed with quite a number of Elders sick, especially those in the gulf states.

JUNE, 1899.—The needs of an office down town had long been felt, so, accordingly, one was procured in the rear of the Third National Bank. The commissary and all other business was moved down on the 8th and 9th inst. A change on the Star was made on the 15th, when Editor D. P. Felt was released to return home, and Elder Ray Ashworth appointed to succeed him, with Elder A. F. Cardon as his assistant.

On the 19th, a company of thirty-four Elders arrived in Chattanooga and reported for duty. The names of this large company are: John Reeve, Z. N. Decker, Samuel S. Cluff, Jr., Clarence A. Hoagland, Jos. F. Nibley, Frederick P. Jones, Daniel Perkins, James McArthur, Wm. H. Lowder, L. E. Jordan, Geo. O. Holt, Andrew J. Reese, John Bailey, Willard Burgess, John W. Freestone, James Platt, Joel Nibley, Otto Lundburg, Don C. Benson, E. B. Snow, Jr., Charles McNeil, Alma Olson, Fred K. Jacobs, Bryan W. Peck, Hans P. Rasmussen, Joseph Sorenson, James A. Thornton, E. D. Curtis, Carl A. Miller, Gilbert M. Williams, W. W. Allen, W. G. Miles, Hymen W. Jones and Francis P. Hammand. Elder L. Eugene Jordan came to labor as book-keeper in the office.

On the 25th, Elders Anderson and Lyman left for Chicago. Together with President Rich, they met, at Chicago, Apostle F. M. Lyman, and with him they held a consultation upon matters pertaining to the work of God and the labors of the Elders in the Southern States Mission.

(To be continued.)

New Books and Tracts.

The articles which have been published in the Star entitled "The Dark Ages" have been compiled into book form and can be had for the nominal sum of 10 cents. The writer has spent many years in the study of ancient history and is well versed in the same. From the most authentic writers he has condensed his work. It is perfectly reliable and every Elder should have one with him to study for his own benefit, and carry them for sale.

The mission has also published a picture book of forty pages, containing portraits of all the authorities of the church from its organization down to the present time. It also contains cuts of the temples, the public free school of Salt Lake City, which should be conclusive evidence that we are not opposed to education. It contains pictures of the different denominational churches of Salt Lake which show to the people that we believe in religious toleration. There are inspiring pictures of mountain scenery, etc., all of which make the book of great worth to the Elders in making friends. The price is 25 cents, and no book will allay prejudice and right wrong ideas concerning our people more than this book of views.

Inasmuch as we have had many applications for the letters answering Dr. Brougher's tirade on Mormonism, which were published in the Star of some months ago, also Ellis' lecture on Mormonism, we have published them in tract form to supply the demand. They will sell for the same price as our other tracts.

We have on hand Missionary Hymn Books, copies of "Voice of Warning," and "Mr. Durant," of Salt Lake, in leather binding, which sell for 35 cents per copy. These books are of inestimable value to present to dear friends as tokens of loving remembrance.

LATTER DAY SAINTS'
SOUTHERN STAR

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SATURDAY, SEPTEMBER 15, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

"He only is advancing in life whose heart is getting softer, whose blood warmer, whose brain quicker, whose spirit is entering into living peace."

Conference presidents will greatly oblige us if they will send in monthly history, at the close of each month. Those who have not sent them in for the months of July and August will greatly favor us if they will do so, at their earliest convenience.

Releases and Appointments.

Releases.

Elam Olsen, Middle Tennessee Conference.

B. Hunsaker, South Ohio Conference.

Emily Hunsaker, South Ohio Conference.

A. H. Young, East Tennessee Conference.

N. C. Jensen, South Carolina Conference.

J. J. Jensen, Georgia Conference.

AFFLICTIONS.

The object of penning these lines is to comfort and strengthen those tried by affliction. Afflictions do not come by accident or chance—they seem to be the common heritage and universal lot of man. Some endure more sorrows than do others; they wade through the deep waters of trial from early morn till late, until they begin to realize with the faithful Job, that: "Affliction cometh not forth of the dust, neither doth trouble spring out of the ground; yet man is born into trouble, as the sparks fly upward." (Job 5:6-7.)

When we think our lot in life hard and miserable beyond the hardships of all others, if we will only just visit our neighbors, and take a peep into their homes, we shall very soon become convinced that others are wading in as deep waters as we, with as little, or perhaps less help and encouragement than bestowed on us, struggling against adverse powers, and striving to keep their heads above water. Then let us not despair and imagine our lot the saddest of all. Do you know of anyone who has no sorrows, cares, or trials to encounter and endure? Simply because you may not discern sorrow depicted on the features, manifest in their acts, or spoken in their words, do not by any means suppose they have no burdens in this life. Perhaps such a one may have many trying ordeals, but he is playing the noble, manly part, expressed in the good old hymn, "Go bury thy sorrow, the world hath its share." You may be brought low upon the bed of sickness, your body racked with excruciating pain, your whole being scorched with a burning fever, your strength gone, the vital forces weakened, leaving you helpless and miserable indeed, but remember that tens of thousands are suffering like afflictions. There hath no trial befallen you, but that which is common unto man, and which the mortal body becomes heir to.

The Psalmist David rejoiced in his sorrows and cried with joy, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." Oftentimes those very things we consider our worst calamities turn out to be our greatest benefactors, and affliction teaches us many a good lesson we would not otherwise have learned. The storms of winter strip the trees of their leaves, and bare their massive branches of the green foliage, covering them instead with the cold, chilly icicles, and divesting them of luscious fruit and fragrant flowers; but it is while they are thus stripped that they send their roots deeper into the soil, and prepare for a more abundant harvest. So it is with the humble followers of the Lamb; having borne good fruit in the summer of life, when all went well and pain and sorrow were foreigners to their peaceful abodes, when the winter of affliction comes with its stinging blasts and fearful storms, their faith in God drives them to the throne of grace, for consolation, comfort and protection.

In the hour of grief and sadness, our God will never us forsake. He will lend a helping hand, bestow a heavenly comforter, and assist us to rise above our sorrows, that we might take a glimpse of heavenly joys, which mortal tongues can never express, or feeble pen communicate. We learn in affliction who are our real friends, upon whom we can rely for earthly aid and temporal assistance. Sometimes our friends in the trying hour of need are total strangers to us; yes, people lend us a helping hand, and speak cheering words of comfort, whom we have scarcely formed an acquaintance with. Our Elders, wandering as strangers among strange people, are sometimes afflicted with diseases common to the country where they labor, and the generous, whole-souled people of the land take them in, minister to their wants, nurse them in their afflictions, and care for them until they regain health and strength again. Such acts of human kindness are Christ-like, heavenly, and savor of divinity. This is true Christianity, genuine godliness, and a fair exemplification of love unfeigned.

"Weeping may endure for a night, but joy cometh in the morning." If we are sickly, weak, and almost helpless, let us take joy and encouragement from the promises of the Lord—"In Me ye shall have peace." Do not allow the dark, lowering clouds of sorrow to bedim your eyes from beholding the silver lining of God's love, and the joys which await you hereafter. Your redemption and deliverance draweth nigh; therefore lift up your heads and rejoice; for this life is but a single drop compared with the vast and endless ocean of eternity. "He that endureth to the end, the same shall be saved."

'Tis sorrow builds the shining ladder up,
Whose golden rounds are our calamities."

A TESTIMONY OF THE TRUTH.

Elder Almy Clayton recently received a letter from some good friends in Virginia, in reply to a Gospel letter sent by him. We take the liberty of publishing the same, or portions of it, that the readers of the Star might enjoy the testimony of one who has not as yet identified herself with the Saints of Latter Days. We will withhold names, dates, and place, for obvious reasons.

"My Dear Brother:

"I received your highly appreciative letter, which was read with care and pleasure. I shall join the Church of Latter-day Saints, and be baptized by one having authority the very first opportunity I have. Indeed, Brother C——, I feel that I would never be happy if I did not join myself with the Saints. I am convinced they are the true Church and the only true Church on earth. I am perfectly satisfied and do truly believe Joseph Smith was exactly what he claimed to be. I shall always look back with pleasure on the time when you and companion called on us, for if you had never came I should have been groping in darkness still, trying to find the true religion of Jesus Christ, for I could not see it in any of the churches.

"I enjoy reading the Star, for I feel that you are all my dear brothers and sisters, and I love all the true Saints. You know the Bible says, "We have passed from death unto life, if we love the brethren." There is so much brotherly love among our people; I am proud to say our people, for I feel that I am truly one with you.

"I am always pleased to hear from those who have obeyed the truth as it is in Christ Jesus."

The above letter speaks a good word for the Saints of God, and breathes a loving spirit in every word and line. It is possible for all to know, even as the author of this letter, that the Church of Jesus Christ is on the earth, with all its beauty, grace, divinity and holy organization.

Good order is the foundation of all good things.

DISTRESSING FLOOD IN TEXAS.

On the 9th inst., the city of Galveston, Texas, was visited by a disastrous flood. It is reported that about 2,000 lives are lost, while the estimate of property destroyed is incalculable at the present time. This is the most appalling tornado that the Lone Star State has been subjected to. The waters of the Gulf of Mexico were heaved beyond their usual bounds, and the Island City was submerged, almost entirely. Galveston has a population of some 68,000 souls, is built on an island, extending east and west for twenty-seven miles, and is seven miles in its greatest width, north and south.

In these days of "perilous times" tornadoes sweep the deep, fierce hurricanes cause the mighty surge to leap and roar in terrific fury, men's hearts fail them for fear, and the signs of the times denote the coming of the Son of God, and a reign of righteousness and holy love. Let us watch and pray, serve and obey, that we may be prepared to hail our Lord, and welcome our King, the Messiah, the Prince of Peace.

TEMPTING THE LORD.

The Chattanooga Press of the 7th inst. contains the following startling news, as an item of mammoth importance. Inasmuch as it assumes such vital consequence as to find its way into the columns of a contemporary up-to-date newspaper, it may prove amusing to our Elders, and amazing to the public who fail to read the Press. For the benefit of all, and being as it is brief, we quote the same in full: "A Mormon Elder near Pulaski said that if a man was right with his Savior nothing could injure him. He refused to drink carbolic acid offered by a minister, however."

After reading the above, does it not look a little strange that such a remarkable Christ-like individual as a professed minister should offer a fellow-brother "carbolic acid?" His actions were wholly foreign to those of the true and faithful servant of the Master, but still they were akin to the conduct of the majority of his cloth. Did that good old minister, whomsoever he may be, think he was doing Christ service when he requested a Mormon Elder to take deadly poison? Was it a noble, righteous deed; or was it not base, ignoble and wickedly malicious? What if the Mormon Elder did say (which we do not necessarily admit) "that if a man was right with his Savior nothing could injure him?" Did a professed follower of Jesus find fault with this saying, which makes the Lord all powerful? Surely the minister, if he be of the chosen number, had ought to grasp him by the hand, and bid him God speed, instead of presenting him with "carbolic acid," and asking him to partake of the same, as a proof and test of the truthfulness of his assertion.

Perhaps it would be well for that dear, good, Christian minister, if he would adopt, and liberally practice the example of the homeopathic quack doctor, who never gave his suffering patient a course of medicine without first partaking of the lotion himself; then, if he survived the dose, he felt safe to administer it unto the sick. At least it would teach him a good lesson, which all good people like he should learn: "Do unto others as you would that others should do unto you."

Remember the words of Jesus, how He said, "Thou shalt not tempt the Lord thy God." Beware, lest the wrath of an indignant God smite you in His sore displeasure, for your evil words and wicked designs. Those self-righteous Pharisees of old tempted Jesus in like manner as modern hypocrites are now tempting the servants of the Lord. Even when the Son of Man was crucified, they reviled Him, and said, "He saved others; Himself He cannot save. If He be the Christ let Him come down from the cross, and we will believe Him." His wonderful power was never exercised to satisfy the morbid curiosity of sign-seekers, whom He designated as "wicked and adulterous," and He taught His Apostles to be "wise as serpents, and harmless as doves." Why did the self-righteous preacher at Pulaski betray such a low, unbelieving, sign-seeking spirit, as to require the Elder to drink carbolic acid before he would believe the words of Jesus, or the divinity of His mission? How would he receive Christ, as the Son of God? Would he offer the Lord carbolic acid? Undoubtedly he would, for our Savior would tell him the same things as those spoken by the Elder, and he cannot refute them. We know of no better advice to give to this professed minister, and to all others of his kith and kin, than those spoken by Jesus to the evil one on the occasion of the temptation in the wilderness, "Thou shalt not tempt the Lord thy God."

"HIGH CHURCH."

The Boston Transcript tells of an Episcopal church that is being sued because it is not sufficiently "high church." It seems that a certain person left money to the church, with the provision that the services should come up to a certain standard of churchmanship. The minister has failed, it is claimed, to get as much ritualism into the service and the responses of his flock as the money calls for.

This puts us in mind of the "Parson's Prayer:"

"I have candles and all sorts of dresses to buy,
For I wish you to know that my church is called High—
I don't mean the structure of steeple or wall,
But so high that the Lord cannot reach it at all."

"Ritualism" is not Christianity, but merely a vain and foolish tradition. Candles, dresses, robes, and outward ceremonies, to the exclusion of faith, hope, love, and good will for all, are useless, meaningless, and altogether unbecoming for true Christians, being detrimental to the salvation of their souls—a stimulus for the "down-grade" run. Keep on going. Churches are plentiful, and up-to-date pastors are in demand. The time has come and now is when people are heaping to themselves teachers having itching ears, being destitute of the truth, lovers of fables and pleasure, more than lovers of God and godliness.

THE WISH AND THE EFFORT.

He that rises in the morning
Saying to himself: "Todayy
I will strive to do my duty
And to walk in wisdom's way,"
Seldom, when the night approaches,
Leaves a stainless page behind,
Or can sink to slumber fully
Satisfied in heart and mind.

Yet he triumphs who thus rises,
Even though sometimes he may
Stumble where the roads are roughest,
Or be tempted through the day—
Though he fail to do his duty,
Still he triumphs after all,
For the wish—the hope—is mighty,
Though the effort may be small.

Chicago Times-Herald.

Special low rates via Union Pacific railroad to all leading western points Sept. 16th, Oct. 2d and 16th. For particulars address J. F. Aglar, Gen'l Agent, St. Louis.

The Lord Will Protect His Servants.

"If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, the servant is not greater than his lord. If they have persecuted me, they will persecute you; if they have kept my sayings, they will keep yours also." John 15: 19-20. "Yea, and all that will live godly in Christ Jesus shall suffer persecution." 2 Tim. 3:12.

The same cause will always produce the same effect. The other night at the home of Bro. and Sister M. L. D. Hart's, Chester county, Tenn., while my companion, Elder Ezra Bunker and I, were enjoying the sweet slumbers of a good night's rest, on one of the well stuffed feather beds we find in the south, we were suddenly aroused from our slumbers, about 12 o'clock at night, by the sound of a rough "Halloo" on the outside. Bro. Hart answered the call by asking, "Who are you?" "It is me," was the answer; "Me; who is me?" Then there was a pause for a moment, when the droll voice outside broke the silence by: "Is there any Mormon preachers here?" "Yes, two of them," was the answer. "Then," continued our midnight visitor, "we have come to notify them to be away from here by sunrise tomorrow morning, if not they will find themselves swinging to a tree, and if you harbor them any more you will swing with them; do you hear that?" "Sweet land of liberty, of thee we sing." It makes me blush to think that American citizens will degrade themselves to a level with China. I am almost persuaded to say, we are guilty in this boasted land of freedom and liberty, of crimes we are condemning other countries for. When these cowardly, inhuman skeptics had delivered their message, and leaving, not being satisfied with what they had said, added another act to show their inhuman characters by showering a volley of rocks against and upon the house. Still to farther show their inhuman characters, they fired several shots It was not long when all was quiet and we were sound asleep again. Sunrise found us at Bro. Hart's. We have not forgotten the words of our Savior, "Be not afraid of them that kill the body, and after that have no more that they can do. But fear him who hath power to destroy both soul and body." Luke 12: 4-5. We have broke no law, nor done any thing that we are ashamed of. We believe we are living in a free country, under the glorious stars and stripes waving to every man freedom to worship Almighty God according to the dictates of his own conscience. We were not uneasy, but felt assured that our friends, if we may call them such, would be ashamed to show their faces in daylight to carry out their threat.

They choose darkness rather than light, because their deeds are evil. We have many friends in this county who will be sorry to hear of this cowardly act. We left Bro. Hart's when we got ready, and will leave this county when we feel we have done our duty. We are enjoying good health and feel to thank God we have been counted worthy of coming forth as ambassadors of Truth, and take pleasure in bearing our testimony to the truthfulness of the restored Gospel, and the divine mission of Joseph Smith.

Andrew O. Madsen.
Ezra Bunker.

DISCOURSE DELIVERED BY PRESIDENT JOS. F. SMITH

In the Tabernacle at Salt Lake City, April 7, 1900—Preservation and Multiplication of Life—Dangers of Sign Seeking—Man Established in the Truth by Faithfulness and the Spirit of God.

It will give me great pleasure to receive the spirit to bear testimony to that which we have heard today and yesterday. I think the true spirit of counsel and instruction has rested upon the Apostles who have spoken to us during the conference so far, and I desire to say that I endorse with all my heart the excellent counsel and blessed instruction which they have given to this people. I sincerely hope we will remember these counsels, and remembering them, carry them out in our lives. It matters not how many good things we may hear, nor how much we may know, if we do not apply the instructions we receive and the knowledge we possess to the accomplishment of the work that we have in hand. The paramount duty is to labor for Zion, and work for our own salvation, that we may gain the victory over ourselves and over the powers of evil that are in the world. The Gospel has been preached to us, and we have essayed to obey it, that we might become the sons and daughters of God—heirs of God and joint-heirs with His Son. We can never attain to the blessings of the Gospel by merely becoming acquainted with it and then sitting down and doing nothing ourselves to stem the current of evil that is preying upon us and upon the world.

The remarks that have just been made by Brother Woodruff are worthy of attention and acceptance on the part of the young men and young women of Zion. Those who have taken upon themselves the responsibility of wedded life should see to it that they do not abuse the course of nature; that they do not destroy the principle of life within them, nor violate any of the commandments of God. The command which He gave in the beginning to multiply and replenish the earth is still in force upon the children of men. Possibly no greater sin could be committed by the people who have embraced this Gospel than to prevent or destroy life in the manner indicated. We are born into the world that we may have life, and we live that we may have a fullness of joy, and if we will obtain a fullness of joy, we must obey the law of our creation and the law by which we may obtain the consummation of our righteous hopes and desires—life eternal.

If the time will permit, I desire to endorse the sentiments that were expressed by Brother Grant. It is a wicked and adulterous generation that seeketh after a sign. Show me Latter-day Saints who have to feed upon miracles, signs and visions in order to keep them steadfast in the Church, and I will show you members of the Church who are not in good standing before God, and who are walking in slippery paths. It is not by marvelous manifestations unto us that we shall be established in the truth, but it is by humility and faithful obedience to the commandments and laws of God. When I as a boy first started out in the ministry I would frequently go out and ask the Lord to show me some marvelous thing, in order that I might receive a testimony. But the Lord withheld marvels from me, and showed me the truth, line upon line, precept upon precept, here a little and there a little, until He made me to know the truth from the crown of my head to the soles of my feet, and until doubt and fear had been absolutely purged from me. He did not have to send an angel from the heavens to do this, nor did he have to speak with the trump of an archangel. By the whisperings of the still small voice of the Spirit of the living God, He gave to me the testimony I possess. And by this principle and power He will give to all the children of men a knowledge of the truth that will stay with them, and it will make them to know the truth, as God knows it, and to do the will of the Father as Christ does it. And no amount of marvelous manifestations will ever accomplish this. It is obedience, humility and submission to the requirements of heaven and to the order established in the kingdom of God upon the earth that will establish men in the truth. Men may receive the visitation of angels; they may speak in tongues; they may interpret; they may prophesy; they may heal the sick by the laying on of hands; they may have visions and dreams; but except they are faithful and pure in heart, they become an easy prey to the adversary of their souls, and he will lead them into darkness and unbelief more easily than others. The devil himself can appear like an angel of light. False prophets and false teachers have arisen in the world. There is perhaps no gift of the Spirit of God more easily imitated by the devil than the gift of tongues. Where two men or women exercise the gift of tongues by the inspiration of the Spirit of God, there are a dozen perhaps that do it by the inspiration of the devil. Bless your souls, apostates speak in tongues, apostates prophesy; apostates claim to have marvelous manifestations. And what is that to us? The trouble is, we know so little of the truth ourselves and we live by it so poorly that almost any little jackanapes in the country may rise up and claim he has had a vision, or some marvelous dream, and however absurd or untrue it may be, he may find believers and followers among those who profess to be Latter-day Saints.

I believe in the gifts of the Holy Spirit unto men, but I do not want the gift of tongues, except when I need it. I needed the gift of tongues once and the Lord gave it to me. I was in a foreign land, sent to preach the Gospel to a people whose language I could not understand. Then I sought earnestly for the gift of tongues, and by this gift and by study, in a hundred days after landing upon those islands I could talk to the people in their language as I now talk to you in my native tongue. This was a gift that was worthy of the Gospel. There was a purpose in it. There was something in it to strengthen my faith, to encourage me and to help me in my ministry. If you have need of this gift of tongues, seek for it and God will help you in it. But I do not ask you to be very hungry for the gift of tongues, for if you are not careful the devil will deceive you in it. He can talk by the gift of tongues as well as the Lord can. Paul did not seem to care much about the gift of tongues, either. He said to the Corinthians:

"I had rather speak five words with my understanding, that by my voice I might teach others also, than ten thousand words in an unknown tongue."

So far as I am concerned, if the Lord will give me ability to teach the people in my native tongue, or in their own language to the understanding of those that hear me, that will be sufficient gift of tongues to me. Yet if the Lord gives you the gift of tongues, do not despise it, do not reject it. For if it comes from the Spirit of God, it will come to those who are worthy to receive it, and it is all right. But this idea of seeking it, desiring it, when you don't pay your tithing, when you don't pray in your families, when you don't pay your debts, when you desecrate the Sabbath day, and when you neglect other duties in the Church; I tell you the devil will take advantage of you bye and bye, if he does not at first.

The time will not permit me, or I would like to take the Scriptures and read from them in relation to this subject. I love the truth; I love my brethren, and I know that the visiting of an angel alone will not keep one in the Church. The opening of the heavens to you in marvelous manifestations will not establish you in the truth. We have abundant proof of that in the history of the Church. But the men and the women who are honest before God, who humbly plod along, doing their duty, paying their tithing and exercising that pure religion and undefiled before God and the Father, which is to visit the fatherless and widows in their afflictions and to keep one's self unspotted from the world and who help look after the poor; and who honor the holy Priesthood, who do not run into excesses, who are prayerful in their families and who acknowledge the Lord in their hearts, they will build up a foundation that the gates of hell cannot prevail against; and if the floods come and the storms beat upon their house, it shall not fall, for it will be built upon the rock of eternal truth. I pray that this vast congregation will build upon this imperishable foundation, upon the principle expressed by the words of Joshua, "as for me and my house, we will serve God," and as also expressed by Job, "Though He slay me, yet will I put my trust in Him." If you have that spirit toward God and His work in these latter days, you will build, steadily and, slowly it may be, but surely, upon a foundation that will endure throughout the countless ages of eternity. And if you do not get any great manifestations, you need not worry about it. You will get the testimony of Jesus Christ in your hearts and you will know God and Jesus whom He has sent, whom to know is life eternal, just as well as those who receive visions. For those who do receive visions, the devil will try to make them believe that they were delusions, and if they commit sin, he will be sure to make them believe it. God bless you, is my prayer. Amen.

Even With Them.

An old man's wit is apt to be dry, and that of an old soldier is no exception.

A veteran who was boasting of his prowess during the civil war was asked: "How many of the enemy did you kill, anyway?"

"How many did I kill? How many did I kill?" repeated the veteran, slowly. "Well, I don't know exactly how many, but I killed as many of them as they did of me."—Youth's Companion.

AMERICA;

Or, The Land of Joseph.

BY A. ARROWSMITH.

(Continued from page 323.)

God, who is no respector of persons, built up and founded these vast dynasties, sent His Prophets, and His everlasting Gospel, in the different dispensations, and enlightened His children in the principles thereof.

His work was not confined wholly to the inhabitants of the eastern hemishpere, which history we have in the Bible; but He had vast interests in the west, which we read of in the Book of Mormon. The peoples of this hemisphere have been blessed with Prophets and Apostles and personal visitations of the Redeemer and God has vindicated His Word, which declares that He is no respecter of persons.

This land of America is the most favored part of the earth. When Jacob blessed his children we find that his choicest blessings fell upon Joseph and his sons, Ephraim and Manasseh. In consequence of Reuben's transgression the birthright and blessing of the firstborn fell upon the descendants of Joseph, Ephraim receiving the greater blessing. Joseph was to be "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall," and Jacob further said: "The blessings of thy father have prevailed above the blessings of my progenitors unto the utmost bound of the everlasting hills."

We here find that the branches from the vine, or the descendants of Joseph, should go over the wall, or beyond the ocean, to the utmost bound of the everlasting hills, or the Rocky mountains of America.

We can picture the patriarch Jacob, in the land of Goshen, in Egypt, looking beyond the vast ocean towards Zion, the great inheritance of his son Joseph. With what pride he would contemplate the ultimate redemption of Zion by the seed of Ephraim. He would also look with sorrow upon the wicked actions of the Lamanites in their savagery and red skins, descending through the tribe of Manasseh, the eldest son of Joseph.

We can also look with Ezekiel, who in vision saw Mulek and his seed branching out. He refers to the King Zedekiah, as a cedar, whose high branch, Mulek, his son, should be cropped off from the main tree, and planted upon the mountains in the heights of Israel, and there he should propogate his seed and bear much fruit. See Ezek. 17:22.

We have much evidence in the Bible to support the aforementioned colonization of this continent, also sustaining the history of these colonists, as recorded in the Book of Mormon.

When the eastern continent was struggling from beneath the iron heel of oppression and despotism, God was preparing the explorer, Columbus, to open this country as a home for the oppressed. The Reformation had done its work and the lovers of liberty found an asylum and an haven of rest in America.

It hath gone out in an unalterable decree from heaven, that oppression, despotism and bigotry will not be tolerated in this land, and all such oppressive measures will surely not thrive in this land, which has been consecrated to liberty.

Kings and potentates cannot prosper on this continent and demagogues and trusts which operate oppressively against the poor, will be cleansed from this land of freedom. The judgments of the Almighty will be poured out upon the wicked and this land will be purified, the abiding place of the pure in heart, Zion.

America is remarkable as being the birthplace of one of the greatest of Prophets, Joseph Smith who opens the great "last dispensation of the fullness of times" and establishes the foundation of the great kingdom of God, which will be set up in the earth.

America is the Zion spoken of by the Prophets, the great gathering place for Israel in the last days. See Isaiah 2:2, 5:26, 11:11, 35:10, 51:3; Jeremiah 3:14, 31:8, 50:4. The Scriptures are replete with references to God's great work in the last days.

I am aware that many commentators refer to Zion, strictly, as the little hill which stands near the city of Jerusalem. A careful perusal of the Holy Word will show us that Zion means the pure in heart, it is also referred to as a city built up by Enoch, also the hill adjoining Jerusalem; but the Zion, spoken of by all the Holy Prophets, as the great gathering place for Israel is the land of Joseph, America. This land as I said before, will be cleansed and purified and made an abiding place for the righteous. Holy temples will be constructed on this consecrated land from the Atlantic to the Pacific and work for the salvation of both living and dead will be extensively carried on in Zion during the 1000 years of peace and rest, the millennium.

The center stake of this great land of Zion will be located in Jackson county, Missouri, and a temple will be built there which will be the glory of the Lord. Christ will personally visit, and as Malachi say, "Suddenly come to His temple." "But who may abide the day of His coming? and who shall stand when He appeareth? for He is like a refiner's fire, and like fuller's soap." Mal. 3: 1.

The law will go forth from Zion, and the nations that will not worship God and respect the mandates as issued from Zion, will be terribly scourged. The Lord will be King over all the earth. He will reign in Zion and in Jerusalem, these places will be His seats of government.

All European potentates desiring to retain their power will be obliged to conform to the laws of Christ and they will send their representatives over to Zion, America, to learn the ways of the Lord.

War and bloodshed must cease, and a period of peace and love enjoyed. Men and animals will become tame and vicious propensities done away. Animals will not be hunted for their flesh as men are to live to the age of a tree and live wholly on vegetation. In that day a man dying 100 years old will be considered an infant, so says the Prophet Isaiah.

Ezekiel in his forty-seventh chapter records some of the features in the millennium, when God's house is built. He speaks of a river of magnificence, whose sides were lined by beautiful fruit trees, which should bring forth new fruit according to his month. This fruit in its variety shall be for meat, and the leaves thereof, for medicine.

As wickedness is eliminated and the inhabitants of the earth become pure, righteousness will abound, immortal resurrected beings will visit and dwell on the earth. These immortals will bring the records of the Ancients, who have accepted the Gospel in Paradise, or the spirit-world, and the viceroy's ordinances will be performed by proxy for their redemption. During this reign of peace, the aforementioned temples which will cover this land of Zion, will be extensively operated, and through the vicarious atonement offered by the Captain of Salvation, Jesus, every knee will be brought to bow and every tongue confess. Thus Lucifer, the devil, will be defeated and bound; finally being expelled from the planet with all his adherents.

The great judgment will sit, the sheep and the goats divided, all being judged according to their works. Some will have one glory, some another and comparative few will be cast out with the devil and his angels and retrograde.

The variety and grades of resplendency in the glories, must be countless. Many steps must be ascended from the lowest position in a telestial glory to the pinnacle of a celestial glory. God is just, and every variety of spirit will find its reward or punishment and obtain that for which it labored.

During all this time, America, or Zion, will be the great leader in the variety of reforms and will instruct the world in the civilizing influence of God's everlasting Gospel. I before stated the center stake of this diversified intelligence will be located on the spot where the Garden of Eden, Paradise, was enjoyed by our parents, Adam and Eve: Jackson county, Missouri. Do not get startled, dear reader, by these statements, as all the Prophets speak of the earth becoming pure and receiving its pristine beauty and paradisical glory. It will again be united, or married, and Isaiah tells us "every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." The earth will be redeemed from the fall. The deserts will be made to blossom and bloom as the rose. The regions of ice and the uninhabitable portions of the earth, will be made prolific and habitable. The seas will go to the north and the south, and the tribes of Israel receive their inheritance as per the original division foreordained before the fall. See Deut. 32:8. The lost tribes will return to Zion and lay their treasures at the feet of Ephraim and all the children of God will take their place and receive their reward upon the planet which gave them birth.

It has been estimated by that great thinker and mathematician, Apostle Orson Pratt, that if this world continues for 8,000 years, bringing spirits in the world at the ratio of the past, that there would still be one acre and a half for each inhabitant.

Taking into consideration that thorns, thistles, briars and noxious weeds will not abide in Paradise and that the tree of life will grow abundantly, we have no need to fear the lack of food, or room to dwell.

The last grand transformation, when this planet will be purified by fire, changing its environment and becoming celestial.

The New Jerusalem, the Zion of America, will be took up and connected with Enoch's city. The translated Zion, with its inhabitants, after the purification of the earth, will descend as a bride adorned for her husband. No more sighs, no more sorrow, no more tears, no more trials, no more pain, former things are passed away. The habitants of this celestial state are pure and holy, having washed their robes and made them white in the blood of the Lamb.

I pray that we may be worthy to partake of the tree of life on the banks of the pure river of the water of life, clear as crystal, proceeding out of the throne of God and the Lamb, and that we may gain an everlasting inheritance in this land of Zion, America.

CONTENTMENT.

Oh, birds that sing such thankful psalms,
Rebuking human fretting,
Teach us your secret of content,
Your science of forgetting,

For every life must have its ills,
You, too, have hours of sorrow;
Teach us, like you, to lay them by,
And sing again tomorrow.

For gems of darkest jet may lie
Within a golden setting,
And he is wise who understands
The science of forgetting.

Each night is followed by the day,
Each storm by fairer weather,
While all the works of nature sing
Their psalms of joy together.

Then learn, O heart, the song of hope;
Cease, soul, thy thankless sorrow;
For, though the clouds be dark today,
The sun will shine tomorrow;

Learn well from bird, and tree, and rill,
The sin of dark resentment,
And know the greatest gift of God
Is faith and sweet contentment.

—From Modern Astrology.

Men who come hungry for righteousness cannot be satisfied with rhetoric.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING AUG. 25, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	351	43	19	89	7	128	115	13	2	8	19	212	1		Sweet Gum, Van Buren Co	Tennessee
Heber S. Olson	Virginia	31	792	566	46	206	5	496	191	46	3	13	50	498		4	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	526	19	28	206	20	424	262	4		20	31	394			Centre	Kentucky
J. Spencer Worsley	East Tennessee	28	516	80	124	245	20	670	531	38	1	9	46	578			Charlotte	N. Carolina
W. D. Rencher	Georgia	36	889	52	62	197	55	292	202	45	2	11	84	869			Bowersville	Georgia
A. C. Strong	North Alabama	35	663	187	388	48	15	357	227	20		18	56	577		1	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	33	719	235	28	168	19	254	139	29	3	18	43	362	1	2	Valdosta	Georgia
John Reeve	Mid. Tennessee	32	737	30	182	218	72	1033	73	13	1	13	48	527	2		325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	40	839	92	287	264	38	386	268	16	1	20	63	640			Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	28	576	56	54	267	14	223	182	13	4	3	38	369	1	6	Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	121	56	2	53		26		2		1	7	96			Ackerman	Mississippi
W. W. MacKay	East Kentucky	24	615		246	129	14	418	336	15	1	12	48	381			Barboursville	Kentucky
F. H. Critchfield	Louisiana	5	118	55	5	39	1	45	34	2		6	15	86	4	1	Lake Village	Louisiana
R. L. Houtz	South Alabama	13	330	10	5	234	9	154	143	6	1	2	25	182	1	2	Lapine	Alabama
Don C. Benson	North Kentucky	20	427	71	49	78	27	458	85	10		2	10	364			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	18	370	436	254	97		1263		22	1	10	32	458			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	11	251	390	114	41		875	51	19			16	189			41 Cheshire St., Cleveland	Ohio

An Interesting Letter.

In pursuing our labors as ambassadors of Christ, among the hills of East Kentucky, we find, as a rule, very kind and hospitable class of people and have been successful in gaining a host of friends, many of whom are sincerely investigating the message we bring them.

Of late we have had the pleasure of baptizing some few into the fold, which has caused Satan to rage, and combine his forces against us.

The Presbyterians, particularly, have been energetic in opposing the message we bear, having gone into neighborhoods where we have had the most success, endeavoring to poison the minds of the people against the truth, by distributing anti-Mormon literature and delivering anti-Mormon speeches.

On Friday, the 17th inst., we baptized three into the fold, who reside at Bull Creek, Floyd county, Kentucky. Upon hearing of this a Rev.(?) of the Presbyterian church announced a meeting at 2 p. m. the following Sunday, at which he would expose Mormonism.

We being informed of the purpose of said meeting, made it our business to be present.

At the appointed hour, from far and near, people had gathered in to hear, as they supposed, the errors of Mormonism pointed out.

The school house being much too small to accommodate the crowd, a grove near by was resorted to, where two or three hundred people seated themselves in silent expectation.

For more than two long hours they listened to the speaker, who, instead of following the admonition of Isaiah (Isaiah 8:20) "to the law and the testimony" to prove wherein we were teaching false doctrines, other means were resorted to, and a more disgraceful tirade of slander and abuse against a God-fearing people, was never heard.

The arguments set forth were of such a disgraceful nature that many left in disgust, ere the speaker concluded.

We here give a few, among the many, utterly false statements made:

"In Utah and Idaho," said he, "polygamy is raging at full height, and in consequence of this vice, more than one-half of the children to be seen on the streets are club-footed.

"President Lorenzo Snow's saloons are so numerous and doing such lively business that scores of both Mormon boys and girls from 10 years old and upwards are to be seen lying around public places in an intoxicated and helpless condition.

"Appeals have been made, time and time again, by ministers of the different Christian churches, to close his saloons, but their efforts were all in vain, and drunkenness reigns supreme.

"Ninety per cent. of the women of Salt Lake City are without virtue; in fact, the Mormons do not seem to know what morality is.

"To add to this frightful condition, Mormon leaders in Zion teach the doctrine of blood atonement, which means, that he who is found in transgression should have his blood spilled that his soul may be saved; this is to love our brother as yourself.

"The result of this soul-destroying doctrine having been instilled into the minds of their deluded followers, is what might be expected. Many innocent persons are being murdered in cold blood, their only crime that of not believing Mormon teachings.

"You might ask the question: How is it such crimes go unpunished? I will tell you. As the Mormons hold exclusive rule and sway in this modern Zion, you can readily see how impossible it would be to convict the offender with a Mormon judge and jury."

In his concluding remarks, he counseled those who had been misled, to immediately retrace their steps, for, said he, "it will be easier to do so now than later on."

Immediately after his dismissing, we called the attention of the audience, and briefly pointed out, to the satisfaction of those present, the falsity of the statements made, by reference to Mormon teachings, and the true condition existing in Utah and elsewhere among the Latter-day Saints, also extending to one and all an invitation to do as Isaiah says (Isaiah 1:18): "Come now and let us reason together."

At the close of our remarks, many, including ministers, took us by the hand and bade us God-speed in sowing the seeds of truth.

Cheers for the Mormons arose on all sides, while he who lifted his puny arm in opposition to the work of God was invited to return to the neighborhood no more, "as his so-called sermon was a disgrace to the human family."

Many more friends were added to the goodly number we already had. Thus the truthfulness of the saying of President Brigham Young is emphasized: "Every time you kick a Mormon, you kick him up-hill."

Your brethren in the cause of truth,
Clarence A. Hoagland.
Daniel R. Wilson.

Strange Reptiles.

A western writer thinks one of the severest tests ever put upon his risibles was endured at a London dinner-table.

He was seated next a lovely, rosy-cheeked, gray-eyed English girl, who displayed a most absorbing and flattering interest in his native land. She appeared to have imbibed some extraordinary ideas about the perils to be encountered in the newly settled regions of the United States, and tried not to look incredulous when she was assured that things were really not as bad as she imagined.

"I'm sure it's pleasant to be told there are not rattlesnakes in all the gardens," she said, with a pretty smile, "but my cousin wrote not long ago that he had seen over forty wigwams in one little village. Perhaps," she added, as her companion made no immediate reply, "the wigwams are not as venemous as rattlesnakes, are they?"—Exchange.

THE DEAD.

We are sorry to report the death of Grandfather Poole, which occurred at Ravenna, Cherokee county, South Carolina, Aug. 17, 1900.

The many Elders who have found shelter under his roof will feel keenly the worth and loss of this our brother. He has assisted in many ways to further the struggle for righteousness. He has been a faithful member of the church for fifteen years and died at the good old age of 84 years.

Sister Mary E. Wade, of Kirk's Grove, Alabama, passed away from this stage of action on Sept. 3rd, 1900, of heart failure. She was born at Rockingham, South Carolina, April 1st, 1853, and moved to this place with her husband in February, 1898. Sister Wade was not a member of the Church of Jesus Christ of Latter-day Saints, but ever since hearing the first sermon preached by the humble Mormon Elders she has been investigating the doctrine as taught by them and was very favorably impressed with it. She was kind hearted, loved by all who knew her, and proved herself a mother to the Elders. She leaves a husband and four children to mourn her loss.

It is with sorrow that we are called upon to report the death of one of our beloved sisters.

Sister Elvah Emaline Vinson was born Dec. 1, 1870, in Giles county, Tennessee, was baptized May 27, 1898, and died Sept. 1, 1900, at Gipsy, Limestone county, Alabama.

Sister Vinson was known by all as a kind and charitable lady. She always kept an open door for the Elders and will long be remembered by them for her kindness and hospitality.

She bore a strong testimony to the Truth and died as she lived, a faithful Latter-day Saint.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers, Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

LATTER DAY SAINTS

SOUTHERN STAR

"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 22, 1900. No. 48.

SAND.

I observed a locomotive in the railroad yards one day,
It was waiting in the round-house where the locomotives stay;
It was panting for the journey, it was coaled and fully manned;
It had a box the fireman was filling full of sand.

It appears that locomotives cannot always get a grip
On their slender iron pavement, 'cause the wheels are apt to slip;
And when they reach a slippery spot, their tactics they command,
And to get a grip upon the rail, they sprinkle it with sand.

It's about this way with travel along life's slippery track,
If your load is rather heavy and you're always sliding back;
So, if a common locomotive you completely understand,
You'll provide yourself in starting with a good supply of sand.

If your track is steep and hilly and you have a heavy grade,
And if those who've gone before you have the rails quite slippery made;
If you ever reach the summit of the upper tableland,
You'll find you'll have to do it with a liberal use of sand.

If you strike some frigid weather and discover, to your cost,
That you're liable to slip on a heavy coat of frost,
Then, some prompt, decided action will be called into demand,
And you'll slip way to the bottom if you haven't any sand.

You can get to any station that is on life's schedule seen,
If there's fire beneath the boiler of ambition's strong machine;
And you'll reach a place called Flushtown at a rate of speed that's grand,
If over all the slippery places you've a good supply of sand.

—Exchange.

ELDER JOHN S. SEARS.

Perhaps no Elder has left a better, or a more lasting impression upon the minds of the people among whom he has labored than has Elder John S. Sears, whose picture is herewith presented. There is scarcely a phase of missionary life common to an Elder in the Southern States, but what he has had some experience in, from that of canvassing Elder among the hills of Eastern Tennessee and Western North Carolina to the position of editor of one of the brightest Stars which ever shed a literary gleam of religious light, he has wended his way since being numbered with God's noble servants in the South.

It is a little over two years since Elder Sears reported for duty at Chattanooga, and was assigned to labor in the East Tennessee Conference.. During that time he has labored diligently and vigorously for the spread of truth, that he might assist the Father in the establishment of His righteous purposes on the earth. The



ELDER JOHN S. SEARS.

early days of his missions were spent as canvassing Elder, after which he labored as a training Elder, and when Elder F. B. Hammond was appointed to succeed President W. E. Dawson, Elder Sears was chosen as a counsellor and aid in the responsibility of presiding. President Petersen also recognized his sterling qualities, and chose him as first counsellor, which position he held until called to labor in the Office in the month of January last.

When Elder L. R. Anderson was released in the latter part of March, the work of editing the Star devolved upon Elder Sears, and, as in all other labors, he proved himself adequate and equal to the task. He filled the office with signal ability, energy and integrity, being prompt, punctual and zealous in the good work. He succeeded in keeping up the good standard which the paper had reached under his most worthy, industrious predecessors.

When the telegram from Elder Meacham was received on Thursday, Sept. 13th, bringing the sad news of Elder J. D. Frankland's sudden demise, it became absolutely necessary for some good, reliable man to go down to Montgomery, Ala., for the purpose of accompanying the body of the corpse home. Elder Sears was asked to perform this labor of love; he cheerfully responded, leaving the work he was engaged in, and in about three hours from the time he was notified he was on his way to the State Capital of Alabama.

Elder Sears is of a rather reserved and quiet disposition, being calm and deliberate in all his undertakings, and faithful and true until the work in hand is finished. Nothing rash or rabid in his nature, but a careful, painstaking spirit signalizes all his work. A favorite motto practiced by him is, "What's worth doing at all is worth doing well," and by ever keeping this in mind, he works well, acts well, lives well, and does well. As a preacher of righteousness, he is very spiritual, forceful, plain, and explicit, being humble, submissive and lowly. He has made hosts of friends wherever he has gone, friends who love him for his goodness and childlike simplicity. Like most Elders who journey in the South, he has met with mobs who expelled him from their midst, being willing to entertain the devil, rather than the Mormon Elder.

Brother Sears is a cartoonist of no mean repute, having studied art in New York, prior to his ministerial career. We shall all miss him, but we rejoice to know that we have met him and have been privileged to enjoy his society. We wish him success, joy and peace, and pray the blessings of heaven upon him.

Elder Sears sends a fond "good-bye" to all his friends, together with a hearty "God bless you ever."

DEATH OF ELDER J. D. FRANKLAND.

Friday, Aug. 31st, Elders J. D. Frankland and A. L. Mecham arrived at the home of Samuel McQuegge, who lives about four miles east of Ansley, Pike county, Ala. It was their intention to meet Elder O. Jacobson, counselor to President Houtz, and held some meetings in that neighborhood. Monday morning, Sept. 3d, Elder Mecham mailed their weekly report, and at that time Brother Frankland seemed to be enjoying his usual health. The same evening he complained of having a bad headache, and at times he suffered greatly, until administered to by his companion, when the pain left, but was followed by a burning fever. It was not thought by Elder Mecham that Brother Frankland was serious, as he did not complain. Nevertheless every care was shown him, and all present thought he would be up and around in a few days. Tuesday, the 11th inst., Elder Frankland, not being able to write, desired his companion to pen a letter to his kind and loving wife, who resides at Salt Lake City. The missive was but brief, yet it carried an humble spirit and closed by saying he was sick, but expected to be at work again in a few days, and intended to visit the Saints at La Pine. Wednesday night at 8:40,



ELDER J. D. FRANKLAND.

without a struggle, the spirit of our true and faithful brother took its flight. He died as he had lived, one of God's noblemen, and a crown of righteousness shall be his reward. Too much praise cannot be given the kind family where Brother Frankland died, and may God bless them.

Elder Frankland was born Jan. 4th, 1874, and had just passed his 26th year when he entered the mission field in April last. He was of a studious nature, bright, quick witted, and blessed with no small amount of intellectuality. He had been dead some twelve hours before word was received at Chattanooga of his demise. It was a sudden shock to all, for there had not been the least intimation given of his illness.

Elders John S. Sears and L. E. Jordan, together with an undertaker, left on the first train for Montgomery, Ala., after receiving the sad news of his sudden death. At this place he was embalmed and placed in a metallic casket, upon which was inscribed this befitting inscription: "To the cause he loved his life was given."

As heretofore noted, Elder Frankland was a married man, and leaves a sorrowing wife to mourn his loss. She will not mourn as those who have no hope, for the sweet spirit whispers peace to the troubled soul, and gives her an assurance of a glorious resurrection of the just, when her faithful husband shall rise triumphant, and victorious.

Elders Jacobsen and Meacham were zealous in administering to the wants of our departed brother, and much credit is due them for the able manner in which they conducted affairs generally. The railroad officials were very courteous and accommodating to the Elders all along the line, and the friendliness of the undertaker in Montgomery deserves a word of praise and appreciation. All earthly power available was rendered our brother, but the Lord called him hence, and our loss is his gain. The whole Mission and all who knew Elder Frankland will miss him, and let us unite in heart and soul and exercise our faith and sympathy in behalf of the bereaved wife.

A Letter of Condolence.

Chattanooga, Tenn., Sept. 18, 1900.

Mrs. J. D. Frankland, Salt Lake City, Utah:

My Dear Sister—You will pardon the intrusion of a seemingly unknown friend; yet one who loves you dearly, and who would, were it in my feeble power to do so, console you in the hour of your loss and sad bereavement. Before this brief note arrives you have undoubtedly been apprised of the demise of your loving husband, who was snatched from our midst so suddenly and taken to a far brighter world than this.

One cannot die in a better cause, or pass away serving a better Master than the Lord God, whom your husband listed to obey. No. It can be truly said of him that he gave his life willingly for his friends, and for the Gospel of Jesus Christ. His reward is certain; his crown of righteousness secured. No one can rob him of that prize he strove so faithfully to gain; even the precious boon of eternal life; and you, dear sister, in the realms of glory, will share with him the joys that await the faithful and true.

He looked unto the Lord and trusted in his God—the Holy One of Israel. Those who knew him in the Mission field speak of him in the highest commendable terms, as one who had no other desire than that of serving the Lord. His companions loved him, and during his brief sojourn in the Southern States he was successful in making many friends and in allaying much of the wicked prejudice that rankled in the hearts of his enemies. His energy paved his way, and by humility and lowliness he won a place in the hearts of the people, gaining their love, respect and esteem.

As you look around you on every hand, you cannot fail to realize the brevity and uncertainty of life. The moment we begin to live, that moment are we subject unto the pangs of death. It has been decreed by God that all must pass through this mysterious change, and narrow cavern, we call Death; but in or journey from the cradle to the grave, we can have hope, and feel assured with the Psalmist David that God is with us to shield, guide, comfort and protect us. Here is what the Psalmist says: "Yea, though I walk through the valley of the shadow of death, I will fear no evil; for Thou art with me; Thy rod and Thy staff they comfort me." This blessed divine assurance comes from God through the medium of His Holy Spirit, which is indeed a Comforter.

Can we not rationally believe that "Our Father" has a work of a glorious and exalted nature for your husband to perform beyond the grave? We must keep in mind this revealed knowledge, that the preaching of this Gospel is not limited to this narrow little sphere upon which we dwell, but that it reaches into the eternities, and saves all that can be saved, whether in the flesh or in the spirit; therefore is it not in strict keeping with consistency and reason for us to believe that the Lord called him hence to minister His word in the spiritual regions of Paradise? Meditate upon these things, and think of the goodness of God, who doeth all things well; and the comforting influence of God's Holy Spirit will anoint you with the oil of gladness, and open the eyes of your understanding that you may behold the wisdom and mercy of God in all things.

Let your hope, and faith, and trust be in God. He alone is mighty to save; your Friend and your Deliverer. Like a wise physician, He has a balm for every wound; a cordial for every care; and a mighty remedy to soothe and allay all trials and tribulations. Look unto Him, dear sister, for He has promised to be a strength to the needy, a rock in their defense, a shadow from the heat of fiery afflictions. Remember how the Savior said, "Let the weary ones come unto Me." "Come unto Me, all ye that labor and are heavy laden, and I will give you rest, yea, rest unto your souls."

May God help you to obtain the rest promised, and may you receive from Him comfort in the hour of your affliction, is the prayer and heart's desire of your loving sister, NINA F. RICH.

THE DEAD.

Brother Allen Kidd passed away from this mortal probation on the afternoon of Sept. 10th, 1900, after an illness of twenty months, at his home in Morgan county, Ala. The cause of his death was consumption. He leaves a wife and six children to face the cold world alone, and meet whatever fate the future has in store for them. Brother Kidd was baptized by Elder L. R. Farley and confirmed by Elder J. W. Imlay, Aug. 5th, 1900. The thought of death seemed to cause him no fear. He passed away with an abiding confidence that he would inherit eternal life.

Rhodie I. Imman departed this life Aug. 5th, 1900, leaving a husband and nine children to mourn her loss. Sister Imman had been a faithful member of the Church for about eighteen years, and she was beloved and respected by all who knew her. May the peace and blessings of heaven attend the bereaved.

She Deserved Them.

A poet once wrote of his gentle wife:

"She doeth little kindnesses
Which most leave undone or despise."

The same is illustrated in this story: A gentleman was once walking behind a well-dressed girl, and thought to himself, "I wonder if she takes half as much pains with her heart as she does with her clothes?" A poor old man was coming up the road with a loaded barrow, and just before he reached the girl he made two attempts to go into the yard of a small house; but the gate was heavy and would swing back before he could get through. "Wait," said the girl, springing lightly forward, "I will hold the gate open." She did so, and received his thanks with a pleasant smile. "She deserves to have beautiful clothes," thought the gentleman, "for she has a beautiful spirit."

SOWING AND REAPING.

BY ELDER J. S. STERLING.

The Apostle Paul, in writing to the Corinthian Saints, said: "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully." (II ix:6.) This we know to be true, because we have seen it verified time and time again, with our own eyes. We behold a man who earns his bread by the sweat of his face, in the field, sowing the seeds; if he sows sparingly he will reap sparingly, if he sows bountifully he will reap bountifully.

We see a person who expects to sow his seed, in the ground, going forth getting his ground in shape, and carefully preparing it so it will yield a harvest, and he expects, if he gets his ground properly tilled and planted, and is ever watchful over his coming harvest, to reap bountifully. Another thing we watch him doing, is carefuly selecting his seed, because if he sows oats, he expects to reap oats, if he sows corn he expects to reap corn, etc. He fully realizes the truthfulness of Paul's letter to the Saints of Galatia, wherein he plainly says, "Be not deceived, God is not mocked, for whatsoever a man soweth that shall he also reap." (Gal. vi:7.) He is sowing the very same kind of seed that he expects to reap. Do we fully sense the quotation given above, together with the one following it, for we are told "He that soweth to the flesh shall of the flesh reap corruption, but he that soweth to the Spirit shall of the Spirit reap life everlasting." We are given to understand that if we sow to our flesh, we shall of our flesh reap corruption, but if we sow to the Spirit we shall of the Spirit inherit or reap life everlasting.

We fully realize with Job, "They that plow iniquity and sow wickedness reap the same," and we should ever be careful to sow good seeds, and be every mindful that our salvation depends on the seeds sown by us, while here in this mortal state. One may ask, "Does the Book tell us what the seeds of righteousness are?" We say yes, also of unrighteousness.

We find recorded in the Epistle to the Saints at Galatia, v. 19 to 21, "Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanliness, laciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like of the which I tell you before, as I have also told you in times past, that they which do such things shall not inherit the Kingdom of God."

Now for the works of the Spirit. We find in the 22d and 23d verses of the same chapter, "But the fruit of the Spirit is love, peace, long suffering, gentleness, goodness, faith, meekness, temperance." We have now seen what the fruits of the Spirit and the works of the flesh are, and we can ask ourselves the question, which are the seeds the people of the world today are sowing most, and devoting most of their time to?

We find that many are indulging in, and daily and nightly sowing seeds to their flesh, which will be sure to bring condemnation to their own selves.

It seems as though they who are devoting their time to the workings of Satan, are perhaps serving their master better than we, for they serve him Sunday and every other day. While we find many who only serve God on Sunday, and spend the coming six days in pleasure, or laboring wholly for the big dollar.

We are told, "Lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal." "For where your treasure is, there will your heart be also."

Let us pause a few moments. Do we find as many today devoting their time and talents, as much to the serving the Savior of the world, as they do to serving Mammon? No! we do not, for we would have a far different condition in the world than exists today, if we were only trying to overcome the works of the flesh, by the fruits of the Spirit, using more of the spirit of love, gentleness, goodness, and temperance to bring the world to a higher plane, so we, the inhabitants, could rejoice more in the "Holy One of Israel."

We have all been placed on this earth for a purpose, and that is "to work out our own salvation with fear and with trembling."

Do we find mankind worried so much about their future salvation as they are about making money? No! they are not. We find people troubling their minds because they cannot perhaps meet an engagement, to make a little money, but they are not troubled so much about meeting their "Maker;" they don't worry nor strive near as hard, as a general thing, to keep the commandments of God, as they do to enjoy themselves. Do we find people taking as much pains to serve their Maker on the Sabbath day, as they do to get ready to go on a pleasure trip? No! "We need some pleasure on Sunday, we need to rest our bodies; we'll go on a pleasure trip next Sunday." But it is seldom we hear them say, "Well, Sunday will soon be here, we'll have to make preparations to go to church."

We think it is terrible to walk a mile on Sunday to go to church, but we could take interest in walking three miles to see some old friend. Which way is our mind being trained? Are we among those who "push the ox in the mire on Saturday to pull him out on Sunday?" "Six days shalt thou labor and do all thy work," and while we are at work we can be serving God, and be striving to obey His commandments. We were told not to live by bread alone, but by every word that proceedeth out of the mouth of God." And let us be ever mindful of this, and try to feed our spiritual body, and labor as hard to maintain it as we do our earthly tabernacle.

There is a day coming when we will have to give an account of the deeds done in the body, and then when we see that we have spent so much time sowing to the flesh, and so little in sowing to the Spirit, we may regret it.

We may not realize the magnitude of the words of Paul now, with regards to sowing our seeds to our spirit, that we may reap life everlasting, but there is a time coming when we will, and then it will do us no good "to weep, and wail, and gnash our teeth."

There is a time to serve God, and that is on a week day, as well as on Sunday.

If we would wait till the horse was stolen, before we locked the barn door, some people would be liable to call us unwise, but what will we have to say to our dear selves if we do not devote more time to sowing seeds pertaining to eternal life?

"Be it good and let us do it, giving soul and our strength to the deed."

If we wish to enter life we must keep the commandments.

"A good man's fortune may by chance decay,
But his soul's riches none can take away."

We should be striving at all times to plant our seeds in good ground, that it may come forth and yield an hundred fold, and not be content with receiving thirty or sixty, but labor while the day is here, and we have the chance.

Let us have our seeds sown on well prepared ground, not on the stony ground, nor among the thorns, such as the cares of this world, the deceitfulness of riches, and the lust of other things, or allow affliction or persecution to choke our good seeds, but to endure to the end that we may be saved.

And as the poet has said:

"Ours the seed time. God alone
Behold the seeds of that is sown;
Beyond our vision weak and dim,
The harvest time is hid with Him."

The time is coming and we know not how soon it will be, when we will have to rest in our grave, and wait till the harvest time.

The words of the poet are indeed true, which says:

We are sowing, daily sowing,
Countless seeds of good or ill,
Scattered on the level lowland,
Cast upon the windy hill;
Seeds that sink in rich brown furrows,
Soft with heaven's gracious rain;
Seeds that rest upon the surface
Of the dry unyielding plain.

So let us ever sow seeds to our spirit that we may enter into life, and feel to say, when that time comes, as Paul said, "I have finished my course, I have kept the faith; hence there is laid up for me a crown of righteousness."

Abstracts from Correspondence.

The spirit of mobocracy and intolerance is not dead, as will be seen from the following letter written by Elders A. O. Smoot and W. G. Atkins:

Connelly's Springs, N. C., Sept. 12.

President Ben E. Rich, Chattanooga, Tenn.:

Dear Bro.—We take this opportunity to inform you that we have just been run out of Statesville, N. C., by a Christian (?) mob of about twenty men. They were all business men of the place, and were led by a Christian (?) minister. They met us on the street while we were canvassing the business part of town, and showed us the road to the depot, giving us notice that our time was short. We made for our boarding house and had not time to get things packed up until they sent a man to inform us that our time was about up. We got ready as soon as possible, and then made our way to the station. The mob followed us and gave us to understand that it was their turn to preach, and not ours. When we would open our mouths to say anything we were told to keep still. They said we had better not show up in Statesville any more, or we would see what love they had for the Mormon Elders. They told us to inform our brethren to keep out if they did not want trouble.

The Mayor of the city was quite friendly, and was willing that we should canvass the place, when we called on him yesterday; but one of the policemen stood by and beheld the mob march us down the street, saying never a word to restore peace and order, or to disperse the rabble.

We asked them for the rights of American citizens, but they gave us a sharp reply that there would be a cheap funeral in town if we did not keep still, and get out, and stay out.

W. G. Atkins.
A. O. Smoot.

Books are preserved souls if sweet and wholesome, but pickled souls if acrid and pessimistic.—Rev. Newell Dwight Hillis.

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SATURDAY, SEPTEMBER 22, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

IF WE ONLY KNEW.

There are gems of wondrous brightness
Ofttime lying at our feet,
And we pass them walking thoughtless
Down the busy, crowded street.
If we knew; our pace would slacken,
We would step more oft with care,
Lest our careless feet be treading
To the earth some jewel rare.

If we knew what hearts are aching
For the comfort we might bring,
If we knew what souls are yearning
For the sunshine we might fling;
If we knew what feet are weary
Walking pathways roughly laid,
We would quickly hasten forward
Stretching forth our hands to aid.

If we knew what friend around us
Feels a want they never tell,
That some word that we have spoken
Pained or wounded where it fell,
We would speak in accents tender
To each friend we chanced to meet;
We would give to each one freely
Smiles of sympathy so sweet. —Sel.

After a man's jaw begins to swell, he realizes that silence is golden.

TWO SIDES TO THE MATTER.

You will always find that there are two sides to every question, one in favor of, and one against. Some of our good Christian friends do not seem willing or at all inclined to grant us an opportunity of speaking in our defense—they delight in fighting Mormonism to the exclusion of the Mormon Elder, and are perfectly satisfied to feed the gullible on "billingsgate" entirely, providing they can muzzle the Elder while the performance is going on. What we want is clear, calm, logical, Scriptural argument, from beginning to end. Don't forget that there are two sides to the matter, and that it is nothing but just and proper that you should hear them both before passing judgment. Would you say it was a just law that would condemn the prisoner at the bar upon the testimony of the prosecution alone? No, you would not. Then can it be a fair trial that would accuse and pass sentence upon the Mormon without an opportunity being given them to appear in their own defense? Let us be just and equitable to all, allowing all the same privileges we would crave ourselves.

FAITH.

A contemporary makes the following assertion: "Faith is the immediate condition of sanctification, and God always saves the moment true faith is exercised." Let us see if this is in accordance with the "law and testimony" of the Prophets. Paul tells the Hebrew Saints to "Go on unto perfection," and not lay again the "foundation of repentance from dead works, and of faith toward God." (Heb. 6:1.) Why the need of exhorting to "go on unto perfection," when they had already exercised "faith toward God," if "faith is the immediate condition of sanctification?" This would be altogether unnecessary, and to no purpose whatever. Again the same Apostle says: "Let us draw near with a true heart in full assurance of faith," showing, by this, that the full assurance of faith "is the prompter or stimulus to action, causing one to draw near unto God." Peter says: "Add to your faith virtue," and the other godly attributes which go to make up the life of a true and worthy Christian. Why any addition if faith alone "is the immediate condition of sanctification?"

WHATEVER IS—IS BEST.

Could we but always feel in life, when surrounded with trials and afflictions, that, "whatever is—is best," we should experience a calm, sweet repose even in the midst of disaster and woe. We owe much to the inspired writers of poetry for the deep spirit of philosophical resignation inculcated in their poems. The poets whose verses find a repetition on almost every tongue, whose writings have become as household words, have been men and women upon whom rested a goodly portion of divine inspiration, and whom the Lord blessed with intelligence, wisdom, and understanding, that they might be the means of teaching to some extent at least, the higher way of living. To such we owe a great debt of gratitude for their soul-inspiring, elevating words.

Ella Wheeler Wilcox, in her beautiful poem, "Whatever Is—Is Best," draws from the depths of sentimentalism the rich suggestions of brotherly love, and holy patience. Her poems breath an air of pure affection, an atmosphere of love unfeigned, bubbling with optimism, as the pure stream the sparkling water, and call forth those rare and best sensibilities of mortal man. As human beings we seem to be always suspicious of others, fearful of the worst, instead of hopeful for the best. The hardest and most difficult obstacles can be surmounted by that indomitable energy, called Perseverance. More force, more power, more sand, and then we can climb life's rugged incline. If we chance to take a fall, let us not remain down, but let us get up, and try it again. "The fault is not in never falling, but in rising every time you fall." Having a bright hope for the best, and the glad assurance that the results will be our victory, we can plod onward and upward to the goal we would gain.

We often mistake and misjudge the motives of our fellow-brothers, whom we suppose are maliciously endeavoring to do us wrong. Let us not journey in a pathway of selfish friendship, but be liberal, kind, loving and forgiving. As Mrs. Wilcox says:

"I know that each sinful action,
As sure as the night brings shade,
Is somewhere, some time punished,
Tho' the hour be long delayed.
I know that the soul is aided
Sometimes by the heart's unrest,
And to grow means often to suffer—
But whatever is—is best."

There can be no doubt that each wrong action—each evil thought—brings to the soul of man the corroding consequence of sin. Nor is it less true that sorrow oftentimes expands this life into higher aims and more nobler purposes. With the growth of the soul there comes also a consciousness that God is good, and all His ways are righteous and holy. He leaves us not in darkness to linger and grope, but He grants unto all the light of His Holy Spirit, to lead and guide us aright. His plan is perfect, eternal, unchangeable. This realization led the poetess to express herself thus:

"I know there are no errors
In the great eternal plan,
And all things work together
For the final good of man.
And I know when my soul speeds onward
In its grand eternal quest,
I shall say, as I look back earthward,
Whatever is—is best."

Hope for the best, and rise above the clouds of sorrow on the wings of humble prayer until you can watch the sunshine play upon the silver lining. This requires effort and manly resignation, but such is the duty of all the sons and daughters of God. "Whatever is—is best."

A Word to Boys.

You are made to be kind, boys—generous, magnanimous. If there is a boy in school who has a club-foot, don't let him know you ever saw it. If there is a poor boy with ragged clothes, don't talk about rags in his hearing. If there is a lame boy, assign him some part in the game that doesn't require running. If there is a hungry one, give him part of your dinner. If there is a dull one, help him to get his lesson. If there is a bright boy, be not envious of him, for if one boy is proud of his talents and another is envious of them, there are two great wrongs and no more talent than before. If a larger or stronger boy has injured you, and is sorry for it, forgive him. All the school will show by their countenances how much better it is than to have a great fuss.—Horace Mann.

May I tell you why it seems to me a good thing for us to remember wrong that has been done us? That we may forgive it.—Dickens.

SALVATION FOR THE LIVING AND THE DEAD.

Liberality of the "Mormon" Faith—A Discourse by Charles W. Penrose, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, August 19, 1900.

(This sermon is published in tract form, and can be purchased from the Deseret News Publishing Co., Salt Lake City, Utah.)

I am thankful for the opportunity of meeting with the Latter-day Saints in this Tabernacle, and I trust that our assembling together will not be in vain, but be profitable to all of us. I have been called upon to address the congregation. I desire to do so under the influence of that Spirit which guides into all truth, and which makes plain the things of God to the minds of men. I trust that this Spirit will not only rest upon me, to enlighten my mind and to give me words which will be of benefit to those who hear, but that it may also rest upon the congregation, that we may be able to see "eye to eye."

Characteristics of True Religion.

One mark of true religion is a regard for the welfare of other people. True religion does not make people selfish. It creates in their hearts a feeling of charity and a desire to bless; not to injure in any way, not to wish the downfall or hurt of a fellow creature, but rather to desire his uplifting, and benefit, and comfort, and joy. Our Heavenly Father created the earth upon which we live for the comfort and happiness of His creatures. The plan of salvation, which was prepared before the foundations of the world, was designed for the improvement, the benefit, and the ultimate salvation of all His sons and daughters. When we have a desire in our hearts to bless and benefit mankind, we have the right side. When we feel a spirit of revenge, of retaliation, and a desire to do harm, that is not of God, but is from beneath. Our Lord and Savior Jesus Christ, we are told, "came into the world, not to condemn the world, but that the world through Him might be saved." That was the purpose of the coming of our Savior Jesus Christ in the flesh, and of the atonement that He wrought out for mankind by His death on the cross. The spirit of Christ is the spirit of salvation, the spirit of blessing, the spirit to do good, to improve the condition of the human race, and to prepare us all for the presence of our Eternal Father and to enjoy the glory of His Kingdom.

Universal Salvation.

One of the great differences between the faith of the Latter-Day Saints and that of most of the denominations called "Christian" is that the Latter-Day Saints teach that salvation is for all people, of all ages, of all races, of all colors, who can be saved. The doctrine that the Lord has revealed through His servant the Prophet Joseph Smith is that salvation is to come unto all, and that none will be lost who can possibly be redeemed; that the plan of salvation is as broad as the fall of man. Our first parents broke a divine law, and through their disobedience death came into the world. As by disobedience of one man sin, and death as the wages of sin, came into the world, so by the atonement and obedience of one, life and salvation will ultimately come to all the family of Adam. "As in Adam all die, so in Christ shall all be made alive." This doctrine was enunciated by the Apostle Paul in his epistle to the Corinthians. The full meaning of that is not explained in the old scriptures, neither is it understood generally in the Christian world, but it was revealed in great plainness to the Prophet Joseph Smith and Sidney Rigdon. I will not read to you the vision which was given to them, explaining this doctrine of salvation, but will perhaps read a few verses of it, so that the full extent of the plan of salvation may be comprehended to some little degree by the congregation.

Let me say, first, that the book from which I am to read contains some of the revelations of God to the Church of Jesus Christ of Latter-Day Saints in this age of the world, and we regard these as Scripture. We believe in the Bible. We believe that "holy men of old wrote and spoke as they were moved upon by the Holy Ghost." We also believe that the same Spirit in this age of the world will make plain the things of God exactly in the same way as they were revealed in former times. In other words, we believe that the Spirit is the same in all ages, and that God and Christ are "the same yesterday, today and forever." If God could reveal His word through Prophets in ancient times, certainly He can reveal His word, through Prophets in modern times. If not, why not? What reason is there that God should not make manifest His truth in the nineteenth century as well as in the first century, or in times before the beginning of the Christian era? Has the Eternal Father ceased to have power to make Himself manifest? Has He bound Himself with an oath and promise that He would not speak again, after He revealed Himself through the Prophets and Apostles in the first age of the Christian era and before that time. If so, where is His word and promise recorded? I know of nothing of the kind in the book that is supposed to contain the Holy Scriptures. The Bible contains some few things revealed by the Lord through His servants in former days, and by reading it carefully I find that it contains an abundance of promises that in the last times, in the times of "the restitution of all things spoken of by the holy Prophets since the world began," in the "dispensation of the fullness of times" in which God is to gather together in one all things that are in Christ, there is to be more light, more revelation, more manifestation of the power of God; greater miracles and greater outpouring of the Spirit and the knowledge of God, until the time shall come when a man shall not have to say to his neighbor, "Know ye the Lord, for all shall know Him, from the least unto the greatest," and "the knowledge of God shall cover the earth as the waters cover the great deep," so the prophets of old predicted. This being so there is nothing unscriptural or unreasonable in the idea that God should reveal His word in this age of the world as He revealed it in former times, and as it was customary with Him when He had any special work to perform among the children of men, or any special truth to reveal, to raise up a prophet or prophets through whom His word was communicated, that in the last days He should act in the same way, seeing that He is an unchangeable Being.

We testify that in the nineteenth century our Heavenly Father has been pleased to open the heavens once more, and to send His Son Jesus Christ, our Redeemer, with a message of life and light, similar to that which He proclaimed when He tabernacled in mortality. We testify that angels have come down from the courts of glory, bringing light and truth for the enlightenment and salvation of all the human family, and a message to be carried to "every nation, kindred, tongue and people."

We recognize the fact that throughout Christendom there are various religious societies, composed in the main of good people, and having among them very talented men, some of whom minister in the name of the Lord without authority, while others explain the Gospel according to their understanding of it—which is very limited; and that there are people of all sects and denominations who desire to serve the Lord and walk in His ways, but who cling to the notions and ideas which have been handed down to them by tradition. We do not wish to interfere with any of them in their religious rights and privileges. We recognize the right of every man to worship God according to the dictates of his own conscience, and think that people ought not to be molested in that worship, and that they should be perfectly free to carry out their religious convictions, so long as they do not infringe upon the rights and liberties of others. That is the line we draw, and when men step beyond that, then the secular law ought to step in and protect people in the exercise of their rights, and from the designs and wicked acts of those who seek to infringe upon them.

But One God and One Faith.

But while we recognize this, we do not lose sight of this one great fact, which all people should consider; that as there is but one God for us to worship, there can be but one true religion. A variety of Gods might introduce a variety of creeds; but "there is one God even the Father, of whom are all things, and one Lord Jesus Christ, by whom are all things." Therefore, the religion of God and Christ must be one. Truth is not divided against itself. Truth and error will clash, but truth and truth will always harmonize. Anything that God reveals must be true, for He is truth; and everything that comes by the way of Jesus Christ, His beloved Son, must be true, for He is the way, the truth and the life. No error will be introduced into the world under the direction of the Father, or of the Son. And the Holy Ghost is "the Spirit of truth." It guides into all truth. It takes of the things of the Father and of the Son and reveals them unto men. It will not substantiate or reveal any error; but it will manifest truth and make it plain. Therefore, all that is error in the world, whether it be among Christians or pagans, is not of God, and is not recognized of Him. It will not lead to God; it will not benefit mankind: but it will do injury. It is the truth that exalts, that ennobles, and that will save mankind. Falsehood and error will not. Anything that is contrary to truth cannot be of God, but may be of that Evil One, who was "a liar from the beginning."

Sincerity Not Conclusive Evidence of Truth.

That there is an abundance of error in the "Christian" world as well as some truth, must be patent to everybody who has investigated the conditions of mankind in the present day, because these multifarious sects and denominations are discordant. They do not unite—except on special occasions when they meet together to denounce the "Mormons;" they can unite on that question sometimes. The spirit of division, strife, and contention exists among people called Christians as well as among people called Pagans. That fact alone makes it evident that there is a great deal of error existing in what is called Christendom. That is because these various systems which have been established are the inventions of men. They may have been good men who started these different sects—I will not judge the matter; that is with the Eternal Judge—but these sects were the offspring of men. These men may have read the Scriptures, and have entertained certain ideas founded upon their reading; and they may have established these different systems in accordance with their sincere ideas of what was right. But sincerity of itself is not a conclusive evidence of truth. The heathen is just as sincere in his idol worship as the "Christian" is in his various modes of bowing down to Deity; and certainly the Latter-Day Saints have manifested their sincerity before the whole world as well as before the heavens. The Elders of this Church who go out into the world to proclaim the Gos-

pel as they understand it, manifest their sincerity. Yet our "Christian" friends will not recognize them as Christians, nor believe that they are right. They go out without purse or scrip, without fee or reward. They are not paid for their work. They make sacrifice of home and its comforts, and leave their loved ones behind, and go to face a frowning world, to meet persecution and obloquy, and sometimes imprisonment, stripes, and death. What for? To proclaim that which they know in their hearts is true. They are sincere enough, but that does not prove that they are right. Our "Christian" friends will acknowledge that. On the other hand, the sincerity that may be exhibited in the various "Christian" sects by the people who compose the members, and by the preachers who teach them, is not of itself an evidence that they are right or that they have the truth. But the fact that they are divided and conflicting is proof enough that there is a great deal of error among them.

Now, that which comes from God is the truth. If Jesus Christ has a church on the earth under His direction and inspiration, containing men whom He has appointed, who hold His authority, who are sent by His word, and who have divine authority to administer in the name of the Father, and of the Son, and of the Holy Ghost, that church will have the truth. It will not have error intermingled with it, because it will be directed by Christ, being His Church. Men may build up a church and call it the Church of Christ, but that does not make it so; it is the church of the men who organized it. If John Wesley—a good man, as I believe with all my heart, a mighty man, who did a great and good work in the earth—organized a religious society and called it the Church of Christ, that does not make it so, and it is nothing more than the church of John Wesley. If other good men assemble together and agree on points of doctrine and organize a religious society that society is theirs. It is not God's unless He ordered it, revealed it, and accepted it.

Oneness of the Church of Christ.

I think that these simple ideas will be received by this congregation and by any reasonable person. If Jesus Christ had a church on the earth in the first century, it was the Church that He established. There is evidence that He did establish a church. By reading the New Testament it is plain that He organized it Himself; therefore it was His Church. He placed in it Apostles, Prophets, evangelists, pastors and teachers, (so we read in the epistle to the Ephesians, 4th chapter.) "for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ; till we all come in the unity of the faith, and of the knowledge of the Son of God." These men were sent out to preach the Gospel without purse or scrip. They were commanded to "go into all the world and preach the Gospel to every creature." And the principles which they taught were the principles of Jesus Christ. The plan of salvation that they introduced was divine. It was not their own. When Paul preached to the Gentiles and Peter preached to the Jews, they preached the same Gospel, the same doctrine, by the same Spirit. The people who received their word and repented of their sins, believing in the Lord Jesus Christ, were all baptized by one spirit into one body. There was but one body, no matter how many members there were in it; there was but one church, no matter how many branches there might be to it. The Church was one, the Gospel was one, the God they worshipped was one, the Savior was one. There was "one Lord, one faith, one baptism, one God and Father of all;" and the path that they walked in was the one way marked out by the Lord Jesus Christ, who said: "Wide is the gate and broad is the way, that leadeth to destruction, and many there be which go in thereat; because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

These men whom the Lord placed in His Church had the word of the Lord. God revealed Himself unto them. Jesus Christ manifested Himself unto them. This is one of the characteristics of the Church. It was in communication with its Divine Author. The spirit that came down from heaven was in these men; not only in them, but in the body of the Church. The whole body was quickened by it, led by it, and inspired by it. Therefore the truth was in the Church. But there came a great change after the Apostles were slain. Darkness came in like a flood and overspread the earth, as the prophet of old foresaw when he said that "darkness would cover the earth and gross darkness the people." Because of that darkness which has overspread the earth has come the condition that exists in the Christian world today.

True Gospel Again Revealed From Heaven.

Now, in this age of the world, I repeat, our Heavenly Father has been pleased to reveal Himself again. Hear it! oh, ye people! As sure as the sun shines in the heavens, as sure as we are in this Tabernacle this afternoon, the Mighty God, even the Lord, hath spoken, and is "calling the earth from the rising of the sun to the going down thereof." His word to all people is that the Gospel in its purity has been restored; His Church has been set up again on the earth, under His personal direction; Apostles, Prophets, Evangelists, Pastors and Teachers once more are endowed with the Spirit that comes from on high, and all people who receive their testimony and are obedient to the Gospel are baptized by one spirit into one body, whether they be Jew or Gentile, bond or free, and they are all made to partake of one Spirit. This Gospel and the proclamation thereof is to all the world, to every creature. This is the commandment of God to His servants in the Church of Jesus Christ of Latter-Day Saints. And all people will hear the sound thereof, no matter how much it may be opposed. The Elders of this Church, going out as the servants of God did of old, are endowed with the same authority, the same power, and the same right to administer in the name of the Father, and of the Son, and of the Holy Ghost. And the word of Christ is to them as it was to the early Apostles: "He that receiveth you receiveth me, and he that receiveth me reciveth Him that sent me. And he that rejecteth you rejecteh Him that sent me." The word of the Lord to all people everywhere is to turn from their wickedness, from their corruptions, from their false creeds, from their bowing down to anything that is not God, from the notions and ideas of men that have been preached in the world for the doctrines of Christ, and come unto God their Eternal Father in humility, in contrition, repenting of their sins, confessing them, and forsaking them.

(Continued.)

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers, Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

"BY THEIR FRUITS YE SHALL KNOW THEM."

BY GEO. HILTON.

A good tree cannot bring forth evil fruit; neither can a corrupt tree bring forth good fruit. (Matt. 7:18. "Wherefore by their fruits ye shall know them." (20th verse). In my travels in the different parts of the world, I find hundreds of diverse denominations of religions, and all claiming to be the true followers of Jesus Christ, our file Leader. At the same time they all differ from that which Jesus taught as recorded in the Holy Bible. A short time ago I visited Winchester, the old capital of England. Here I attended divine service in the largest cathedral in England. Services commenced at 10 a. m. and lasted until 12. There were from ten to fifteen ministers officiating, appearing to be very zealous in the labors which they were engaged in. At the conclusion of the services I introduced myself to one of those gentlemen, and asked this most important question: "Is this the Church of Jesus Christ, and have you the same organization of officers as Jesus had in the church when He sojourned upon earth?" The answer was in the affirmative. I then said: "My dear sir, would you be so kind as to introduce me to one of your twelve Apostles?" I noticed at that moment he became a little uneasy. The necktie and collar needed a little adjusting. And then said: "We haven't got any Apostles or Prophets in the Church in these days. It's the Mormons or Latter-Day Saints that believe in Prophets and Apostles: "I then said: "My dear sir, how can you get along without these officers and be the true Church of Jesus Christ?" I then took my Testament from my pocket, and read from Mark 14:10. "And Judas Iscariot, one of the twelve, went unto the Chief Priest to betray Him unto them, and when they heard it, they were glad and promised to give him money: then Judas, which had betrayed Him, when he saw that he was condemned, repented himself, and brought the thirty pieces of silver to the chief priest and elders, and he cast down the pieces of silver in the temple and departed, and went and hanged himself." At this moment we find the quorum of apostles imperfect, there being only eleven apostles. We find the church of Christ very different from the churches established by men. The apostles had returned to Jerusalem from the mount called Olivet. And when they were come in they went up into an upper room and continued in prayer and supplication, and they prayed and said: "Thou, Lord, which knoweth the hearts of all men, shew whither of these two, Joseph called Barsabas, who was surnamed Justus, and Matthias, that he may take part in the ministry and apostleship, from which Judas, by transgression, fell, that he may go to his own place, and they gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles." (Acts of Apostles 1:13-24.) Jesus addressing his apostles, said: "Ye have not chosen me, but I have chosen you, and ordained you, that you should go and bring forth fruit, and that your fruit should remain that whatsoever ye shall ask of the Father in my name, He may give it you." (John 15:16) "He that abideth in Me, and I in him, the same bringeth forth much fruit, for without me ye can do nothing." Jesus appeared unto the Apostles as they sat at meat, and gave them their commissions how to preach and what to preach, and by their fruits ye shall know them. And He said unto them: "Go ye into all the world, and preach the Gospel to every creature: he that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and

they shall recover." And they went forth and preached everywhere, the Lord working with them and confirming the Word with signs following on in other words "By their fruits ye shall know them.' (Mark 16). "Jesus appeared again unto his Apostles, and instructed them what to preach to the people for their salvation and exaltation in the Kingdom of God, saying: 'All power is given unto men in Heaven and in earth, go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen." (Matthew 28:19) "And it shall come to pass in the last days," saith God, "I will pour out of my Spirit upon all flesh, and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, and on my servants and on my handmaidens, I will pour out in those days of my Spirit and they shall prophesy." (Acts of the Apostles 2:16.) If the preaching of the Gospel and the obedience to its requirements do not produce these fruits, we then have cause for suspicion, whether it be the true Church of Christ or the work of men, and under these circumstances we must be looking for the fulfilment of John the Revelator's vision: "After this I looked, and behold, a door was opened in Heaven, and the first voice which I heard was as it were of a trumpet talking with me, which said: 'Come up hither, and I will shew thee things which must be hereafter.' Rev. 4:1. And I saw another Angel fly in the midst of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice: 'Fear God, and give glory to Him, for the hour of His judgment is come, and worship Him that make Heaven, and earth, and the sea, and the fountains of water." Rev. 14:6. And I heard an other voice from Heaven, saying: 'Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues, and in her—Babylon was found the blood of Prophets and of Saints, and of all that were slain upon the earth.'" Man, know thyself, be not deceived. "By their fruits ye shall know them."

History of the Southern States Mission.

(Continued from Page 331)

July, 1899.—President Rich returned from Chicago on the 1st, while Elders Anderson and Lyman did not return until the 3d. As heretofore stated, the brethren had met Apostle F. M. Lyman, and the proposition to include Ohio in the Southern States Mission was laid before him, and the presiding authorities of the Northern States Mission. It met with the approval of all after some concessions, and Apostle Lyman promised to bring the subject up before the Missionary Board at Salt Lake City. Only a few days after, word was received officially that the change was agreeable, and to so make all necesasry arrangements with the other missions. Accordingly, President Rich went to Chicago on the 23d to complete the transfer. The results were gratifying indeed. Nine of the Elders then laboring in that state remained and were given companions, while the others left the state for various fields in the Northern States Mission. John B. Erekson, who was at that time president of the Ohio Conference, was chosen to preside, and nine Elders were sent up to the Conference from the South. The transfer did not go into effect until Aug. 15.

Elder Lyman, who had held council meeting with the Elders of the East Tennessee Conference at Knoxville, reported the following: "Our council meeting is just over; the Elders all feel fine, and are doing a good work. Knoxville has opened up in good shape. The mayor and other officials of the town are very friendly disposed. The ministers treat us very fair. The newspapers are also friendly and seem to have a desire to see us have fair play.

"The Saints at Hart's Branch are good people."

On the 25th a company of six Elders arrived and on the following day were set apart for various fields in the South. The names of the arrivals are Quincy R. Gardner, Benjamin Y. Baird, Augus V. Whitmer, Geo. A. Matthews, Wm. T. Gale and Adam R. Brewer.

A church house situated in the village of Bushburg, Fleming county, Kentucky, was destroyed about the 20th by a mob of men. Instead of burning the house and thereby permitting the Saints to obtain insurance on it, they surrounded the house with guards, and with sledge-hammers, saws, axes and firearms, they tore down the building. They then withdrew and left the ruins to the Saints.

The following startling dispatch from Atlanta, Ga., appeared in the Chattanooga Times of the 28th inst.:

Atlanta, Ga., July 27.—The Constitution has received a special from its Covington, Ga., correspondent, which says that a mob of fifty masked men made way with three Mormon Elders who have been proselyting in Jasper county.

The story is to the effect that the three Elders visited the home of William Cunnard, near Newton factory, Jasper county, yesterday and endeavored to persuade Mrs. Cunnard to join the church.

While they were at the Cunnard home, fifty men, masked and on horseback came up and asked the Elders to accompany them.

They refused to do so and while they were parleying Mr. Cunnard procured a rifle and aided the mob in taking the Mormons.

Several shots were exchanged and in the excitement Mrs. Cunnard had her jaw shattered.

The mob finally secured the Elders and rode off with them. Nothing has been seen of them since.

The Elders were driven out of two towns in Jasper county early in the week.

This greatly concerned the Elders at the office because much of it might be true, for the Elders were in imminent danger. The only thing possible was to telegraph the postmaster of Flovilla, Ga., which is near the place of the mobbing, and where conference headquarters had been for some time. A reply was received later in the day, which read: "One Mormon Elder in office this morning. Told citizens he was one of the Elders in the hands of mob. Could not get particulars. He said the woman of the house was badly shot, but not by her husband, as reported in the papers. He went south, walking along the railroad track before I learned that he was one of the Elders that had been mobbed.

"W. F. Smith, P. M."

Other news was awaited with interest, but when it did come it showed that nothing serious had happened to the Elders. The woman, however, was quite seriously wounded. (For a full account of mob, see page 285, Vol. 1, Southern Star.) From afar echoes of the great uprising were heard. Facts were misconstrued to frightful proportions. The month closed in great excitement.

(To be Continued.)

Releases and Appointments.

Releases.

J. S. Sears, Office.

P. V. Carter, Louisiana Conference.

Transfers.

C. E. Wade, from Louisiana to East Kentucky Conference.

W. H. Irvine, from Florida to North Alabama Conference.

Special low rates via Union Pacific railroad to all leading western points Sept. 16th, Oct. 2d and 16th. For particulars address J. F. Aglar, Gen'l Agent, St. Louis.

A HYPOCRITE.

A hypocrite is one who pretends to be what he is not. Forgetting Washington's maxim: "Speak no evil of the absent; it is unjust," he will act the part of Judas after winning one's confidence and love. Still, according to his pretentions, he is friendly, sincere and true.

Satan has many such clients among the "Worldites," and one does not have to step beyond the bounds of remembrance to find such a creature. Friendship, affection, love, countrymen, kings, and even empires have vanished away by the presence of concealed hypocrisy.

The subject walks upon two legs: those of deceit and treachery. Lies and falsehoods are his companions. His mission is to pollute and destroy those attributes which come from God and are for the upbuilding of virtue, love and goodness. Heaven would not be what it is unless it were devoid of such beings. "God is not the author of confusion, but of peace." Hypocrisy results in confusion, and hence its source is from an inferior channel. A hero, whose deeds never die in the memory of mankind, is one whose life and character is unblotted with the traits of a hypocrite. He does not remember that a friend who fears to make enemies is not a true friend. Being two-faced, he fails to see that it is more honorable to openly make an enemy, when just causes are present, than it is to make an enemy by telling his faults to others, and then denying his statements to the victim.

Impure substances emanate from diseased bodies. Likewise, impure, bigoted and false statements come from the mind of a diseased soul. The hypocrite who prevaricates, intentionally and conscientiously, is morally diseased. Indeed, we may classify him as a living ulcer, upon the back of humanity. Corruption and attacks upon innocent characters are constantly conceived in his thoughts, and his tongue is the weapon he disgraces by allowing it to execute his wicked heart's desire. This world possesses many people who could have their names added to the hypocrites' "Roll of Honor (?)."

"Should you feel inclined to censure,
Faults of others you may view,
Ask your own heart e're you venture,
If it has not failings too."

L. F. RICH.

A Word from Magnolia, Tenn.

Magnolia, Tenn.

Please allow me a little space in the Star, that I may express my thoughts. I have been a member of the Church for some years, and I can say that it is the true Church of Christ. It is all that holds one up in this lonesome place on earth is to know that the time is not far distant when the goats will be separated from the sheep. Elders, hold up your heads and look the world in the face and preach the true and everlasting Gospel. I would to God that I could tell all the world that I belong to the Mormon Church. I think it is a great honor to be enrolled with the Saints of God, for I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation. Preach on, my brothers, the time is not far distant when God will send His Son Jesus. I am happy to think I live in this dispensation of the fullness of time, when God does speak to His people. May all the faithful be blessed, is the prayer of your sister in Christ,

B. A. BINGHAM.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING SEPT. 1, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	295	6	15	77		146	129	9		7	24	218		2	Sweet Gum, Van Buren Co	Tennessee
Heber S. Olson	Virginia	32	760	1250	81	200	12	455	154	38	1	8	44	487		2	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	582	18	84	184	26	375	284	24		10	39	374		3	Centre	Kentucky
J. Spencer Worsley	East Tennessee	28	559	340	88	228	28	720	590	50	3	11	43	566			Charlotte	N. Carolina
W. D. Rencher	Georgia	36	686	95	48	203	31	218	134	51	2	7	81	824		11	Bowersville	Georgia
A. C. Strong	North Alabama	31	581	501	77	121	16	251	137	28	3	8	50	488	1	2	Memphis, Box 158	Tennessee
John H. Bankhead	Florida	33	551	712	39	142	23	220	156	25	2	15	46	309			Valdosta	Georgia
John Reeve	Mid. Tennessee	32	709	31	148	178	30	846	10	24	1	10	47	428		1	325 N.Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	36	677	56	278	280	19	483	343	19	1	30	65	599			Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	26	548	212	160	672	19	602	354	18	3	1	33	400			Blacksburg .	S. Carolina
G. M. Porter	Mississippi	7	194		4	58		42	15	4	1	2	5	69			Ackerman	Mississippi
W. W. MacKay	East Kentucky	24	606	8	455	130	17	576	467	45	2	14	52	388		2	Barboursville..	Kentucky
F. H. Critchfield	Louisiana	...															Lake Village	Louisiana
R. L. Houtz	South Alabama	15	435	15	7	408	22	312	248	6	2	2	24	280		4	Lapine	Alabama
Don C. Benson	North Kentucky	20	440	69	42	80	47	513	108	12		11	24	330			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	18	379	174	102	83		1477	32	42		10	38	479	1		589 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	11	270	198	112	89		1002		34	1		22	182		..	41 Cheshire St., Cleveland	Ohio

DOES A COLLEGE EDUCATION HELP OR HINDER?

There seems to be a general impression that the college graduate is losing caste; that he is becoming a very ordinary being. This is due not to the fact that the college man is deteriorating, but that the masses are becoming better educated through the rapid increase of newspapers and periodicals, the establishment of free libraries, university extension, evening schools of all descriptions in the large centers, correspondence schools, Chautauqua reading circles, and summer schools. In this way, the sharp distinction which formerly existed between the college man and his untrained brother has become somewhat obliterated.

Some one has well said that the mental capacity of a college graduate is like the power of steam or electricity, which is not applicable to runnig one kind of engine merely, but to any mechanical appliance. "The untrained man makes one think of Niagara going to waste, or only half utilized; or of a team of horses laboring through mud and mire when they might haul tons on a smooth road."

Harvey E. Fiske, the banker, in an article in "The Outlook," on "The Value of a College Education to a Business Man," says:

"I am a great believer in laying deep, broad, substantial foundations for all undertakings in life. If a boy intends to become something more than an under-clerk or a small tradesman, he will need the best preliminary education that his parents can afford to give him.

"In the early stages of his career in business, a young man will not appreciate what he has missed by not going to to college. Assuming that he entered an office or a store at 17, and that his friend entered college at the same age, he will feel at 21 greatly the superior of his friend in business ability. But five or ten years later, the one who had the college training will probably be found to be working more easily, with greater confidence, and with exactly as much success as the friend who had four years the start—if not greater. A college education will strengthen all your faculties, and, rightly used, will be a blessing all through life."

"It is a popular fallacy," says Charles F. Wright, "that self-made men have taken the lead in this country." Of our presidents, Washington, Jackson, Van Buren, Harrison, Taylor, Fillmore, Lincoln, Johnson, and Cleveland never went to college. On the other hand, Grant was educated at West Point, the two Adamses at Harvard, Jefferson, Monroe, and Tyler at William and Mary, Madison at Princeton, Polk at the University of North Carolina, Pierce at Bowdoin, Buchanan at Dickinson, Hayes at Kenyon, Garfield at Williams, and Arthur at Columbia. The list of fifty-three famous Massachusetts men inscribed on the dome of the Boston state house contains 72 per cent. of college graduates. Among them is Morse, the inventor of the telegraph.

It is undoubtedly true that thousands of youth are positively injured by going to college. But this is not the fault of the college. Many of those young men receive an education which fits them for occupations and professions for which they have not the slightest inclination, and the smattering of book knowledge which they have acquired, though very superficial, has made them discontented with the common life which they are compelled to lead. An unsuccessful student with a smattering of everything is raised as much above his original condition as if he were successful. It is a significant fact that a large portion of Paris cabmen are unsuccessful students in theology and other professions, and unfrocked priests, and they are very bad cabmen.

I do not claim that a college education is intended for all. Unless a youth is dead in earnest and anxious to make the most possible out of himself, he should not go to college. A great many boys who go to the universities are utterly without purpose, without any aim in life, or any ambition to be anything or to do anything. They are simply drifting drones. They wist to have a good time, and many of them go to college to get rid of hard work at home. It is lamentably true that a great many college boys waste their time in dissipation, neglect their studies until near the close of the term, and then employ tutors and cram for examinations. I do not call this a college education. Thousands of youths have diplomas which really mean nothing.—Success.

GLEANINGS.

Rutledge, Ga., Sept. 6th, 1900.

I desire to express my feelings toward the Latter-day Saints. It has been more than a year since I first saw a Mormon Elder. Two came to our house and were invited in. They talked a little on their faith and left a tract, which we did not read much, although I believed them to be servants of God. I was laughed at when I spoke in their favor, and then I thought if I never find out better I will always think they are right. They then called at one of our neighbor's, and were well treated, and held many good meetings there. I then had the privilege of hearing them preach, and I saw it was all from the Bible. My father bought the Voice of Warning. I read it with a prayerful heart and asked of God to know whether it was of God or of men, and I have received a testimony that this is the Gospel that Christ taught when He was upon the earth. That it has been taken from the earth, and that it has been brought back by an angel, as spoken of in Revelations xiv:6, And I also bear testimony that Joseph Smith was a true Prophet of God; that the Book of Mormon is a divine record. I was baptized on the 29th of November last, and can truthfully say that the same gifts and blessings as promised by the Savior are enjoyed in this day and time by all that will obey the Gospel of Christ and keep the commandments of God.

I have met with some persecutions, but that only makes my faith grow stronger, for I know all that will follow Christ must suffer persecution. I am not ashamed to say I am a Mormon, and if I will be faithful in keeping the commandments of God I will be saved in the Kingdom of God.

Your sister in Christ,

MOLLIE McCLAIN.

As I see nothing written from Jackson county, I will pen a few words to the much prized little Star, that lights our home once a week. There is so much valuable truth contained in the Star that it does my soul good to read and reread its valuable pages. I love to show it to the different church members of other faiths. You brethren that may chance to see this that have been to my home, remember me in your prayers, and know, too, that I and my house will serve the Lord. On the morning of the 5th of July Elders O. M. Hess and J. D. Frankland left my house, and we have not had the pleasure of seeing an Elder since. I will say to all the Elders who it has been my good fortune to meet that I am well and am fixed in purpose. I know we have the Gospel again restored to earth, and I know if I am faithful I shall meet them in heaven. Many of the Elders seem as dear to me as my own sons. Our parting is very trying. But how joyous will be the reunion, when parting will be no more. There are sixteen of my family who have been baptized into the Church of Jesus Christ of Latter-day Saints, and I feel proud to know that we are enlisted in King Emmanuel's army.

We are surrounded by other denominations, but they do not molest us or make afraid. When we meet them with the truth they have to give back.

In conclusion, I ask the faith and prayers of all the Saints.

E. P. MELVIN.

Cottondale, Fla.

Do not keep the alabaster boxes of your love and tenderness sealed up until your friends are dead. Fill their lives with sweetness.—Ochiltree.

I find nothing so singular in life as this, that everything opposing appears to lose its substance the moment one actually grapples with it.—Hawthorne.

Let anyone set his heart to do what is right, and ere long his brow is stamped with all that goes to make up heroic expression.—Charles Kingsley.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, SEPTEMBER 29, 1900. NO. 44.

SKETCH OF THE LIFE OF APOSTLE GEORGE ALBERT SMITH.

BY APOSTLE MATHIAS F. COWLEY.

George Albert Smith, who in his lifetime was one of the Twelve Apostles and a First Counselor to President Brigham Young, was born June 26, 1817, in Potsdam, St. Lawrence county, New York. He was the son of John Smith and Clarissa Lyman. His father was a brother to Joseph Smith, Sr., the father of the Prophet; thus George Albert being a first cousin to the Prophet Joseph Smith. The Smith family was a noble race of sturdy, honest, industrious men and women, typical Americans, who loved their native soil and offered their lives at various times of emergency to establish and perpetuate the principles of human liberty in the United States.

When George Albert was born he weighed four pounds; when full grown about 250. He was noble and dignified in his bearing, yet affable and kind, without affectation, in all his deportment. He was so conscientious that if he offended a little child he would ask that child's forgiveness. In other words, he possessed what few men can claim—the moral courage to be humble and meek. Two traits among many other great qualities of Geo. A. Smith which characterized our Lord and Savior were the courage of a lion and the meekness of a lamb. He dared to do right, no matter what the consequences might be, and would rather suffer a great wrong than to do the least wrong himself. In boyhood he was trained in the tenets of the Congregational church until 15 years of age. While attending



APOSTLE GEORGE A. SMITH.

school in Pottsdam a peculiar circumstance occurred which exhibited his strong sense of honor and his sensitive nature. He grew very rapidly, in consequence of which he was very awkward. To this inconvenience was added the misfortune of being near-sighted. The boys of the school taunted and made fun of him. Being wrapped up in his studies and contented with the company of older and wiser persons, he made no effort to curry sympathy and favor with the boys of the school. They continued to make fun of and ridicule him until he felt thoroughly outraged and determined that longer forbearance would not be a virtue. He therefore resolved to resent this kind of treatment by whipping the perpetrators. He had been very sick, and was just recovering, when these resolutions were firmly established in his mind as the right thing to do. He therefore waited patiently until sufficient strength was regained, when he started in to threshing the boys, and did not refrain until he had soundly whipped every boy of his age and size in the school. It was a very practical lesson for his schoolmates, but it was effectual, for they never made fun of him after that.

In the winter of 1828, Geo. A. Smith's father received a letter from the latter's nephew, Joseph Smith, Jr., in which he predicted that the judgments of God were coming upon the earth because of wickedness and abominations which exist among the people.

This letter made a lasting impression upon George A.'s mind, and his father remarked that "Joseph writes like a Prophet."

In August, 1830, Joseph Smith, Sr., and his son Don Carlos, paid their relatives a visit in Potsdam. They brought with them the Book of Mormon and left it with father John Smith, while they proceeded to visit other family relations. Geo. A. and his mother immediately set

about reading the strange book. Neighbors came in and heard portions of it read. They ridiculed and raised objections to it. These objections young Geo. Albert found himself trying to answer, and with remarkable success, although but 13 years old. The Spirit of Light rested upon him to the discomfiture and defeat of his opponents. They would leave the house with the remark to his mother, that her boy was a little too smart for them. George A. himself, felt or thought he saw objections to the book. Upon the return of his uncle and Don Carlos, he expressed these objections, when his uncle Joseph took them up one by one, quoting the Bible to show that such a work should come forth, and that it was perfectly reasonable that such should be the case. George Albert Smith was thoroughly convinced, and from this time on became a staunch advocate and defender of the Book of Mormon as a divine record. He was also convinced that some authorized system of religion was essential to salvation. Soon after this he attended a Congregational revival, and while nearly every non-believer in the audience was converted but himself, he sat day after day in the gallery awaiting the sensation of religion. Finally the minister gave Geo. A. up as a reprobate and sealed him up to eternal damnation, saying, "Thy blood be upon thine own hand." "Nine times he thus delivered this inoffensive but unsatisfied seeker for religion to the buffetings of Satan and the burning of an endless hell."

Two years later, Sept. 10, 1832, Geo. A. Smith embraced the Gospel of Christ being baptized into the Church of Jesus Christ of Latter-day Saints by Elder Joseph H. Wakefield. May 1, 1833, he left with his parents for Kirtland, O. They reached their destination May 25 and were warmly received by the Prophet Joseph Smith. Geo. A. at once imbibed the spirit of the work, became deeply interested in the affairs of the Church, and was delighted with his cousin, Joseph the Prophet. This was their first meeting.

He was valiant for the cause to the fullest extent. On hand for any duty required. He spent many nights guarding the brethren whose lives were in jeopardy from the violence of mobs. In the summer he was occupied quarrying and hauling rock for the Temple and doing other manual labor about the building. Geo. A. Smith and Harvey Stanley hauled the first two loads of rock from Stanard's quarry to the Temple ground. He was one of that valiant band known as Zion's Camp, leaving Kirtland for Missouri in May, 1834. The Camp had to undergo many hardships, and, like many in the Camp of Ancient Israel, murmured against the Prophet Moses, so did some in Zion's Camp complain against the Prophet Joseph Smith. Geo. A. was not only free from the least disposition to murmur, but was extremely cheerful, possessed of a happy vein of becoming humor. On one occasion when sent to a house to obtain some buttermilk, the lady of the house gave him the milk in a bucket not very clean. Some of the brethren complained very severely, when Geo. A. laughingly remarked: "If you had seen the churn the buttermilk came from, you'd never mention the bucket." On his journey to and from Missouri he traveled on foot 2,000 miles.

March 1st, 1835, he was ordained a Seventy by Joseph Smith, Sr., Joseph Smith, Jr., and Sidney Rigdon, the latter being spokesman. Geo. A. was the junior member of the First Quorum of Seventies in this dispensation.

June 5, 1835, with his second cousin, Lyman Smith, he left on a mission to the east. They journeyed on foot, traveled without money, held about eighty meetings in Ohio, Pennsylvania and New York. Geo. A. returned to Kirtland Oct. 5, 1835. He received his endowment in the Kirtland Temple in the spring of 1836 and soon after performed a mission in Ohio, traveling nearly 1,200 miles on foot.

Early in 1837 he performed a mission in Ohio and Virginia occupying about one year, traveling 2,500 miles; half the distance on foot.

In 1838 he removed with his father's family from Ohio to Davies county, Missouri. June 28, 1838, he was ordained a High Counselor.

The fall of the same year found him a missionary in Kentucky and Tennessee. He traveled 800 miles on foot, 700 by water during his absence, and accomplished a good work. Subsequently he moved into Illinois with his father's family and early in 1839 returned to Far West.

On the 26th day of April, 1839, Geo. A. Smith was ordained one of the Twelve Apostles of the Church on the south-east corner stone of the Temple which through persecution had not yet been built.

On Sept. 21, 1839, he started on his mission to England, arriving in Liverpool the 6th of April, 1840. He was one of the best of missionaries, always affable and kind in his manner, and perfectly clear in his testimony and understanding of the Gospel. These good qualities were so thoroughly quickened by the inspiration of the Holy Spirit in Apostle Smith that he won the love and respect of the honest in heart wherever he traveled and was instrumental in bringing many to a knowledge of the truth. He returned to Nauvoo July 5, 1841. The 25th of the same month he received in marriage Bathsheba W. Bigler. From this time until the martyrdom of the Prophet and Patriarch of the Church, Elder Smith was busy at home and abroad, building up the city and the Temple and spreading the Gospel throughout the land. He preached in the principal cities of Illinois and performed another faithful mission in the middle and eastern states.

When he learned of the death of his cousins, Joseph and Hyrum Smith, he was engaged as a missionary in the state of Michigan. He returned at once to Nauvoo and actively participated in all the councils and deliberations essential to the well-being of the Saints in those sad days of trial and tribulation.

Sept. 17, 1844, he was made quartermaster of the Nauvoo Legion; was also a trustee of the Nauvoo House Association and active in forwarding this House and the Temple to completion and preparing for the exodus of the Saints from Nauvoo.

In February, 1846, he crossed the Mississippi river with his family, an exile from home, to find a place of rest and respite from the furious rage of religious bigots, who were mobocrats while hypocritically professing Christianity. The ensuing winter he lived at winter quarters, where the people suffered much sickness. At this place his wife and four children died. He visited all the camps of the Saints and urged the raising and use of potatoes as a remedy for scurvy. But little seed could be obtained, but from that little a marvelous yield was the result.

The next season in Pottawattamie county, Iowa, the potato crop was a failure, and the saying went out that it was because Geo. A. Smith, "the Potato Saint," had gone to the mountains.

In 1847 he was numbered with the 143 Pioneer Company to Salt Lake Valley, arriving in the valley July 24, 1847. He walked much of the distance and in finding the place and subsequent places for the location of the Saints, Brother Geo. A. was one of the foremost and best explorers in the Church. He planted the first potato from which a crop was produced by the Saints in Salt Lake Valley. He built a house for his father in the Old Fort, and returned to winter quarters in the fall, arriving there Oct. 31, the same year. He opened a farm near Kanesville, had charge of the congregating Saints, and with the last company of them, left with his family for the Valley July 4, 1849. Their teams were overloaded and progress slow. They met with hail and rain-storms. Their stock was stampeded and at South Pass a cold, heavy storm caused the death of seventy animals. They reached Salt Lake Valley Oct. 27, 1849.

Apostle Smith was a member of the Senate in the Provisional State of Deseret. He presented a bill for the organization of the judiciary. This was the first bill presented for the consideration of members. He also reported a bill relating to the construction of a railroad across the continent.

In December, 1850, he headed a company of volunteers to make explorations in Southern Utah. They determined the location of Parowan and built a road six miles into the canyon. They hoisted the American flag on a 90-foot pole on the town site and dedicated the ground by prayer and supplication to the Lord.

He had been elected Chief Justice of the Provisional State, and was empowered to complete the organization of Iron county. An election being called, two associate justices, county recorder, member of the House in the General Assembly and all other officers to make the organization of the county complete, were elected.

In the winter of 1850-51 the settlers erected a fort in the enclosure of which they built their homes, house of worship, the latter being used for meetings, schools and a watch tower. It was built of logs and shaped like a Greek cross. It was used for fifteen years and then replaced by a suitable stone structure. In the winter Brother Smith taught school with thirty-five pupils. Around the camp-fire at night he gave them lectures on English grammar. When the Territory of Utah held its first election, Geo. A. Smith was elected a member of the council. He held positions (one of postmaster at Centre Creek, Iron county) by appointment of Postmaster-General Hall, and military offices under appointment of Gov. Brigham Young.

In every place he honored his calling and filled the office with great ability. He was very efficient as a peace-maker among the Indians, protecting the Saints by wise council and proper precautions from much trouble. Like President Young, he felt it better to feed than to fight the Indian, and this has been the principle of the Latter-day Saints from the beginning.

In 1852, having been called by President Young to preside over the affairs of the Church in Utah county, he left Iron county. He traveled much, especially where he had immediate oversight, encouraging the Saints in all their labors to promote the growth of the Church and State.

At the general conference in 1854 he was chosen and sustained as Historian and General Church Recorder. President Willard Richards was his predecessor in the office of Historian, and had written on some blanks he had prepared to be filled out, as if with prophetic eye, "To be supplied by Geo. A. Smith." President Richards well said, for after his decease Geo. A. Smith was the man chosen to fill this important position. He was well qualified for this particular work, for he was himself a fund of history.

Feb. 2, 1855, he was admitted as a member of the bar in the Supreme Court of Utah Territory, receiving his certificates as an attorney, solicitor in chancery and counselor-at-law. He was one of a committee in convention which drafted a constitution, was elected by the convention with Apostle John Taylor to present the constitution to the President and Congress, asking admission into the Union on the same footing with the original states. Performing his duty with ability and devotion as a delegate, he also did valiant missionary work in New York, New Jersey, Connecticut, Pennsylvania, Virginia, Ohio, Illinois, Iowa and Missouri. He was absent about eleven months, and this was a pleasant respite from the close application of his labors in the Historian's office.

April 11, 1866, he was commissioned by Gov. Durkee brigadier-general and appointed aide-de-camp to the lieutenant-general of the Nauvoo Legion.

At the October conference in 1868 he was sustained as First Counselor to President Brigham Young, succeeding the late President Heber C. Kimball. This honored station he filled with wisdom, energy and great efficiency during the remainder of his natural life.

With his file leader, fellow-counselor and associate Apostles, he met in all the important councils of the Church, traveled throughout the Stakes of Zion, continued as Church Historian and filled places of responsibility and distinction in a civil capacity.

Oct. 15, 1872, he, with President Lorenzo Snow and others started on a mission to the Holy Land. En route they visited many notable places and distinguished persons in the nations of Europe. They knelt upon the Mount of Olives, where our Savior once stood, and where Apostle Hyde previously dedicated the land to the gathering of Israel. President Smith and companions also dedicated the land to the return and possession of the House of Jacob. While absent he was sustained as trustee in trust, which position he filled until his decease. Upon his return he spent much of his time in St. George, the chief city in Southern Utah, and honored with his name, giving much attention to the building of the Temple. He was an able advocate of the United Order. His discourses upon that subject being most impressive and characterizing him as an inspired political and domestic economist. Soon after his return he was attacked with intense cold, which settled upon his lungs and terminated in his death Sept. 1, 1875.

Geo. A. Smith was one of God's noblemen—few, if any, better types of pure, honest, Godlike manhood ever lived. More than half his entire life was spent as a minister of life and salvation to a fallen world. In matters of civil government, his political career covered the entire history of his life in Utah. He held various positions of a civil and military nature. He was a member of the Utah legislature in every session but one (and then he was absent from the territory), until 1870, in the last six being President of the Council. He was a wise counselor, a great preacher, a sound statesman, a pioneer and colonizer of the highest ability, an able lawyer and an efficient educator.

Several years before his decease he had traveled tens of thousands of miles by land and sea, and preached over 3,800 discourses in various portions of the globe. He was recognized as the father of the settlements in Southern Utah. St. George, the chief city in Utah's Dixie, bears his name. He was always ready in public and private. No one ever wearied of his preaching. He was brief, and interspersed his doctrinal and historical remarks with anecdotes most appropriate and timely in their application. Short prayers, short blessings, short sermons, full of spirit, was a happy distinction in the ministry of Geo. A. Smith. He was humble and meek, yet full of courage and unbounded energy in the cause of right. He always had time to notice young people and children and leave his eternal impress of love and kindness upon the tablet of their hearts.

I once gave President Geo. A. Smith a ride in my wagon from Draper to Lehi and the tone of his conversation, with the influence which he shed around him, drew me to him like a magnet draws the needle. I could never forget the impressions of love and respect which I then formed for him.

As a fitting conclusion we quote the words of President Brigham Young on the morning of President Smith's decease: "I have known Brother Geo. A. Smith for forty-two years, have traveled and labored in the ministry with him for many years, and have believed him to be as faithful a boy and man as ever lived; and, in my opinion, he had as good a record on this and the other side of the vail as any man. I never knew of his neglecting or overdoing a duty; he was a man of sterling integrity, a cabinet of history, and always true to his friends."

History of the Southern States Mission.

(Continued from page 343.)

August, 1899—On the 5th, news was printed in a local paper of the arrest of Elder R. T. Mitchell on the charge of using obscene language while preaching on the streets of Knoxville, Tenn. He was wired as to its truthfulness, and an answer was received denying the charges, but substantiating his arrest.

Particulars followed by letter, which stated that his arrest was due to quoting the words of Joseph Smith when rebuking his insolent guards in the prison at Far West, and from Brigham Young to Gov. Cummings, when he said, "We have seen our women ravished before our eyes." Upon arriving at police headquarters he was dismissed on his promise to appear next morning. At his trial next morning a few questions were asked of two or three alleged witnesses, and Elder Mitchell was released.

At Sweetwater, Tenn., Elders George A. Adams and F. P. Hammond were egged from the town. An interesting account of the mobbing, written by President F. B. Hammond, can be found on Page 304 of Vol. 1, Southern Star.

On the 5th President Rich left for Jacksonville, Fla., and Atlanta, Ga. In Atlanta he interviewed Gov. Candler on the recent mobbing in that state. President Rich found the Governor to be a true man, and obtained the promise from him that if all facts to the convicting of the parties engaged in the dastardly affair at Jasper county were gotten together and placed before him in person, that he (the Governor) would see that these men would be brought to justice. A very fair interview appeared in the Constitution. This omitted the parties referred to for obvious reasons. This interview can be found on page 293, Vol. 1.

Full partitculars were received from the Kentucky, Louisiana and Mississippi mobbings.

The Kentucky trouble occurred on the 4th of the present month, in Spencer county. Elder D. Aflect was preaching in the Mt. Eden neighborhood, and having good success, when on the night of the above date a large mob ordered him to leave the county. The mob was led by a preacher, and most of the gang were church members. Although Elder Afleck did not go upon the order of the mob, he had to secrete himself in a neighborhood four miles away, where he was guarded by friends until the following Monday, when he went into Louisville.

On the 11th President Rich interviewed Gov. Bradley in Frankfort, Ky. Although he treated him nicely, he was not as much disposed to settle the question of persecution as was Gov. Candler, of Georgia.

On Sunday night, Aug. 29th, word was received of the death of Elder Thos. H. Bell, of the Georgia Conference. The death occurred at Berzelia, Ga., and President Rich, accompanied by an undertaker, went to that point and prepared the body for shipment west. Elder Bell was a married man, and his sudden demise was a fearful blow to his loving wife and near friends. He was faithful, and this inscription upon the metallic casket in which his remains were encased bespeaks the worth and fidelity of his soul: "Faithful and true; he died in the harness."

On the 21st a company of Elders arrived from Zion, nine in number, as follows: A. W. Larsen, H. J. Schlappy, Harvey J. Harper, Jr., James R. Hawkins, Frank L. Osborn, Jefferson G. Hunt, Alfred P. Harper, Erastus Christensen and Morgan J. Rich.

The following clippings, the first from the Times of Aug. 30th, and the other from Sept. 1, are self explanatory. They need no further explanation from man, seeing they convey the manifestation of eternal retribution:

Mormon Meeting Raided.

Dover, Tenn., Aug. 29.—(Special.)—While two Mormon Elders were holding services at Vinson's school house, fifteen miles below Dover, Sunday night, a raid was made upon the audience by unknown parties. Several rocks were thrown into the crowd. Pistols were fired, and one little girl was shot through the leg. The neighborhood is very much wrought up over the affair, and an effort to detect the guilty parties by aid of bloodhounds is being made.

The same paper of Sept. 1 says:

Suicide Through Remorse.

Dover, Tenn., Aug. 31.—(Special.)—Baston Winson, a farmer of this county, committed suicide Monday night by shooting himself with a pistol and then cutting his own throat. Bloodhounds which were put on the track of the parties that broke up the Mormon meeting and shot a little girl Sunday night tracked up to Vinson's premises Monday. No arrest was made, however, but Vinson was supposed to be one of the guilty parties. It seems from writing he left on a pillow case that he thought he had killed the little girl and then committed suicide to rid himself of remorse of conscience. The writing was to that effect, and stated that he shot at one of the Mormon Elders and did not intend to hurt anyone else.

Hand in hand with this dastardly affair, was the attempted assassination of Elder James Duffin. Returning to the house of a friend, after having held services, the Elders had to pass through a dense forest. The Elders had been threatened with mob violence, but no attention was paid to the threats. Elder Duffin thus explained the wicked assault:

"When we came to the darkest place two ruffians rushed upon me with large clubs; the first lick struck my right shoulder and was immediately followed by a hard blow upon my head, which stunned me; two more blows were struck, knocking me senseless for a few moments. Elder Smith hit one of the ruffians with a lantern, breaking the globe and putting out the light, and in this way my life was saved. As soon as the light was out the men ran into the woods. We armed ourselves with clubs and proceeded on to Brother Toler's, where we will remain long enough to get well enough to go into Richmond."

(To be continued.)

TO MARY.

(A poem written by Sister L. L. Greene Richards in the Temple at Salt Lake City, Sept. 13, 1900, being the day on which Sister Frankland (Mary) was apprised of the death of her husband, Elder John Frankland.)

Dear Mary! Look up in this time of bereavement,
This sad, solemn hour which has come unto you;
Be assured 'tis some glorious, mighty achievement,
Your true, noble lord has been chosen to do.

How bitter the cup! Yet the powers that distill it
Are Judgment and Mercy and Kindness and Love;
An exalted position was waiting—to fill it,
Your John was ordained in the councils above.

He came to this earth to fulfill his probation;
To be father to your precious child—baby John,
Which preceded him back to their glorified station,
Where with sweet recognition their works will go on.

Oh! grieve not their spirits with sad lamentation;
Be calm in your sorrow, cling close to the One
Who alone can console in your deep desolation,
And will lead you to them when your earth's work is done.

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SATURDAY, SEPTEMBER 29, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul. "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

IMMORTALITY.

It is almost universally accepted in what is known as the scientific and religious world, that the spirit or soul of man is immortal—*not born to die.* While this acceptance and belief is common in a general sense, still there are some few who contend otherwise; arguing that the spirit only lives while the physical organism—the body—is active, that is, between mortal birth and bodily death, then ceasing to be active until the resurrection of the dead; at which time, be they wicked and sinful, they are utterly destroyed, completely annihilated, stamped with the terrible "Forever" as an infliction of judgment.

In the investigation of this subject—immortality—we should not deign to spurn or deride the belief of others who may differ with us, but be candid and fair towards all, looking at the evidences adduced from reason and revelation with an untrammeled and unbiased mind, that we may ascertain whether our views are well founded and securely established upon a true basis. Upon all subjects and inquiries the mind requires the absolute truth, and more especially with regard to spiritual and eternal things; so is it the case with the question now under discussion, the truth of the matter is what we want, it is the desirable and essential matter requisite to a proper understanding. Error is of no value or worth to anyone, and upon matters of interest and importance it is the truth we should earnestly strive to obtain. All truth is an achievement. If one would have truth at its full value, let them win it by study, research, prayer and faith. The words of the Lord Jesus are, "Seek and ye shall find." "Seek ye first the kingdom of God," etc. This verb "Seek" means for us to look for, go in search of, dig, delve, explore, study, etc., and by this injunction, "seek," we are given to know that we are not merely here to see and hear truth, but individualities in a real world, to seek and achieve it.

The first inquiry we make is: Do the Scriptures, confirmed by reason, teach that the spirit of man is immortal? Does his primeval conscious existence begin with the present life, and end with it, to be revived no more forever, as taught by the Sadducees and by Atheists? Is the spirit conscious and alive only while man is a physically organized being, between his birth and death, then ceasing to live until the resurrection of the dead, as the Adventists declare? Does the spiritual life begin at mortal birth, never to end, not even at death, as is the common belief at the present day, among the sects called Christians? Or is it an intelligent entity, the offspring of Deity, which existed with God in the eternities before the worlds were framed, and is destined to live on even when the mortal body becomes inanimate, by reason of the spirit having taken its heavenward flight?

According to the Scriptures we are led to accept the latter theory, that is, that the spirit is an intelligent entity, the offspring of Deity, etc. That our spirits are the offspring of God, is plainly enunciated by the Apostle Paul, who addressed the Athenians thus: "Forasmuch then as we are the *offspring of God*, we ought not to think that the Godhead is like unto gold, or silver, or stone, graven by art and man's device." (Acts 17:29.) Could we desire a more explicit and clearly defined statement than these words spoken by Paul? We think not, and inas much as they are true let us examine by the aid of the Scriptures into the nature of that Great and Holy One, of whom we all are offspring. Inasmuch as like begets like, may we not consistently believe that our spirits will possess the same qualities and characteristics as are found in the nature and attributes of God? That the Apostle referred to our spirits as the "offspring of God," and not our mortal bodies, is evident from his words to the Hebrews: "Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence; shall we not much rather be in subjection unto the *Father of spirits*, and live?" (Heb. 12:9.) From this, then, we are given to understanding and believe that we are the offspring of God, and He is the Father of our spirits.

Now let us see what the "law and the testimony" has to say relative to His nature and the duration of His power and attributes. We will quote but a very few of the many passages found in Holy Writ: "But the mercy of the Lord is from everlasting to everlasting upon them that fear Him." (Psalms 103:17.) "Before the mountains were brought forth, or even thou hadst formed the earth and the world, even from everlasting to everlasting Thou art God." (Psalms 90:2.) "And Thou, Lord, in the beginning, hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but Thou remainest; and they shall all wax old as doth a garment, and as a vesture shalt Thou fold them up, and they shall be changed; but Thou art the same, and Thy years shall not fail." (Heb. 1:10-12.) "Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning." (James 1:17.) "For I am the Lord, I change not; therefore ye sons of Jacob are not consumed." (Mal. 3:6.)

The passages above quoted are all sufficient (to the ardent believer in the Bible, at least,) to prove that our Father, God, is eternal, everlasting, unchangeable; that He was God before the worlds were made, and that He remained the same Almighty Ruler after the formation of the earth. This being true, and inasmuch as we are the offspring of God, is it at all unreasonable or irrational for us to believe that our spirits are immortal? (We are not dealing with evidence to prove the pre-existent state; this will follow in another issue.) We think not, and we certainly have an abundant array of evidence in the word of God to support and sustain us in our faith. Jesus taught His Apostles to pray after this manner: "Our Father who art in heaven," etc. Again we are given to understand that the relationship existing between God and man is identical with that of an earthly father to his son, only that our heavenly Father is perfect in all His holy ways, and our spirits, not our bodies, come from Him.

The wise man, Ecclesiastes, has said, speaking of the temporal death, "Then shall the dust return to the earth as it was; and the spirit shall return unto *God who gave it.*" (Ecclesiastes 12:7.) The meaning here conveyed is in strict keeping with what has already been written—"Unto God who gave it," and the same writer says, "I know that whatsoever God doeth, it shall be *forever.*" "There is no man that hath power over the spirit, to retain the spirit." We are also given to understand that Jesus is our Elder Brother, and that we are to be "joint heirs" with Him in the kingdom of our Father, if we are faithful and true, which certainly makes us sons and daughters

of God. Moreover, the sacred historian, Luke, in tracing the genealogy of Joseph, the carpenter, takes us back to David, Abraham, Noah, and finally to our first earthly parent, Adam, whom he calls "the son of God." (Luke 3:38.) Are not we all descendants of this self-same common parent—Adam? Are not we all the progeny of those two whom God created in His likeness and image, and placed in the Garden of Eden? We most assuredly are, and who can deny or refute the same from a Bible basis? We, too, then, are the sons of God, and He is the "Father of spirits."

There seems to be some little confusion in the Scriptures concerning the spirit and the soul of man. These two—spirit and soul—are oftentimes used as synonymous expressions—to mean one and the same thing, when in reality they are very diverse, and separate. When man became a "living soul," according to the writings of Moses, he possessed a fleshy tabernacle and an immortal spirit—the two combined constituting the soul. The soul, then, is not the spirit, but consists of body and spirit consolidated, and when we speak of the souls of men here upon the earth, technically and properly speaking we mean the living mortal being. While the two may be combined and work harmoniously together, still they are separate and distinct from each other, performing their prescribed functions.

That the spirit is a separate, independent, real, intelligent entity from that of the body, can be readily seen by using an apt illustration or example which all may comprehend. Let us imagine ourselves in the presence of a corpse—the lifeless clay—the inanimate tabernacle of flesh and bones, which once moved, was active, operative, and buoyant; but now lies motionless, silent, still—released from the actions of mortal life. As we gaze upon the dead body our natural eyes behold every part and organ which we observed in life—the limbs, the eye, the ear, the mouth and the tongue; furthermore, were we to dissect the anatomy and view the internal regions, we would find the lobes and cells of the brain exact in their correct locations, the heart in its proper cavity, the lungs and all the vital organs in their adapted places, and still life is extinct, and death reigns supreme. It matters not how perfect a picture may be formed upon the retina of the eye, it is sightless—nothing is seen; no matter how complete a vibration may be produced upon the drum of the ear, nothing is heard. There is neither light for the eyes, music for the ears, words for the tongue, or thoughts for the mind. What is the matter? Why such a radical change, and yet all parts of the physical organism visible as they were when the blood coursed through the veins and the heart beat in life? We say that the spirit has taken its flight; yea, it has returned to God who gave it, hence the lifeless clay. the inanimate body.

It follows, then, that this spiritual organism was that part of the living soul, which sees and hears and feels, which suffers and enjoys, which thinks and wills and executes; which is, in short, the life, light, and intelligence of the whole being. It came from an immortal Father, took upon itself a mortal body of flesh and bones, and when the time appointed for the body to die, to decay, and pass to the dust from whence it came, arrives, the spirit takes its heavenward flight and returns to God who gave it. Is not this reasonable, philosophical, and above all Scriptural?

The Scriptures having furnished such valuable evidence and testimony relative to the immortality of the spirit, we need not turn to science for aid and endorsement, although philosophy and metaphysics join hands with the great truths of the Bible in declaring the spirit of man immortal. One very learned writer says, "The soul is a simple, spiritual essence, immaterial, uncompounded, and indivisible," and H. W. Beecher remarked, "It is formless, shadowless; no eye beholds it, no hand handles it, no pencil may trace its lineaments." A more complete definition of Nothing could not be given than the above. What they term the soul is in reality the spirit, as heretofore stated. To define the spirit as an immaterial essence is a contradiction in terms, since all spirit is matter. The spirit of mortal man is pure and fine beyond the perceptibility of mortal eyes, or the comprehension of the human mind; but nevertheless we need not suppose that it is "formless, shadowless," etc. When our bodies are purified, and the eyes of our understanding opened, then shall we see that it is all matter with dimensions, form and shape, being fashioned and moulded by an Eternal Parent. So much for the immortality of the spirit.

The Apostle Paul, in writing to the Saints at Corinth, says: "For this corruptible must put on incorruption, and this mortal must put on immortality." (I Cor. 15:53.) Our mortal tabernacles, then, will also some day put on immortality, and this corruptible body become incorruptible. We are told that "the life of the flesh is in the blood," that is, of this mortal flesh. Now the blood is the corruptible mortal part of man's flesh, and so long as blood flows through the veins we are subject unto death; therefore the mortal part is overcome in the death of the body, and the immortal fluid substituted in the resurrection of the dead. When we shall rise in the likeness of Christ's resurrection, the mortal blood will be stricken from our veins, and the eternal fluid of God's Holy Spirit will course in lieu thereof.

The spirit of man is immortal, an intelligent entity, not devoid of shape, nor destitute of form, and is destined to inhabit an immortal body, when the dead in Christ shall rise. All attempts to prove otherwise are futile, unphilosophical, unreasonable, and consequently opposed to facts, common sense, and the Bible. Canon Mozley, in his great sermon on Eternal Life, says, substantially, "It does not matter how we came to be what we are; we are what we are," and Novalis remarks, "Philosophy can bake no bread; but she can procure for us God, Freedom, Immortality." It is the spirit which receives or rejects truth as it may be revealed to the human mind; hence the absolute necessity of a re-uniting of the spirit with the body in order to await the judgment, when we are all judged according to men in the flesh. The spirit transcends the physical. It is not visible to the natural eye, but is felt by man, for it furnishes him with intelligence, life—force, power and ability to act, move, and have a being.

"Life is real, life is earnest,
And the grave is not its goal;
Dust thou art, to dust returnest,
Was not spoken of the soul."

JONATHAN OWNSBY.

On the 24th inst. we enjoyed a visit from Jonathan Ownsby, whose name will be remembered by the many readers of the Star, as being identified with the martyrdom of Elder Joseph Standing, not as the name of a culprit, but as one who stood firmly and boldly, and testified in the witness' stand against the ruthless murderers of a true servant of the Lord Jesus Christ. Jonathan Ownsby is now in his 77th year, and has faced many trials and difficulties during the almost four score years he has been upon the earth. His form is bent with age and toil, but his eye is quick, sharp and keen, and his memory has not failed him one degree. He talks with ease and apparent correctness upon the incidents of twenty and twenty-two years ago.

He related the occurrence when he met the two Elders upon the "Big Road," in the custody of armed mobbers, and one could not, from the earnestness and positiveness of his statements, doubt the veracity of the incident. Mr. Jonathan Ownsby had entertained Elder John Morgan and Joseph Standing at his home near Catoosa Springs, where he conducted, on a small scale, a dairy business. He says: "I left my home on Monday (Sunday is incorrect) to go over to Joseph Conester to buy a cow. When I got there I met the two Elders, and Elder Standing introduced me to Brother Clawson. The Elders left Conester before I did, and I was returning home when I met them in the hands of the mob. Someone asked me if there was anything the matter with my horse, and I told them 'No,' for, said they, 'We will have it healed by laying on of hands." When asked as to how the Elders appeared, he said they looked calm, resolute and determined.

He further stated that he heard that one of the mobbers was hung in Texas. After the trial some of the mobbers became angry at Mr. Ownsby, or, as he himself remarked, "Some of them acted the fool, and got mad at me because I told the truth." There was a great deal of prejudice shown at the trial, but Mr. Ownsby was not swayed by threat or bribe; he told the truth, told it fearlessly, spoke it boldly, and his very bitterest enemies could find no fault or discrepancies in his unerring statements. He said that the Judge fined him $5 for being fifteen minutes late for the trial on one occasion. It was certainly interesting to hear him relate the incident, and as we shook his hand "good-bye" we felt to say, "God bless you."

Releases and Appointments.

Releases.

J. E. Tanner, East Kentucky conference.

Jas. W. Wood, East Kentucky conference.

W. T. Davis, office.

Frank N. Bleak, Florida conference.

Appointments.

Heber C. Kimball, Salt Lake City, Utah, to Georgia conference.

Reuben O. Jackman, Joseph, Utah, to North Kentucky conference.

A Few Clippings from Washington.

"Time may unfold more than prudence ought to disclose."

"Few men have virtue to withstand the highest bidder."

"It is to be lamented that great characters are seldom without a blot."

"Books are waste paper unless we spend in action the wisdom we get from them."

"Without virtue and without integrity the finest talents and the most brilliant accomplishments can never gain the respect and conciliate the esteem of the truly valuable part of mankind."

"I require no guard but the affections of the people."

"I consider such easy vehicles of knowledge more happily calculated than any other to preserve the liberty, stimulate the industry, and meliorate the morals of an enlightened and free people."

SALVATION FOR THE LIVING AND THE DEAD.

Liberality of the "Mormon" Faith—A Discourse by Charles W. Penrose, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, August 19, 1900.

(Continued from page 342.)

Gospel Will be Preached to Every Soul.

This is a corrupt age. The world is full of evil. That perhaps may be considered an extravagant term, for there is without doubt a great deal of good in the world as well as evil; but I mean to say that evil abounds everywhere. Take your "Christian" cities—those that have the most churches and chapels dedicated to "Christian" service—and sin, corruption, vice, and evils that are unmentionable, abound in them. The word of God to all people is to repent, and turn from iniquity, and come unto the Lord, that they may be saved. This Gospel will be preached to every nation, tongue and people. The barriers that are now in the way of the progress of the servants of God will be broken down. War, plague, pestilence, famine, earthquake, the devouring fire, the cyclone and the whirlwind will be agencies in the hands of an offended Deity to open up the way for the spread of the Gospel of Jesus Christ. Nations that today sit in darkness will hear it, and the "Christian" nations will hear it; for the word of the Lord is to the priest as well as to the people, to the king as well as to the peasant, to those in high places as well as to those who grovel in filth and dirt on the earth or beneath its surface. To all people everywhere this Gospel is to go. Those nations where it is now impossible to proclaim the Gospel freely will be so overturned in the providences of our Father in this fast age, that all nations will be opened and the Elders of this Church will carry the message to the uttermost parts of the earth.

Now in regard to people who will not receive the Gospel when it is presented to them. When they reject it, they reject the Lord. But are they to be everlastingly lost and destroyed? If so, only a few people among the great family of the Eternal Father would obtain the blessings of salvation. What I will read to you from this book relates to the final condition of the human race. As I said, I will not attempt to read the whole of it; it would take too long. I will read only a few verses. But I recommend all people to read it fully. I consider it the most glorious manifestation of light and truth concerning the future of mankind that has ever been put in print. There is nothing in the Bible equal to this manifestation from God, of His plans and purposes regarding His children who dwell on earth. The first part of this revelation contains the statement that Joseph Smith and Sidney Rigdon, being in the Spirit on the 16th of February, 1832, were surrounded by His power and light, and they beheld the Father seated upon His throne, and Jesus Christ, His Son, at His right hand, and the angels that surround the throne and worship before their face. The Lord manifested in this vision the conditions of the human family in the world to come, who will be partakers of the various degrees of glory—the celestial glory, the terrestial glory, and the telestial glory. The part I wish to read is this:

"And this is the Gospel, the glad tidings which the voice out of the heavens bore record unto us:

"That He came into the world, even Jesus, to be crucified for the world, and to bear the sins of the world, and to sanctify the world, and to cleanse it from all unrighteousness.

"That through Him all might be saved whom the Father had put into His power and made by Him.

"Who glorifies the Father, and saves all the works of His hands, except those sons of perdition, who deny the Son after the Father has revealed Him.

"Wherefore He saves all except them; they shall go away into everlasting punishment, which is endless punishment, which is eternal punishment, to reign with the devil and his angels in eternity, where their worm dieth not, and the fire is not quenched, which is their torment.

"And the evil thereof, neither the place thereof, nor their torment no man knows." (Doctrine and Covenants, section 76, vs. 40:45.)

But Few Will Be Lost.

My friends, the great truth is declared in this revelation that Jesus Christ will ultimately save ALL mankind, except a few who are called the sons of perdition, "who deny the Son after the Father has revealed Him." This is a very different idea of the plan of salvation to that which is entertained by most, if not all, our "Christian" friends, who say that we are very illiberal. They have an idea that the Latter-day Saints are very exclusive and illiberal in their religion. I wish to say here that there is no creed in Christendom which is so liberal as that which is believed in by the Latter-day Saints. We do not hold that all who differ with us in regard to the principles of salvation will be irretrievably lost. We do not consign our "Christian" friends, as they do us, to an everlasting hell, to frizzle and fry in brimstone and fire while eternity comes and goes; not at all. We do not believe that our Eternal Father will condemn any person who acts according to his sincere belief and who endeavors, as far as he can, to understand and practice what is true. The understanding and the practice of truth is that which exalts; and the time will come —according to our faith—when everybody who dwells on the earth, and those who have dwelt here and have gone away, will hear the sound of this one Gospel; for, as I said, there can be but one Gospel, one way of salvation, and all those who do not get into that one way are in the broad way.

There are millions and millions of heathens who never heard the name of Jesus Christ. What is to become of them all? There are millions of Jews who reject Jesus Christ as the Savior of the world. Are they all to be lost eternally? They will be, according to the doctrines of some of our liberal "Christian" friends. According to their doctrines, no one will be saved who does not believe in Jesus Christ. And they have warrant for that in the Scripture; for "there is none other name given under heaven whereby men can be saved than the name of Christ Jesus." That being true, all who do not hear the name of Jesus Christ and believe in Him will be condemned. If, therefore, only while men dwell in the flesh they may hear the name of Christ and have the privilege of obeying His Gospel, then the vast majority of the human race, the sons and daughters of the Eternal God, will be doomed to everlasting punishment, according to the modern creeds. But according to what the Lord has shown to this Church by revelation, this Gospel will be preached to every creature. If people do not hear it while they dwell in the flesh, they will hear it after they leave the body. That is contrary to the doctrine of modern Christendom, I am aware. It comes right in contact with one of the tenets of faith of all "Christian" sects. They do not believe in the doctrine of preaching to men after they are dead. They do not believe that there is salvation for mankind after they leave this body. To use expressions common with them, "As the tree falls, so it lies;" "as death meets us, so judgment finds us;". "There's no repentance in the grave, nor pardon offered to the dead." That is modern "Christianity."

Salvation for the Dead.

But that is not the Christianity of Christ. I would direct the attention of my friends to the book of the Prophet Isaiah. I will not take time to turn to it this afternoon. Read the 61st chapter, 1st verse, and you will find there this prophecy concerning the coming of the Redeemer: (See also 42nd chapter, 7th verse.)

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord."

Jesus Christ accepted that as a prediction concerning Himself, as you will read in the Gospel according to St. Luke, (iv., 18), by getting up in the synagogue on the Sabbath day and reading that Scripture to the Jews, testifying that it referred to Himself. Jesus, while He dwelt in the flesh, preached good tidings to the meek. He healed the sick; He comforted those that mourned; He bound up the broken-hearted. But how about proclaiming liberty to the captives, and the opening of the prison to them that were bound? The Apostle Paul says that when Jesus was raised up on high "He led captivity captive, and gave gifts unto men." How did He lead captivity captive? Why, Peter explained it, but the eyes of the "Christian" world have been closed to it for hundreds of years. In the third chapter of the first Epistle of Peter, 18-20 vs., we read:

"For Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit; by which also He went."

Now, mark it. He was put to death in the flesh; He was quickened by the Spirit; and He went—where? Our "Christian" friends say He went up to heaven. This is a mistake, because Jesus, after His resurrection, when He appeared to Mary in the garden, said, "Touch me not; for I am not yet ascended to my Father." (John xx, 17.) Where did He go, Peter? Let us hear what he says:

"By which also He went and preached unto the spirits in prison."

Yes; Isaiah said He should "preach deliverance to the captives, and the opening of the prison to them that were bound." He went and preached unto the spirits in prison. Whe were they, Peter? He tells us:

"Which sometime were disobedient, when once the long-suffering of God waited in the days of Noah, while the ark was a preparing."

Now, if we will take that just as it

stands, and leave out the interpretations given by uninspired men and the nonsense preachers weave around it to mystify, we can understand it right enough. Jesus Christ was put to death in the flesh; He was quickened by the Spirit; His body lay in the sepulchre, while He went and preached to the spirits in prison, who had been there since the days of the flood. What did He preach to them? We can find that out by reading the sixth verse of the next chapter of this epistle:

"For, for this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."

Here is an account of what was preached to them and the object of the preaching. He preached the Gospel to them, the same Gospel that He preached in the flesh. He preached it to them that they might be judged as men in the flesh are; because they had the same Gospel preached to them. They could not be judged like men in the flesh unless they had the same Gospel preached to them as men in the flesh had. The heathen who never heard the Gospel cannot be judged like those who have heard it; but if they hear it in the spirit, then they can be judged in the same way as other men are judged in the flesh; and they may live according to God in the spirit, because they can repent and receive that Gospel.

This is clear and plain to those who desire to understand it. But when men do not want the truth; when men live by publishing falsehoods; when men preach for hire and divine for money, and their craft is in danger, they do not want to see it, nor do they want their congregations to perceive it. We can thus understand what I read to you just now from this modern revelation. Jesus Christ died for the sins of the world, and He will eventually save all, except a few who are called the sons of perdition, who deny the Son after the Father has revealed Him, who sin against the Holy Ghost, and against light and truth, and who are irredeemable. But all things that can be saved will be; for our God is a great economist. Everything in His universe is put to a good use, and nothing is lost. Not a particle of matter is annihilated. You may burn a substance and destroy its present form, but the particles thereof remain, the original elements abide; they are indestructible, and God has a use for them somewhere in His universe. Our Heavenly Father will save everything that can be saved, and He will put it somewhere where it can be of use. All His sons and daughters, at some time or other in the eternity to come, will hear the Gospel, and will bow the knee; for as we are told in the New Testament, "As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God." And also: "Every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." (Philip, ii, 2.) And then when they do bow the knee and receive Christ as their Redeemer, He will redeem and save them; He will take them out of the prison house, and He will lead captivity captive, again and again, until every son and daughter of Adam's race who can be saved will be brought out of hell and death, darkness and despair, suffering and punishment, and placed somewhere where they can enjoy existence and glorify their God and be of benefit to one another.

(To be continued.)

Funeral of Elder J. D. Frankland.

BY WILL SEARS.

The funeral services of Elder Frankland were held at the Twelfth Ward meeting house, Salt Lake City, Utah, Sept. 19th, commencing at 2:30 p. m. Many Saints assembled to pay their last respects to he who had given his life for the cause of truth. The casket was literally covered with flowers plucked by sorrowing hands and tied together as tokens of respect by bonds of love. The music furnished by the Temple choir was most beautiful.

The services began by the choir singing "Nearer My God to Thee." Prayer by Elder James Sharp. Singing, "I Need Thee Every Hour."

Bishop H. B. Clawson then introduced Elder J. S. Sears as the first speaker, stating that he had returned home with the remains of Elder Frankland. Elder Sears said in part: "My brothers and sisters, to stand before you at this time and bear to you the sad tidings of the death of our brother is indeed one of the hardest trials of my life. While I speak unto you I trust that I may enjoy the influence of the Holy Spirit, that I may say such things as will comfort the heart of the sorrowing wife and those who mourn. I first met Elder Frankland when he passed through Chattanooga for his mission field last April. He impressed me as being a noble character; one who was humble and obedient to the call made upon him. Always ready and willing to do that which he was called to do by those in authority, he gave his life for the cause he loved. Our Lord and Master said, 'Greater love hath no man than this, that a man lay down his life for his friends.' Elder Frankland laid down his life for his friends; he died in the harness. He kept the covenants which he made with God, and so ambitious to do his duty was he that he would not give up his work of sacrifice and love until sickness made him unable to go any farther. Even while he lay near unto death he did not despair, but requested his noble companion, Elder Mecham, to write his dear wife at home that he would be preaching again ere many days had passed. He was faithful and his reward is sure. We may sorrow for him, but we must realize as Latter-day Saints that all is well with our brother.

"Everything possible was done to bring the body back in safety, that the sorrowing loved ones might once more gaze upon the face of he who had died truly one of God's noblemen. The poet has said, 'How long we live not years but actions tell, that men live twice who live the first life well.' Elder Frankland was but a young man, yet he lived this life well. May God bless and comfort the wife and may all who do mourn take comfort and be consoled by the words of our Savior: 'Blessed are they that mourn; for they shall be comforted.' The Holy Spirit will comfort and guide in such times of sorrow if we will but ask of God for aid. I feel to ask our heavenly Father to bear up our sister in this her hour of affliction and trial, and I do so in the name of Jesus Christ. Amen."

Elder W. H. Boyle was the next speaker. He said: "I was President of the South Alabama Conference at the time Elder Frankland first came into the mission field. I had known him before that time, however, having met him some five or six years ago when we both attended school together at Provo. I first heard of his sad death from reading of it in the 'News,' which greatly shocked me. I well remember when he first came to Alabama I met him and we talked over old times and old friends. I heard his first sermon. He was filled with the Holy Spirit and we had a time of rejoicing together. He remarked after the meeting of the good spirit which prevailed. He was an energetic Elder, and I often talked with him of the loved ones at home, and promised him that I would call on his wife when I returned. He was one of the most humble Elders in the Alabama Conference and was always found willing to do anything asked of him. He gave up his life for the Gospel and his reward is sure. He fought the good fight, he kept the faith and his reward awaits him on the other side. I hope we may all live as good a life as he did, that we may receive the reward which awaits Elder Frankland. I ask these favors in the name of Jesus Christ. Amen."

Elder Seymour B. Young then said, in part: "We have before us all that is mortal of Elder Frankland. I well remember when he was called to fill a mission, he stood ready to respond. He held his life sacred and he died the death of a soldier of God, battling for the truth. He was cut down in the bloom of his young manhood. The destroyer has taken his body, but his spirit has gone to God. My heart goes out to his wife and relatives and we should realize that God has an all-wise purpose in view. His wife, with the rest of us, must acknowledge that God does everything for the best. I know that our heavenly Father will comfort those who weep, and they will know that all is well with Elder Frankland."

Apostle Mathias F. Cowley then spoke as follows: I desire in saying a few words to be filled with the Holy Spirit. I know that such occasions are sorrowful, especially to those bereft. In listening to the excellent character of Elder Frankland as given by Elders Sears and Boyle, we know that he was a faithful Elder. I was not personally acquainted with him, but I know that his condition is one of glory. He has fought the good fight, he has kept the faith, and a crown is laid up for him. While we mourn his loss, if we could but penetrate with our eyes to the other side of the vale, we would see that his lot is a very happy one. He has laid down his life for the Gospel's sake. We cannot understand just why he or anyone else is taken to the other side. These things are beyond our understanding. When a man has lived his life and carried the Gospel to mankind, all is well with him. If we could understand all things as God understands, we would rejoice to behold the glorious position which our departed brother will occupy. He has only laid down his body for a short rest, and he has won the victory over death and hell. We have very little occasion to mourn for him, but we should weep for the living. We have not finished the fight yet; there is a possibility of us losing the faith and falling. When he had his companion write to his wife and tell her he would be preaching again in a few days he told the truth. The Gospel must be preached in the spirit world, and Elder Frankland has been called for that mission. My brothers and sisters, I rejoice in the record of such men, and can say this Elder will come forth in the first resurrection. He is one of those who have received God, and his blessings are great.

When the first trump is sounded he will be found standing with the faithful on the right hand of God. There will be no question about Elder Frankland's lot.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING SEPT. 8, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	292	123	31	62		178	134	4	1	12	26	208	2	3	Sweet Gum, Van Buren Co	Tennessee
Heber S. Olson	Virginia	31	714	55	125	185	15	554	433	27		17	44	525		2	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	495	154	13	177	12	246	144	18	3	9	35	324			Centre	Kentucky
J. Spencer Worsley	East Tennessee	28	453	196	58	192	13	612	42	48	3	20	55	492		1	Charlotte	N. Carolina
W. D. Rencher	Georgia	36	733	186	64	182	37	219	111	35	8	16	79	799		2	Bowersville	Georgia
A. C. Strong	North Alabama	30	443	174	81	116	32	305	207	14	1	5	48	465	1	1	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	32	474	165	14	118	11	181	128	19	2	7	31	192			Valdosta	Georgia
John Reeve	Mid. Tennessee	32	577	14	112	182	13	182	18	12	2	12	41	360		3	325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	38	769	208	250	294	34	441	224	25		25	51	632	1	2	Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	28	738	463	23	287	23	235	144	12	1	2	37	423		1	Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	192	42	3	58	4	29	6	1			8	56		3	Ackerman	Mississippi
W. W. MacKay	East Kentucky	24	588	60	256	151	3	304	167	18		8	52	373	1	2	Barboursville	Kentucky
F. H. Critchfield	Louisiana	...															Lake Village	Louisiana
R. L. Houtz	South Alabama	15	423	106	22	254	31	171	164	13	1	2	27	199	2		Lapine	Alabama
Don C. Benson	North Kentucky	20	618	172	44	107	17	801	165	14		5	18	331		3	109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	18	365	76	273	86		1482		50		15	32	432			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	10	214	376	90	51		846	3	24		3	17	164			41 Cheshire St., Cleveland	Ohio

All is well with him. We should feel to honor such men. He has done a good work and been called to the other side. President Woodruff once said, "I do not feel to mourn for those who die in the faith. All is well with them. We should have joy in thinking of them." It is better that we die in the faith than that we have worldly wealth and honor, if by doing so we must lose one grain of the good. God expects us to do our duty at all times.

Elder Frankland was a wealthy man. I care not what worldly means he may have possessed. If he did not even have a house of his own or a foot of ground or a cent on earth, he was a wealthy man. His riches were not in worldly things, but treasures laid up in heaven. He died in the faith, and we are expected to do our duty at all times, that our reward may also be the crown of righteousness.

Sister Patten then sang "Beautiful City."

Apostle Brigham Young, in arising to speak, said he did not propose to occupy much time. We have heard the words of comfort which have already been spoken, and it should make us feel consoled. I knew Elder Frankland as a faithful, upright man in the community in which he dwelled. He has a glorious future opened before him, and has been called to do a great work. He has won a great fight. We should all feel it one of the happiest things to lay down our lives as he has done. He has died, as you might say, a martyr for the Gospel he loved so dear. Brother Frankland was a good neighbor. He was a good citizen, and he was a faithful man. While sitting here I was led to think that Elder Frankland was wanted on the other side to do a great work. He went into the mission field to better prepare himself for it. He has gone to labor with those who have died. We should look to ourselves. Are we prepared to face our God and account for the deeds done here on earth? These are important questions. We should prepare ourselves now. We know not when we may be called as was our brother. In closing, I wish to extend my sympathy to the bereaved. They should feel comforted in knowing that he fought a good fight and is now with the sanctified. With these few remarks I will close, praying the blessings of the Lord to rest down on us all. Amen.

Singing by the choir, after which prayer was offered by Elder John Nicholson. The following brethren acted as pall-bearers: W. H. Boyle, Joseph Christenson, T. A. Williams, N. G. Stringham, J. S. Sears, J. G. Midgley, G. B. Freeze, and F. M. Atkins. At the City Cemetery the grave was dedicated to the Lord by Apostle Mathias F. Cowley.

President Rich, not being able to attend the funeral services on account of deficiency in the operator's room, wired the following:

Rexburg, Ida., Sept. 19, 1900.
Elder J. S. Sears, Twelfth Ward Chapel, Salt Lake, Utah.

Message received just now announcing funeral today. Message sent yesterday and not received here until today. Please explain my sorrow in not being there. Will arrive Salt Lake in morning. Meet me. Ben E. Rich.

GLEANINGS.

Bowman, S. C.

As the letters of others have been a great help to me, I wish to say a few words in regard to the Latter-day Saints, that those who are earnestly seeking the truth may know that they are the true servants of God. The first Mormon Elders that I ever met were Elders Ray Mecham and N. C. Jensen. In April, 1899, they called at our house and informed us that they would preach at our school house that night. I went, not expecting to hear anything worth hearing, but to my surprise I heard the Gospel of Jesus Christ preached in its purity for the first time in my life. It went straight to my heart, and although opposed on every side, I was determined to investigate their doctrine. By reading the Bible and humble prayer I found that the Elders taught the same doctrine that was taught by Jesus and His Apostles while here on earth. I had been a member of the Baptist church for a number of years, had tried to live a Christian life, but felt that something was lacking. I was satisfied now that I had found the Church of Christ; still for a time I was very unhappy. I felt that I could not bear the persecution and the name of Mormon. But finally made up my mind to do what was right, let the consequence follow.

On the 23d of May, 1900, I was baptized by Elder Ray Mecham, and rejoice in saying the message delivered by these humble servants of God has carried me from darkness into the light. I am scorned by those that once loved me, but feel assured that strength will be given me to bear up under all circumstances, and know if I endure to the end I will be saved. Your sister in Christ,

Julia Bair.

Holmesville, Ga., Sept. 12, 1900.

Please allow me space in your paper to give my testimony concerning the truthfulness of the Gospel. I was a member of the Missionary Baptist Church three years. I was not contented. I would read the Bible and try to convince myself, but found it impossible. I could not see why they did not have a Church like the Church Christ established while He was here on earth with the people. I did not know there was such a Church as the Church of Jesus Christ of Latter-day Saints until two years ago last February. My sister met with two Elders at a neighbor's house, and when she came home she said she saw two Mormon Elders and she believed they were God's humble servants, traveling "without purse or scrip." In June, 1898, they held meetings in the school house. I did not go myself, but some of the family did, two of my nieces and my sister-in-law. My brother told her to bring the Elders home with her to preach for him. On June 12th they came to brother's and preached the precious Gospel of Jesus Christ, and I was able to realize they did. I felt like my heart was relieved of its burden, and I then began to read the literature. I read their tracts, Voice of Warning, Mr. Durant, Book of Mormon, Doctrine and Covenants, which I believe is the revelations of a true Prophet of God. I also read Orson Pratt's work. It is a fine instructor. They are books which everybody should read and go by. After sister was baptized, then the persecutions commenced against the Mormons. I would tell them I loved the true and everlasting Gospel of Jesus Christ that was taught by the Mormons. I would tell them to read their Bibles, and if they lack wisdom, ask it of God that giveth to all men and upbraideth not. It requires some courage to become a Latter-day Saint; they have to endure scorn from those whom they thought their best friends and associates; you are sure to lose some dear friend and loved one that is willing to lock arms with you and walk down that broad road that leads to destruction, but when you turn to go the narrow road that leads to life eternal, they will laugh at you. I have been a member of the Church of Latter-day Saints nearly twenty-one months. I was baptized by Elder Tobe Felkers, confirmed by Elder T. J. Chipman. I thank God for sending the Elders with the everlasting Gospel of Jesus Christ. I can truly say that Joseph Smith was a true Prophet of God. I am not ashamed of the truth. I close, hoping this will not visit the waste basket, as it may do someone some good. Your sister in Christ. Dollie Kyle.

"To know the affinity of tongues seems to be one step toward promoting the affinity of nations. Would to God the harmony of nations were an object that lay nearest to the hearts of sovereigns and that the incentives to peace, of which commerce and facility of understanding each other are not the most inconsiderable, might be daily increased."

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, OCTOBER 6, 1900. No. 45.

SKETCH OF THE LIFE OF APOSTLE WILLARD RICHARDS.

BY APOSTLE MATHIAS F. COWLEY.

Familiarly known as Dr. Richards, was one of the Twelve Apostles from April 14, 1840, to 1847, when he was chosen and sustained as Second Counselor to President Brigham Young, which position he occupied until his death in 1854. He was born at Hopkinston, Middlesex county, Massachusetts, June 24, 1804, and was the son of Joseph and Rhoda Richards—his progenitors being among the early settlers of New England. His parents were religious and early impressed their children with religious sentiments. At the age of 17 he offered himself for membership in the Congregational church, he having passed the ordeal of conversion. For some cause his application was disregarded, and this led him to scrutinize more thoroughly the tenets of their faith, and in fact those of modern "Christianity" as a whole. The result of his researches was a most profound and emphatic conviction that no sectarian church possessed more than mere fragments of Gospel truth, and were destitute of all authority to administer the ordinances of the Gospel.



APOSTLE WILLARD RICHARDS.

With this conviction came also the strong prophetic impression that the Lord would in the near future restore the Gospel and establish His church upon the earth by revelation. With such convictions from this time on Willard Richards held himself aloof from all sectarian churches. If anyone asked why, he freely told them his impressions and belief, regardless of the popular sentiment against such views.

He learned the Thompsonian system of medicine and was practicing his profession near the city of Boston when, in 1835, he providentially found at the home of his cousin, Lucy Parker, a copy of the Book of Mormon left there by his cousin, Elder Brigham Young. Before this he had never seen a publication nor an Elder of the Church. All he knew of the Mormons was from scurrilous newspaper reports which simply amounted to the statement: "That some boy named Smith out west had found a golden Bible." When Dr. Richards opened the Book of Mormon regardless of page or paragraph and knowing nothing of its claims, he had read but half a page when he exclaimed: "God or the devil has had a hand in that book, for man never wrote it." In about two weeks he read the book through twice, and arose from its perusal a witness of the promise that whosoever will read the Book of Mormon with a prayerful, honest heart shall receive a conviction of its truth. Thoroughly satisfied that the record was Divine, he at once commenced selling his stock of medicine and settling his business that he might repair to Kirtland, O., for a more complete investigation of the Church and its doctrines. When he determined to investigate the truth, he was stricken with palsy and suffered from this malady during the remainder of his life. On account of this sickness his journey to Kirtland was deferred until October, 1836. His brother, Dr. Levi Richards, went with him and attended him as physician. Upon their arrival in Kirtland they were most cordially received and cared for by their cousin, Brigham Young, and on Dec. 31, 1836, Elder Young baptized his cousin, Dr. Willard Richards. He at once cast his lot and all his interests with the Saints of God.

March 6, 1837, he was ordained an Elder by Alva Beeman, and in a few days was off on a mission to the New England states, from which he returned June 11. He was not to be idle nor to be occupied with worldly matters. God ordained Willard Richards to a higher purpose. The next day following his return from his first mission, he was blessed and set apart by the Prophet of the Lord, to go with Heber C. Kimball and assist in the introduction of the Gospel to the nations of Europe. Landing in Great Britain, they soon established the Church in Preston, when Elder Richards was assigned to Bedford and vicinity, where he labored with much success.

He returned to Preston, and was there ordained in conference, April 1, 1838, a High Priest. Upon the return of Apostles Kimball and Hyde to America, Bro. Richards was appointed First Counselor to Joseph Fielding in the Presidency of the British mission. While in England President Kimball baptized a lady named

Jennietta Richards. The day of her baptism Elder Kimball prophesied to Bro. Richards, saying: "Willard, I baptized your wfe today." Wthout any effort to fulfill the prophecy, Elder Richards became attached to this noble lady and she was married to him Sept. 24, 1838. In 1839 he labored successfully in Manchester, Bolton, Preston and several other places. July 8, 1838, he was called by revelation to be one of the Twelve Apostles. To this holy office and caning he was ordained in England April 14, 1840, the first and only Apostle of this dispensation as yet ordained in a foreign land.

When the Millennial Star was established he labored as assistant editor to Parley P. Pratt, and performed other general duties incidental to the Presidency of the mission. From Preston he moved his family to Manchester in February, 1841, and April, the same year, returned with others of the Twelve to the body of the Church to Nauvoo, Ill., where they arrived Aug. 16, 1841.

Bro. Richards, agreeable to counsel, located for the time in Warsaw, a few miles from Nauvoo. This was a bitter anti-Mormon city, in which was conducted a scurrilous sheet known as the Warsaw Signal.

Oct. 30, Apostle Richards was elected a member of the Nauvoo city council and removed to Nauvoo in December, 1841. Dec. 13 he was appointed Recorder for the Temple, private secretary to Joseph the Prophet and general Church clerk. Each position he filled with marked ability and credit to the cause.

From this time forth until the martyrdom of the Prophet he was with Joseph, keeping his private journal and recording all important events in Church history. Just before the awful tragedy at Carthage he entered an important item in the Prophet's journal. When the martyrdom of Joseph and Hyrum Smith occurred, Willard Richards, with Apostle John Taylor, were in prison with the Prophet and Patriarch as their bosom friends. When the assault was made upon the jail by the infuriated mobocrats, Elders Taylor and Richards stood at the door parrying off the intruding guns with their walking sticks. When Joseph fell from the window, and was being slain by his enemies, Apostle Richards rushed to the window in the face of the muskets on the outside and secured a glimpse of his dying friend and inspired leader. There he stood, with intent look, gazing upon the Holy Prophet of God until he felt assured that the noble spirit had taken its flight. He then carried the wounded body of his fellow-Apostle, John Taylor, into a room of the jail, and there remained until the mob had fled, panic-stricken, from the scene. Elder Richards escaped without so much as a "hole in his robe." President Taylor was seriously wounded with four balls. All the Twelve but these two were in the east.

Elder Taylor being wounded, this left the burden of responsibility to counsel and direct, for the time being, the Saints in their terrible troubles, upon Willard Richards. But God qualified him for the task, and his wise letters of advice and personal counsel to the Saints proved him to be a man of strength and inspired capacity. His letters of advice were timely and indicated under all these trials that he was possessed of great self-command and deliberate judgment. He passed through the trials of the exodus from Nauvoo, was with the Saints in that trying period, and when the pioneer company was made up in the spring of 1847, Willard Richards was among that honored number. During all these vicissitudes he was the Church historian and kept an accurate history of the passing events. He returned to winter quarters to assist in caring for and preparing the Saints for emigration. While at Winter Quarters he was chosen and sustained as Second Counselor to President Brigham Young in the Presidency of the Church. On his return to Salt Lake Valley he had charge of a large company of Saints who reached the valley in the fall of 1848. He was active in all matters respecting the growth and development of the Saints. In a civil capacity, he was secretary of the provisional state of Deseret. Subsequently he did most of the work of secretary of the territory of Utah and presided over the legislative council of Utah for a number of years. For several years he was postmaster of Salt Lake City, where he possessed the full confidence of the postmaster general in matters pertaining to postal affairs throughout the inter-moun tain territories. Relating to the gathering of the Saints, President Richards was a faithful worker in the P. E. Fund company, whose mission succeeded in the emigration of many thousands.

He was also the editor of the Deseret News, General Historian and Church Recorder. He was eminently fitted for these various responsibilities, for he was a gifted man, though modest and unassuming. His rare soundness of judgment and tenacious memory were very marked. The confidence of the Church in him was well expressed in the numerous offices and positions of responsibility which he held at the time of his decease. Whether in ecclesiastical or civil office, he honored his calling and served with credit to himself and all concerned. In the First Presidency he shed rays of light and consolation by wise counsel and kind encouragement administered to the Saints. His love for the Truth grew and increased by obedience to the laws of God as the years rolled by. He was a competent man, in several branches of education, and indeed was better qualified for the God-given responsibilities which he carried than he himself knew.

On great occasions his choice attainments, quickened by the inspiration of the Holy Spirit, made him master of the situation. Tens of thousands loved Apostle Richards and from his inspired teachings and counsels drew comfort and consolation. He was reserved in his manner, calm and even-tempered, and a man of original and independent thought. From the time he commenced his investigation of the Book of Mormon until his decease, he suffered more or less from palsy. He died at his home in Salt Lake City March 11, 1854, leaving a large family, a numerous host of friends and the thousands of Latter-day Saints to feel the loss of his departure. He was beloved and esteemed by all who knew him and passed to the great beyond a witness for God with the full assurance of a glorious resurrection.

His Fire Was a Converter.

Brother James A. Smith, a local Elder, residing at Seneca, S. C., writes of an interesting incident which took place in Oconee county, South Carolina, some few months ago. There was a certain man living at Fort Madison who purchased some books from the Elders, and began to dilligently study the subject of Mormonism. He could find no fault with the books, but began to see that something was wrong with the different denominations, and that authority from God was not to be found in any of the Christian sects, so-called. Fearful lest the reading of the books would convert him, he decided to burn them, and dismiss the subject of Mormonism from his mind; so in accordance with a preconceived plan he prepared a large fire for the purpose of destroying the books. The fire was ablaze when he gathered the literature and cast it therein, saying, "Farewell to the Mormon doctrine." It was only a few moments before all that was left of the good books was a little pile of ashes.

Thinking all was over, the good brother went about his work, but there was a something attendant with him that seemed to say "You have done wrong," and he began to seriously reflect upon the foolishness of his act in burning the books, and to ask himself, Suppose they do contain the fullness of the everlasting Gospel, how can I appear before the throne of God in the great judgement day? What will the Lord require of me for burning those books? It seemed as though all the answer he could get to these inward interrogations was an impression that he should repent and be baptized, so he decided to follow the promptings of the good spirit, and immediately sent to Chattanooga for Elders to come and attend to this initiatory ordinance. Word was sent to President George A. Day, of the South Carolina Conference, of the man's request, and he assigned Elders R. E. Cleveland and James A. Smith (local Elders) to go and comply with the converted man's desire. These brethren went to Fort Madison and baptized into the Church of Jesus Christ of Latter-day Saints; thus we see that his fire was the means of accomplishing the necessary work of causing his conversion.

Mormon Murdered in Cold Blood.

Deseret Evening News, Sept. 24.

The News this morning received the following letter from Elder Joseph Hubbard, written from Charleston, W. Va., under date of the 17th inst.:

"A member of the Church has been shot down and murdered in cold blood. The victim is John Dempsey, of Eugene, W. Va. His slayer was Thomas Clark, a Campbellite preacher, who was his nearest neighbor.

"Dempsey was known as a peaceable citizen, and was widely respected. He was in every way trying to live the life of a true follower of Christ, and was in the strict discharge of duty when he met his fate. The school house had been ordered closed by the school board, and Dempsey was the man chosen to close it. The decision did not meet with the approval of Clark and, being filled with intense hatred toward the "Mormons" and toward Dempsey, in particular, he watched his chance from a hiding place by the roadside, and as Dempsey passed he poured the contents of a double-barreled shotgun into his body.

"Having accomplished the murderous deed, for which he had made premeditated preparations, Clark ran to his home, knelt down and prayed and then fled to the woods, where he has been in hiding ever since. The Dempsey family has the sympathy of the community, and efforts are being made to bring the murderer to justice.

"Clark's dislike for everything 'Mormon' has been most intense, and recently he was known to remark that if 'Mormon' Elders were treated as they should be, they would be ridden on rails out of the country. But it seems that he had in heart a still worse feeling—one that caused him to dip his hands in human blood. He is one of the ministers who has been persecuting the 'Mormon' Elders, and saying all manner of evil against them falsely. It is to be hoped that this alleged minister of the Gospel of Christ will be run down and caught, and that law and order will be permitted to take their proper course.

"Mr. Dempsey leaves a grief-stricken wife and five children, one of them being a babe but a week old at the time the murder was committed. He was on the way to get the doctor for his wife at the time he was shot, and only stopped at the school house for a moment to close the door."

RICH WITHOUT MONEY.

I ought not to allow any man, because he has broad lands, to feel that he is rich in my presence. I ought to make him feel that I can do without his riches, that I cannot be bought—neither by comfort, neither by pride—and, although I be utterly penniless, and receiving bread from him, that he is the poor man beside me.—Emerson.

The habit of measuring everything by the yardstick of wealth or fame has become so fixed with Americans as to be considered a national trait, and it is difficult for the majority of us to think of a man as successful who ignores wealth or feels that there is something worth struggling for of infinitely greater value than money.

We all admit that there should be something in a man's life greater than his occupation or achievement. But with most of us this is but a pleasant theory, for in the struggle for position, power or wealth, we fail to actualize it in daily life. And yet, no matter how we may lull our consciences, the great truth, that the supreme object of life, whatever his vocation, should be to raise the man to his highest power, to develop him along the line of his noblest nature, remains undisputed.

It is one thing to succeed in business according to the ordinary acceptation; it is another and a totally different thing to succeed in life. Many a man has failed in business and yet lived a truly successful life, because he has lived up to his highest ideal. The man who does the very best he can under all circumstances, who makes the most of his ability and opportunities, who helps his fellow-man whenever it is in his power to do so, who gives the best of himself to every occasion, who is loyal and true in his friendships, kindly, charitable, and magnanimous toward all, is a successful man, though he may not leave enough money to pay his funeral expenses.

A noble character cannot be developed under the shadow of a low, sordid aim. The ideal must be high; the purpose, strong, worthy and true; or the life will be a failure. The man who is constantly scheming and planning to get the better of his neighbor, to drive a bargain in which the advantage will all be on his side, can never attain the dignity and grandeur of true manhood.

He is really the richest, the most successful, who enriches his country the most, who gives himself with his money, who opens wider the door of opportunity to those about him, whose beneficence and kindness enrich his neighbors. Such a man makes every acre of ground in his community more valuable, and increases the wealth of every man who lives near him. On the other hand, many a millionaire impoverishes his whole neighborhood and lessens the value of every foot of land in his vicinity.

He who regards manhood and character as the supreme objects of life may not be rich in money, but he is rich in a truer and better sense; for manhood is above all riches and overtops all title, and character is greater than any career.

Refreshing as an oasis or a gushing fountain in a dreary desert, is the sight of a man in this money-mad age for whom the glitter of gold has no attraction. Such a one is John Burroughs, that great soul who lives near the heart of nature, who draws sweetness and strength from communion with her, whose daily life is rich beyond the wildest dream of the millionaire.

Mr. Burroughs believes that a man is a failure, even though he have millions, whose mind has been trained in mere shrewdness, in alertness to take advantage of his competitor's weakness, to get ahead of others, to be sharp, eagle-eyed for the weak place in a rival's armor. He sees no success in using as stepping-stones to elevation those unfortunates who have fallen behind in the race. He thinks that the only success worth striving for is that which comes from the consciousness of growing higher and broader and deeper in mental and moral power every day, from the daily expanding and unfolding of the faculties which permit the leaven of truth to permeate the whole being.

The great naturalist feels that many a man dwarfs his manhood, cramps his intellect, crushes his aspiration and blurs his finer sensibilities in some narrow occupation, because, perchance, there may be a fortune in it. He thinks that a hod-carrier may be infinitely superior to the millionaire under whose bricks he staggers; that it is a contemptible estimate of a vocation to look on it as a mere means of getting rich; that, if it does not develop the higher manhood and lead to a larger, nobler life, it is unworthy of the man.

This nature lover believes that the beauty and the sweetness of life are lost to the great majority of people who are infatuated with the glamour of money. He has so trained his eye by close observation of the processes of nature that it is a perpetual magnifying glass, revealing beauties invisible to the uncultivated eye. His simple life of high thinking, plain living and careful study, opens to him a thousand new avenues of enjoyment, undreamed of by those who are engaged in the pursuit of wealth.

Here is a man who sees beauty and true riches everywhere; who is not blinded by the glitter of gold; who "worships the splendor of God which he sees bursting through every chink and cranny."

Like Thoreau, Phillips Brooks, Agassiz and Beecher, he sees beauty in the flower, glory in the grass, "books in the running brooks, sermons in stones, and good in everything."

In the quiet forest, beyond the reach of the city's din or any artificial noises except the distant screech of the locomotive, this high priest of nature holds daily heart-to-heart talks with the great goddess at whose shrine he reverently worships.—Success.

Greatness does not consist of much talking; doing counts.

"Do little things now; so shall big things come to thee, by and by, asking to be done."

"Don't let your heart grow cold, and you shall carry youth with you into the teens of your second century."

Live in the Kingdom of Hope.

Life is a struggle, a school, a test of fitness; no struggle, no school; no school, no fitness; no fitness, no future, either in this world or in any that may follow. If a man keeps steadily in view, no matter what discouragements, what hindrances may bar his way, the end he had in view in his creation, sooner or later his time will come To be prepared, to be honest, to be true,—this is to merit success; and, when really and truly merited, it is given.

Let no man despair because of the prejudiced frown of his neighbor. If he has within the witness of his own spirit, let him believe in himself and live. For, if he accepts the judgment of those who enter into competition with him, he is condemned already. They will damn him with faint praise, or, perchance, if more honest, give him the coup de grace at once and forever. No man of mark has ever yet accepted as final the judgment of other men regarding himself. Of some completed work of his he may, and often will, do well to heed the opinion of the world; but in himself he will keep his faith to the end, sure that somehow, somewhere, the brightest visions of his youth will yet come true. He must live in the Kingdom of Hope. The very air of that land is inspiring. All truly great men have breathed it. But if one attempts to follow their example, let him be sure of himself—this, first of all. Let him not accept the honeyed words of friends and relatives, who may possibly regard him as very near perfection already. No loyal wife or doting mother can be trusted here. We must know ourselves, as we are.—John R. Rogers, Governor of Washington, in Success.

Right makes might.—Lincoln's motto.

Scatter seeds of sunshine; the world is better for a smile.

The Habit of Skimming.

A teacher in the highest grade of the grammar schools in New York tells us that 50 per cent. of the pupils who come to him from the lower grades do not end their sentences with periods, or begin them with capitals.

The papers of students taking the entrance examinations to even the best colleges of this country show incredible blunders in spelling, grammar and other elementary branches. The name Cyrus, for instance, was spelled in more than twenty different ways by students competing for entrance to Harvard college in one year.

"The manager of an immense business," says a writer in the Youth's Companion, "declares that it costs his house $25,000 a year to correct errors in invoices and other papers—mistakes due to poor writing and poor English."

If it costs so much to correct the avoidable blunders of one house, think what the aggregate cost of the blundering and bungling of the business establishments of the whole country must amount to!

The habit of skimming, of doing things in a careless, superficial manner, is one of the greatest stumbling-blocks to success, and it is a habit to which young Americans are especially prone. In the hurry to rush ahead and achieve in one year or two what it has taken others, perhaps with more ability and more power, years and years of patient toil and waiting to accomplish, they commit blunders and fall into errors which retard, and, perhaps, indefinitely postpone their advancement.—Success.

"All that you do, do with your might;
Things done by halves are never done right."

"Character must stand behind and back up everything—the sermon, the poem, the picture, the play. None of them is worth a straw without it."

THE DEAD.

Miss Mary E. Hill, of Springvale, Hamblin county, Tenn., departed this life July 8th, 1900. She was born on Feb. 19th, 1858, and was baptized Oct. 23d, 1895, by Elders J. R. Halliday and R. R. Judd, and lived a faithful Latter-day Saint. She leaves an aged father and mother to mourn her loss.

An Interesting Letter.

Water Valley, Miss., June 25, 1900.

President Ben E. Rich.

Dear Brother—Allow me a small space in your valuable paper in which to bear my testimony to the truthfulness of the Gospel of Jesus Christ as taught by the Elders of the Latter-day Saints.

I had been thirsting after righteousness for some time. I was not satisfied with the doctrine taught by the so-called ministers of Christianity of this land. My wants were never satisfied until I heard Elders Bigelow and Kempton. I know the Gospel they taught emanated from God, and was the path marked out by our blessed Lord and Savior Jesus Christ. I realized they were ordained of Jesus Christ to officiate in the ordinance of the Gospel. Therefore I freely accepted their message, and on Dec. 18th. 1898, I, like the people on the day of Pentecost, entered the water of baptism that my sins might be washed away; that I might walk in the newness of life.

Since that day I have had a contented mind. I have seen the power of God manifested many times. I know that Joseph Smith was a Prophet of God, and hope my testimony may be strengthened, that I may grow in grace and remain faithful to the end. Your brother in the Gospel. A. J. Wrenn.

"Influence is not government."

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SATURDAY, OCTOBER 6, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

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PRE-EXISTENCE.

Sir Henry Drummond, speaking on Biogenesis, says: "For two hundred years the scientific world has been rent with discussions upon the origin of life. Two great schools have defended exactly opposite views—one that matter can spontaneously generate life, the other that life can only come from pre-existing life." The advocates of the former doctrine, that life can be generated spontaneously, have been forced to abandon their views, for it has been proven by demonstration and test that life is not capable of springing into being of itself: it must have an antecedent.

While science has awakened the world to a realization of these facts, revelation has not been silent, but her voice is also heard declaring in corroborative language the selfsame assertions as those discovered by scientific research; indeed we may go farther, and show that while philosophic giants were wrestling with this subject of the origin of life, the word of God—the Holy Bible—laid bare the facts in the case, and to these Biblical statements, science has been forced to bow in acquiescence.

The beauty and worth of truth is that it never changes, and that sooner or later it will win the day. Now here was a grand truth, plainly declared by God to His ancient servants, the Prophets, and within the reach and study of all for hundreds of years. It was not accepted by the world for a long season; on the contrary it was vigorously opposed on every hand, and the limited few who dared to even intimate of its possibility were accounted fanatics, and branded as fools, knaves, and impostors. Bye and bye the field of scientific knowledge began to deepen, widen, and broaden. Liberty and freedom to express opinions were granted, and the intellectual mind of man began to solve some very startling problems. Among the many solutions of what seemed heretofore insolvable, came the proof and demonstration of the doctrine called in science—Biogenesis; that is, that life can only come from the touch of life.

Experiments have proven the doctrine of Biogenesis to be a scientific fact, on this wise; glass vessels were three parts filled with infusions of hay or any organic matter. They were then boiled to kill all germs of life, and hermetically sealed to exclude the outer air, with a precaution to insure absolute sterility, suggested by the most recent science discovered by Professor Tyndall. The experiment was manipulated in an atmosphere which under the high test of optical purity—the most delicate known test—was absolutely germless. Here not a vestige of life appeared—the matter in the germless air never yielding life. Now if this be true in the lower and simpler forms of life, is it not also self-evident that such will be verily true in the higher and more complex forms? Yes, it is true of all life; whether it be generated in the one-celled Amoeba, or in the multiplicity of cells which constitute the human organism.

These experiments have virtually solved the problem, and practically closed the question, so far as the surface is concerned; that which can be traced by the aid of the microscope, or dissected by the application of the scalpel, has brought about this one acceptable, logical conclusion, that life can only come from the touch of life. Professor Tyndall rather reluctantly, but truthfully asserts: "I affirm thtat no shred of trustworthy experimental testimony exists to prove that life in our day has ever appeared independently of antecedent life," and the learned Thomas Huxley states in very positive terms that the doctrine of Biogenesis, or life only from life, is "victorious along the whole line of the present day." Now while science deals with the grosser matter, revelation gives us a testimony of the finer: that which is beyond the ken of mortal man, the spirit.

We have said, heretofore, that the Holy Bible, that wonderful "Book of Books," gave evidence upon its sacred pages, of the great truths which science has recently discovered. Let us proceed to the facts. Ecclesiastes, the wise man, sayeth, "There is no new thing under the sun," and science affirms that all things have had a pre-existence in some state or other. Newton did not make the law of gravitation, he simply discovered its existence and power; as also Benjamin Franklin with his kite exploits discovered that electricity was but a discharge of lightning. Science does not create or make anything, she simply explores the realms, unites the varied discoveries made, and brings to pass the wonderful results which puzzle the mind of man to comprehend. Now it is a self-evident fact that that which is constructed by man can also be controlled by man. That which the mortal has power to bring into existence, and to cause to live, he can also destroy and cause to die.

When our Father placed our first parents, Adam and Eve, in the Garden of Eden, they were immortal souls, not subject unto the pangs of death. The law of God unto them was, "Of every tree in the garden thou mayest freely eat; but of the tree of the knowledge of good and evil, thou shalt not eat: for in the day that thou eatest thereof thou shalt surely die." From this it is plain that they were immortal, or why the penalty of death to follow as an infliction for the violation of the law, if they were not immortal? They fell, and became mortal, subject unto death with all its woes and misery, and their offspring as a natural consequence became mortal also. Cain, the first murderer, rose up and slew his brother, when the Lord said, "What hast thou done? The voice of thy brother's blood crieth unto me from the ground." The bodies of those two sons—Cain and Abel—came into existence by virtue of the conjugal relationship of their parents—Adam and Eve—therefore man had power to destroy these bodies, seeing they were the workmanship of mortal man. But there was a something connected with that body that Cain did not kill, for God said, 'The voice of thy brother's blood crieth unto me," etc. Then this "voice" came from a higher source, inasmuch as it was beyond the power of man to destroy it. Man may slay his fellow-man, or destroy his own body by self-murder, but he cannot kill the spirit; herein we perceive the truthfulness of that Scripture which sayeth, "There is no man that hath power over the spirit to retain the spirit," (Eccles. 8:8) and why, because the spirit is the "offspring of God," and is many years older than the mortal tabernacle. He who gave that spirit has power to destroy it, and He alone. Jesus said, "Fear not them which kill the body, but are not able to kill the soul: but rather fear Him which is able to destroy both body and soul in hell." (Matt. 10:28.)

That which science cannot handle it cannot prove by demonstration: that which is beyond the bounds of its compass, the scientist designates as myste-

rious, undefinable, incomprehensible. The spirit of man cannot be bared to the scalpel, or mounted for the lens, hence it is beyond the conception of the scientist, and science must therefore remain silent, while revelation speaks and makes known the facts as regards its present and pre-existent state. To the Prophet Jeremiah the Lord said, "Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee; and I ordained thee a Prophet unto the nations." (Jer. 1:5.) Let science learn her lesson concerning the spirit at the shrine of revelation. The Lord knew Jeremiah before his immortal spirit was incased in a mortal body. Knew his faithfulness, his fidelity, his valor, and worth, and ordained him a "Prophet unto the nations." Jeremiah then had an existence before his mortal probation, for God said, "I knew thee." The patient Job was also made the recipient of divine communication, for unto him the Lord said, "Gird up now thy lions like a man; for I will demand of thee, and answer thou me. Where was thou when I laid the foundations of the earth? declare if thou hast understanding. * * * * When the morning stars sang together, and all the sons of God shouted for joy?" (Job 38:3, 7.) Job evidently had an existence, or why would the Lord say, "Where wast thou?" What need was there for this interrogation if his primal existence, both body and spirit, commenced with his inception into mortality? None whatever! It would be a foolish and absurd question, and God has told us to "avoid foolish questions," (II Tim. 2:23), and surely He would not condemn them, and at the same time indulge therein Himself. No, we cannot believe this, but we do believe that Job was there with his Father when the "foundations of the earth were laid," for we read that "all the sons of God shouted for joy." Not a few, but all, says the good word.

John the Revelator, and called also "the beloved Apostle of the Lamb," in vision upon the Lord's day, tells us that "There was war in heaven; Michael and his angels fought against the dragon: and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven." (Rev. 12:7, 8.) Here we have an account of a war which took place in heaven; that the dragon and his angels were overcome and cast out from the presence of God. The Apostle Jude speaks of the same occasion and says, "The angels which kept not their first estate, but left their own habitation, He hath reserved in everlasting chains, under darkness, unto judgment of the great day." (Jude 6), and Peter had reference to that war in heaven when he wrote, "For if God spared not the angels that sinned, but cast them down to hell." (II Peter, 2:4.) Then the angels who kept not their first estate were cast out. This is evident, but the question now is: What happened to those who did keep their first estate, who fought for righteousness under the banner of Michael, when the proud, haughty, Lucifer and his rebellious hosts were overthrown? John informs us that this dragon drew with him a "third part of the stars of heaven," (Rev. 12:4), and we would inquire as to the residue, what became of them? From the very matter of fact that a first estate is mentioned, the rational mind is led to believe that a second estate would be granted unto the faithful ones, as a reward and a blessing for their honor of God, and Michael and his archangel, insomuch as they stood firm and true when the struggle for supremacy took place. To keep the first estate meant to be given an opportunity of living in a second estate, where if the laws of God are obeyed, the faithful son or daughter was to have glory added upon them and raised to life everlasting at the last day.

We have seen that there were "sons of God," who "shouted for joy" when the earth was formed, and these were they who had kept their first estate. They shouted for joy, because they were given to understand that this earth was made as a mortal home for them, and that they were to come down from the home of their first estate—heaven—and take upon them a body of flesh and bones. Is it a great sin for us to believe that we were there and that we kept our first estate—not only those whom the world calls Mormons, but all people that have ever dwelt, or ever will dwell, as mortal creatures upon this earth? No, it is not a sin to thus believe, but an acceptance of a truth made known in Holy Writ. Our spirits existed, as intelligent and independent entities, before the birth or conception of this mortal framework—the body. We could "shout for joy," could see, and know the plan of salvation, and understand the will of God; with the privilege (not right) of being in the front ranks of the righteous ones, or swelling the band of slothful, neglectful children.

We see two little children, perhaps the offspring of a common parent. Both possess healthy bodies, well formed, and perfect in their anatomy. They play together, eat at the same table, and occupy the same little cot at night; yet one of these little tots is bright, keen-eyed, quick-witted and intelligent; while the other is dull and does not seem to observe the beauty of nature, rather stupid, you would say, and lacking the mental activity and comprehension of its little mate! What is the cause of this apparent difference, the effects of which are plainly manifest in everyday life? It is this, that the spirit which animates the body of that bright little child, attained to an advanced degree of intellectual progression in its first estate; while the spirit of its mate was not so energetic, dutiful, or valiant. Thus, as they were there, so are they, in a measure, here, and as they are here, so will they be, as justice determines, when they leave this stage of mortal probation. The intellectual giants of the land come not about by chance, their mental energy is born in them, and by proper application and cultivation, it increases, develops and matures.

Again we observe that there are people born with black skins, others with yellow, red, and coppered colors, while some have beautiful white complexions. Now God says, through His servant, Paul, that "He hath made of one blood all nations of men, for to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation." (Acts 17:26.) From this we learn that even the places of birth and the time of incipiency hath been determined, and before appointed; this to being governed by our lives heretofore, the ruling being in strict accordance with the holy laws of justice. Thus we see that the degree of intelligence, type of feature, color of skin, time of birth, and even the land of our nativity, had been pre-determined before the earth was made, yea, even in our pre-existent life, while in our first estate. The question propounded to Jesus by His apostles, "Master, who did sin, this man, or his parents, that he was born blind?" (John 9:2) is a fitting conclusion to this subject. From this it is plainly seen that it was possible for that blind man to have sinned even before his mortal birth, which most assuredly gives him a pre-existent state, in which he acted with a free agency, was intelligent, independent and real. So are we all; our spirits came from God who is our Father; with Him they lived in a primeval state, our first estate, as Jude says, and to His presence they will return when freed from this mortal tabernacle.

"What's sprung from earth dissolves to earth again,
And heaven-born things fly to their native seat."

ELDER WM. T. DAVIS.

In the "Release" column of last week's Star will be found the name of Elder W. T. Davis, who for some nine months past has labored in the Office here. Elder Davis spent over twenty-seven months in the Mission field, and during that time has passed through a varied experience, laboring for the most part amid the pleasant hills of East Kentucky. He was ever ready to perform with diligence and promptness any and every labor required at his hands. No matter how busy he may have been, and how pressed on every hand with work to do, he wore a pleasant smile, and worked with a cheerful heart. He was a joy to all who really knew him, a comfort to those who required help, and a friend to those who stood in need.

Previous to coming into the Office he acted as first counsellor to President D. A. Broadbent, and for some time the affairs of the East Kentucky Conference devolved upon him, and he proved himself equal to the task. While here in the Office he acted as typewriter for the Mission, and was never "found wanting" in this capacity. He leaves a host of friends in the South, and we would cite our many readers, and his acquaintances, to the letter he wrote just before his departure, as will be found in this issue. He left on Wednesday, Sept. 26th, in company with Elder F. N. Bleak, of the Florida Conference.

A Brave Little Eight-Year-Old.

New York Evening Journal.

Maria Santello, 8 years old, with the utmost bravery and coolness, prevented a frightful disaster to the Chicago express on the Lehigh Valley railroad last Saturday.

The heroic, frail child saved the passengers on the express by throwing a tie from its track. Her cool courage saved her own life, too, for she stopped between the ties over a narrow, shallow brook. But she grasped the rail, not the ties, and the locomotive wheels cut off her hands. She was quickly taken from the brook by two men.

As she lay fainting, wounded, dripping, Engineer Thurston, of the express, told the passengers how much they owed to her. They could not pay that, but Wm. S. Stewart, of Cleveland, took off his hat, dropped a ten-dollar bill in it, and passed around the hat. Miss Stella J. Sutton, of Oswego, gave a five-dollar gold piece; the grateful passengers contributed $65, while the women kissed Maria and the men patted her head and told her what a fine girl she was.

A surgeon amputated her right hand and all the fingers on her left hand. She will recover, a cripple.

SALVATION FOR THE LIVING AND THE DEAD.

Liberality of the "Mormon" Faith—A Discourse by Charles W. Penrose, Delivered in the Tabernacle, Salt Lake City, Sunday Afternoon, August 19, 1900.

(Continued from page 351.)

That is the Gospel of Jesus Christ as revealed to the Latter-day Saints. That is the Gospel in which we delight. Salvation! Oh, the joyful sound! We do not wish to condemn; we do not wish to injure; we do not wish to curse; we do not wish to revile our enemies. We are glad in the thought that even those who revile us, and persecute us, and say all manner of evil against us falsely for Christ's sake, will some day or other understand the truth as it is; and we hope, as instruments in the hands of God, that we will peradventure be chosen to help them out of darkness, out of despair and punishment, when they have paid their dues, because the authority that God has revealed continues and abides. It seals on earth and it is sealed in heaven. It does not depart the body. The men whom God has called in this generation to labor in His cause, when they die and lay their bodies down, like their Great Master will go into the spirit world, where there are myriads of people who need enlightenment—"Christians," pagans heathens, all races, all tribes, all tongues. The work of the servants of God is to them in the spirit as well as to men in the flesh. They are to preach the Gospel to every creature, and the sound thereof will go to the uttermost bounds of the spiritual world as well as to the natural world; and every immortal spirit, son or daughter of the great Eternal Father, will have an opportunity to bow the knee and accept the truth.

Different Degrees of Glory.

But they will not all be saved in the same degree of glory. That would be unjust. God is just as well as merciful. His mercy balances with His justice, and His justice with His mercy. One will not rob the other. There are eternal principles from which even He cannot swerve and still be God. God must govern Himself by the eternal principles of right. This He teaches to His children, and so far as we conform to that, so far will be our power, our glory, our joy and our exaltation in worlds to come. The Gospel is preached to men and women in the flesh; and if they repent, and are baptized in the name of the Father, and of the Son, and of the Holy Ghost, by one having divine authority, and receive the Holy Spirit by the laying on of hands as a gift of God to enlighten their minds and guide them into all truth, and they abide in it and are really baptized into Christ, then when Christ appears in His glory they will be with Him, and be numbered as His jewels. They will be "Christ's at His coming." They will have part in the first resurrection. They will be clothed with glory, immortality and eternal life. They will dwell in the presence of the Father and of the Son forever. They will be crowned with the power of His might. Those who belong to them, if also faithful, will share this glory with them—the husband with the wife, the parents with the children. The beginning of their glory will be the foundation of their family government, under their Eternal Father, for ever and ever; and their increase in numbers, in power, in might, in dominion, in intelligence, in everlasting progress, in all that is good and beautiful and happifying, will have no end. This is in the celestial glory—the glory that is typified by the sun. Then there are others who receive not the Gospel of Christ in the flesh, but afterwards receive it in the spirit; they will receive a terrestrial glory, typified by the moon. There will be millions of heathen nations, who knew not God on the earth, but who will receive the truth in the other world, and they will inherit a glory of the kind that I have briefly alluded to. Then there is a vast number, which cannot be counted by mortal man, who will be thrust down to punishment. Justice will claim its own. Some will be beaten by a few stripes, and some by many stripes. Some will be forgiven in the next world for sins that they did not repent of in this world, and others may have to pay "the uttermost farthing." Eternal justice will deal out to every soul that which should be his; for all shall be judged according to their works. But through the power of the atonement of our Lord Jesus Christ, when they are willing to accept it and conform to the principles of eternal life, they will be brought out of their punishment and sorrow, and they will be placed in a degree of glory suited to their capacity and condition. That glory is called the glory of the stars; and as one star differs from another star in glory, so also will be their several conditions.

Eternal justice and eternal mercy will each operate in every individual case, and a just and righteous judge will deal out that which belongs to all. He will not judge as men do, by the sight of the eye and the hearing of the ear; but He will judge according to justice and righteousness and according to the motives and intents of the hearts of the children of men. Men strive to do right sometimes and fail. God will judge them accordingly. There are people born with certain tendencies and proclivities; there are others who have environments around them which almost impel them to do that which is evil. God will comprehend all this, and judge accordingly. He will deal out to every man as his works shall be, and according to the desires of his heart and his efforts to do good or to do evil. He who wilfully does evil will reap evil. There is an eternal law of compensation which God cannot turn aside and be God. Every tree will bring forth of its own fruit. Every seed will bear of its kind. "He that sows to the flesh shall of the flesh reap corruption; but he that sows to the Spirit shall of the Spirit reap life eternal."

Liberality of the Gospel.

This, I think, is a very liberal Gospel. But we do not claim credit for it, my friends. This was not invented by the Boy Prophet, Joseph Smith, who was proclaimed an ignoramous, a fool, an idiot, a knave. No, he did not invent this beautiful doctrine that I have been briefly proclaiming this afternoon. It was revealed from on high. It came by the voice of God from the eternal heavens. It is too good for a man to originate. It is Godlike; it is Christlike; it is broad, beautiful and grand. It reaches the whole of the human race, from Adam, our father, down to the last person born on this globe. The heathen the "Christian," the Jew, the pagen, the Mohamedan, the infidel, the skeptic, the agnostic, all people, all races, all tongues, all tribes—all shall hear the Gospel. Every ear shall tingle with the sound thereof. Some may say, how can an ear tingle in the spirit? My friends, perhaps you do not know much about these things that are called spiritual. The spirit of man is an entity, a personality, a substance. It is not a mere myth, a breath. True, it is a more refined substance than that which composes our body, so much so that we cannot comprehend it in our present condition. But when the spirit goes out of the body it is an individual, in the shape and form of the body, because the body is conformed to the spirit. Sometimes the spirit is temporarily conformed to the body in deformed persons; but these are exceptional cases. The spirit of man is a son of God, made in His image and likeness. Jesus was the express likeness of the Father, and we are His brothers and sisters. He is the oldest, "the beginning of the creation of God," "the first born of every creature," in the spirit, and "the only begotten" in the flesh. When the spirit leaves the body, there is an individual, capable of progress, capable of hearing, capable of receiving or rejecting, an individual with agency, with power to do good and power to do evil. And these spirits will be gathered together in classes. Each spirit when it leaves the body, will gravitate to its proper place, just as naturally as things gravitate on this globe toward the center thereof. It will be so in the spiritual world; for earthly things are after the pattern of heavenly things. Thus each individual will have an opportunity at some time of hearing and receiving the truth. And, thank God, we have the assurance that the time will come when the great mass of the human family will cheerfully bow the knee to the Great Eternal Father and accept Jesus Christ, the Elder Brother, as their Redeemer. They will receive the Gospel in the spirit, if they did not in the flesh; and then they will be judged according to their works. The Father will find a place for them all, somewhere in His great universe, where they can be happy, where they can fill the measure of their creation, where they can progress forever, learn more and more, become better, brighter and more glorious, and unite with Him in His great and glorious purposes concerning His children.

This is the Gospel of Christ as we understand it. Now contrast that, my dear friends, for a moment, with the religion that is commonly taught in the Christian world by people who say we are illiberal. What do they tell us? "If you do not believe in Jesus Christ while you dwell in the flesh, when you die you will go to hell." What is hell? "It is a place of burning torment, where you will welter in misery so great that no tongue can tell it, forever and forever, and there will be no end to it." And some of them will tell you that God, before the foundations of the earth, in the very beginning, chose a few out of the rubbish of nature to be saved and exalted to His divine glory, and the rest were doomed to everlasting condemnation and ceaseless misery in flames and torment with the devil and his angels. Which is the more liberal doctrine of the two?

"Everlasting Punishment."

But what about this "everlasting punishment?" Does not the Bible teach everlasting punishment? Yes. If I had time I would read something from Section 19 of this Book of Doctrine and Covenants in regard to that; but I will briefly allude to it. The Lord revealed to Joseph Smith that "eternal punishment is God's punishment," because God is eternal. The meaning of that is this: An eternal Being, having eternal laws, has also eternal penalties; and those who will not obey the laws must suffer the penalties. The penalty will abide forever, because it is eternal; but a man will not suffer it forever. Each individual will receive of that punishment that which eternal justice will mark out as his due. To illustrate it in a simple way: Here we have a penitentiary. Some men go in there for six months and when their time expires they come out; but the penitentiary still remains. So with the judgments of our Eternal Father. He is endless, eternal; His laws are eternal. His punishment is eternal. But He is just, and He will give to all who disobey His laws just that meed of eternal punishment which they ought to have, but no more. They will be judged "according to their works." If they are worthy of but few stripes, they will not have many; if they are worthy of many, they will not get off with a few. If they ought to pay "the uttermost farthing" without being forgiven, they will have to pay it. If there are circumstances in their case which warrant forgiveness after a certain amount of punishment, the Lord will forgive them and deliver them.

Work in the Spirit World.

The organization of His Church is for the proclamation of the Gospel, not only in the flesh, but also in the spirit. The Church on earth is united with the Church behind the veil. The Prophet Joseph Smith, who was martyred for the word of God and testimony of Jesus and who sealed his testimony with his blood, and his brother Hyrum, opened the door of salvation to the spirit world for the last dispensation, as Christ opened it for the time that He went there. Our Apostles, Elders and brethren who have followed, who have laid down their lives for the truth, who have been worn out in the service of God and in laboring for the salvation of mankind, are also laboring there among the hosts that sit in darkness. We who still remain in the flesh expect, when our earthly work is done, to follow on; and the priesthood which the Almighty has given us wherewith to labor for the uplifting and salvation of mankind in the flesh, will be our authority and power when we pass behind the veil and mingle with the spirits of the departed. The Gospel will be preached to every creature, whether in the body or out of the body, "the quick and the dead." Christ preached the Gospel to those that were dead as well as to the quick, and we expect to follow in his footsteps, according to His promise, "He that believeth in me, the works that I do shall he do also; and greater works than these shall he do, because I go to the Father."

My friends, I have only just touched on the outer rim of this great theme of salvation. Our Heavenly Father prepared the plan of salvation before this earth rolled into being, before the cornerstones thereof were laid, "when the morning stars sang together and all the son of God shouted for joy," and when Jesus, our Elder Brother, "the Lamb slain from the foundation of the world," was prepared for the sacrifice to come in the meridian of time. And Lucifer, who was cast down with his hosts, and who leads men astray, will not gain the victory He will not triumph over the Redeemer. Christ will 'destroy death, and him that hath the power of death, which is the devil;" and as I have read to you, He will redeem all that the Father hath placed in His power—all His brothers and sisters. They in the spirit will be brought out of darkness and punishment, and they will all reach some condition in the places prepared of God. In the many mansions that there are in the Father's kingdom they will all find a place, after they have paid the penalty, where they can bow the knee to the Lord and be happy; for though "Adam fell that men might be, and men are that they may have joy." God has created us to give us happiness and pleasure.

Cherish No Evil Feeling.

My brethren and sisters, let us take care that having received the Gospel, we are led by the spirit thereof and are kind to one another, and that we cherish the spirit of kindness to the world, even to those who may persecute us, and deride us, and say all manner of evil against us falsely. Do not cherish the spirit of retaliation and revenge in your hearts. "Vengeance is mine; I will repay, saith the Lord." It is not for us to take vengeance. Let us entertain the kindest feelings we can. Where it is appropriate, let us say as Jesus did, "Father, forgive them; they know not what they do." Oh! I wish that I could say that with regard to some of those who speak evil of us—that they know not what they do; I would cherish in my heart a feeling of sympathy and pity for them; but I know to the contrary. Many of them know what they are doing; and when they speak falsely against us they do it wilfully, with a knowledge that they are telling that which is untrue. But even then we leave them in the hands of our Eternal Father; for He will deal out a righteous judgment to all. We can afford to pity them; for they will reap the consequences of their wicked acts, as sure as the sun rises and sets, and as sure as justice will have its own. Let us be kind to one another. Let us help one another on the road of life, and be a comfort and a blessing to those with whom we associate, instead of a curse. Put away all our evil feelings, our jealousies, our faultfinding, our irritability, our disposition to say and do things that are bad, and let the Spirit that comes from Christ our Redeemer flow down into our souls and quicken and enlighten us. I know that that Spirit is in the Church. I know it is a reality. I know this Church is the Church of Christ, that He has established it, that He is with it, and that His revelations and His Spirit are in it. I know it by experience. I know what I am talking about, just as sure as I know that I am standing here. I know this work will prosper and go on. Barriers may be raised in its way; its enemies may come against it like a flood, and weapons may be formed to attack it; but "no weapon that is formed against it shall prosper, and the tongue that rises in judgment against it God will condemn." The truth will be triumphant; the Gospel will be preached to every creature; the honest will be gathered out; the kingdom of our God will be built up; Christ our Redeemer will come; the earth will be redeemed from sorrow, from sin, and from the power of Satan, and Jesus will "reign in Mount Zion and Jerusalem, and before His ancients gloriously," and a rich reward shall come to all those who are faithful in Him.

May God help us to perform our part in this great and glorious work, and may we obtain the crown in the kingdom of our Father, for Christ's sake. Amen.

AN INTERESTING LETTER.

Written by Elder W. T. Davis to Good Friends in Kentucky.

My Dear Friends—While it has been a long time since I have written you, do not for a moment believe it has been so long since I have remembered you. Seldom does a day pass without bringing to mind the many and much appreciated hospitalities you have shown me. No, I cannot forget those who minister to my wants and befriend me in times of tribulation. I often wonder if I shall ever be privileged to repay you for the kindness shown me. "A friend in need is a friend indeed," said one of the poets, and it is verily true. Those who will befriend another when the world generally is in bitter opposition is truly a friend and can be depended on.

In your letter to me, of some months ago, you said that you did not see why the people could not bear the sight of the Mormons. It is strange indeed, because none of them have seen or know from actual experience the truth regarding the Latter-day Saints and their belief, mode of living, etc. Solomon has rightly said that whosoever judgeth a matter before he heareth it is not wise. Were all people to be condemned on the testimonies of their accusers, how long would it be until there would be neither law or order? The time would be very limited when all the human family would be condemned to death. Those who are so narrow-minded as to believe every vile thing they hear of an individual and will not listen to anything good are in the hands of Satan and are filled with that spirit which rebels against truth and right.

John, the Revelator, was shown, in vision, the war in heaven which the Devil and his followers waged against the Lord and His obedient children. From that date to the present there has existed the same opposition. The spirit of hatred, malice, wrath, strife, murder, etc., is throughout the world. Those who cherish such feelings and hold them against their brethren are in the gall of bitterness and in the bond of iniquity. They must repent and cherish the spirit of love, long-suffering, peace and good will, or they will never be able to dwell with God and the Saints who have gone before. "He that loveth not knoweth not God," says the Scriptures. Jesus, our pattern in all things, has told us to love our enemies, to pray for those who despitefully use us and abuse us, and return good for evil. Forgive those who do anything against you seventy times seven. Yes, we are commanded to forgive everybody, but God will forgive whom He will. Such are a few of the teachings of Christ, and who dare say they are His obedient children and hold malice, hatred and murder in their hearts?

Of course we are commanded to judge no man, yet we may know them by their fruits—actions. "A pure fountain cannot send forth impure water." We know the feeling existing in the hearts of the people regarding this work, but like the Apostles of old we know of the Gospel and cannot keep silent. The Gospel has been revealed in its purity; we have received it freely and it must be delivered to the whole world without price. The Gospel is to all mankind, whether rich or poor, bond or free, Jew or Gentile. We all stand ready to defend the truth we bring. We declare in words of soberness, "The Gospel is true," and it is with the Latter-day Saints pure and simple. Who will disprove the declaration? For the past seventy years Mormonism has gone through the most scrutinizing examinations, everybody has gazed upon its doctrines, the ministers have tried to tear it down by strong reasoning and Scripture, but what a miserable failure they have met. It is true, and the false traditions of nations, no matter how much cherished, cannot pull it down.

Not wishing to cast any reflection on the religions of the world, but just to examine them and compare them with the Bible—their rule of faith and practice—to show how far from the Word of God they have departed. Jesus came into mortality 1900 years ago and gave the children of men certain laws and ordinances which they were to follow, promising the obedient blessings. Paul tells us that the first principles and ordinances of the Gospel are faith, repentance, baptism and the laying on of hands. (Heb. vi.:1-2.) The New Testament is replete with proofs of the above, hence we will pass on. Jesus gave us gifts and blessings; the speaking in tongues, prophesying, healings, casting out of devils and many others, all to be with the Saints. Wherever the Gospel was in its purity there would the blessings be also. He also placed Apostles, Prophets, etc., in the church for its perfection and that the church might be edified. Jesus said, "If ye are not one ye are not mine." Solomon said, "Where there is no vision the people perish." Amos has told us that the Lord God would do nothing save He revealeth His secrets to His servants—the prophets. Paul exhorts the Corinthians to desire spiritual gifts, but rather, or above them all, desire to prophesy.

Ask the ministers if they believe in prophets today, and the answer will be, No. Do you believe in the gifts and blessings enjoyed by the early Christians? They answer in the negative. Ask them why their churches have not the foundation laid down by Jesus, which is Apostles and Prophets. They were to remain

REPORT OF MISSION CONFERENCES FOR WEEK ENDING SEPT. 15, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	312	58	26	64	13	216	124	9	2	14	24	204	1		Sweet Gum, Van Buren Co	Tennessee
Heber S. Olson	Virginia	31	587	329	133	164	28	494	195	41		13	28	499			Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	23	659	27	19	189	48	237	274	9		12	33	380			Centre	Kentucky
J. Spencer Worsley	East Tennessee	28	516	16	30	183	14	412	189	27	1	13	48	415	2		Charlotte	N. Carolina
W. D. Rencher	Georgia	35	773	201	27	199	33	147	64	54	1	13	74	774	2		Bowersville	Georgia
A. C. Strong	North Alabama	30	556	89	59	123	29	193	106	21	3	8	57	497			Memphis, Box 153	Tennessee
John H. Bankhead	Florida	32	917	215	37	177	4	274	144	21	3	10	53	359	5	8	Valdosta	Georgia
John Reeve	Mid. Tennessee	32	610	183	77	175	9	601	35	15	6	12	45	368	2		325 N. Summer st.	Nashville Tennessee
J. M. Haws	North Carolina	38	721	401	149	254	19	325	176	13	3	20	48	652	1		Goldsboro, Box 924	N. Carolina
C. R. Humphreys	South Carolina	28	727	526	22	325	46	271	144	22		5	33	435	4		Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	189	21		49		22		3		2	7	71			Ackerman	Mississippi
W. W. MacKay	East Kentucky	24	554	115	314	198	8	420	315	25	5	13	56	343			Barboursville	Kentucky
F. H. Critchfield	Louisiana	3	18	128		4		8	2				2	41			Lake Village	Louisiana
R. L. Houtz	South Alabama	15	415	123	48	179	17	169	136	7		1	17	199	1		Lapine	Alabama
Don C. Benson	North Kentucky	20	561	41	56	98	28	64	188	29	1	5	16	378			109 W. Gray St.,	Louisville Kentucky
L. M. Nebeker	South Ohio	17	392	179	258	52		1459	12	38		10	28	463			539 Betts St.,	Cincinnati Ohio
H. Z. Lund	North Ohio	10	267	487	77	43		816		30			19	174			41 Cheshire St.,	Cleveland Ohio

until we all come to a unity of the faith. Why not have them? Do they believe in revelation? The answer comes that the heavens have been closed for 1900 years, yet Amos says that the Lord will do nothing unless He reveals His secrets to His servants—the Prophets. Well, then, without revelation and prophets God will do nothing for His children. What can we do without Him? Here is my conclusion of Christianity: They have the letter and the Scriptures say "the letter killeth." They possess all that poor mortal man can reach, but what is that? To me modern Christianity is to the living spiritual gospel of Jesus what the body of man is when the spirit has taken its flight—inanimate. The form is there, but nothing more. No, the vital, vivified portions are lost. It is dead, hence its effects can be nothing but death.

Brother, probably I have spoken too rashly, but these are my views and, according to the freedom of this age, you have a perfect right to disagree. I do not say this to offend you; no, it is not my intention to wound any of your feelings. I know that the Christians, most of them, try to do right, but they cannot gain salvation only by obedience to the truth. Now, then, search for it, fast and pray for it, do not rest until you are in possession of it. God will reveal it to all honest seekers.

My testimony to you and to all the world is that God has again spoken from the heavens, His Gospel has been delivered to man, the Mormon Elders, hated as they are, hold the power and authority to preach, teach and baptize in the name of Jesus Christ and to confer the gift of the Holy Ghost by the laying on of hands. Everyone who will obey their teaching will know that I speak the truth and I declare the same before God and angels. Search, fast, pray and ask in faith to know whether my letter is the truth or not and whether the Mormons are truly the messengers of Christ.

May God's holy blessings ever be poured out upon you for your good deeds, and may you see the light of the Gospel and embrace it. In the end, God grant you eternal life in His presence. These, with all other blessings of earth that are for your good, I pray God to give you.

Your true friend and well wisher,

William T. Davis.

History of the Southern States Mission.

(Continued From Page 347.)

Sept. 1899—This month found more or less sickness among the Elders. The yellow fever was raging in the lower states adjoining the Mississippi river, and some of the Elders were quarantined. Elder S. F. Smith, John W. Berry and P. E. Johnson were reported very sick in Mississippi—the two former ones being transferred to the Chattanooga Conference.

Elders J. H. Horr and D. D. Jones were disturbed while holding meeting in a Christian church in Carroll county, Mississippi. After services were dismissed this professed servant of God shamefully abused the Elders.

Having investigated to some extent the mobbing in Jasper county, Georgia, the following letter, which is self-explanatory, was addressed to Gov. Chandler:

To His Excellency, Gov. Allan P. Chandler:

Atlanta, Ga., Sept. 8, 1899.

My Dear Sir:—Pursuant to my conversation with you relative to the mobbing of some of our Elders in your state, I now present my finding in the Jasper county case. Shortly after my talk with you we sent a man to the scene of trouble to look over the situation. He spent some time in Jasper county, and now reports that, in his opinion, no chance whatever to receive justice from the local officials. It is reported to us that even the sheriff of the county is in league with the mobocrats, and we do not believe a grand jury made up of citizens of Jasper county, would return an indictment, no matter how strong the evidence might be. We are forced to this conclusion because we are informed that it is almost common knowledge as to who the guilty parties are, indicating that the local officers are either sympathizers or men who are afraid to do their duty. We see no way for these lawbreakers to be reached, save the state take the matter in hand.

Enclosed please find some letters which I have lately received, one from Mrs. Cunard, and two from Mr. Bryant. You can see from Mrs. Cunard's letter who the mobbers are and the reign of terror existing in that community. Mr. Bryant is confident that he can produce the guilty parties and furnish enough evidence to convict, if the parties were taken to Macon, Ga., for trial. With these facts it seems to us that the state should take vigorous steps to punish these outlaws, who openly commit crimes, and then mock the courts of justice. We appeal to you not to let these people, who are a standing menace to law and order, go unpunished.

With highest personal regards, I remain, yours most respectfully,

Ben. E. Rich.

On the 29th Elders E. T. Lofgreen and J. A. Handcock were run out of Lancaster county, South Carolina, by a mob of about fifteen armed men, led by a postmaster, Frank Osborn, of Flat Creek By the Elders agreeing to leave no violence was done. Elders Sylvester Low, Jr., and W. J. Fife held a three days' debate at Pireway, S. C., with a Rev. Hygema, a free Gospel advocate. The debate resulted in much good to the cause These same Elders were also arrested and taken before a magistrate on the charge of insulting one Gaston Stanley, a Baptist minister. The minister had said while denouncing Mormonism, "The Mormons believe Joe was a Christ." After services the Elders called the gentleman's attention to the error, and asked him to rectify it or allow them the privilege. The minister promptly ordered the deacon to put the Elders out of the church. The brethren said they did not desire to create any contention, and after shaking hands with the preacher they quietly left the place. Next morning at the instigation of Deacon Thos. Stanley, they were arrested and brought before the magistrate. They were released by paying part of the costs.

Elders Thos. Hall and Bryan W. Peck, while holding meeting in Sulphur Springs, Lincoln county, Tenn., had eggs and rocks thrown at them and their meeting disturbed. The eggs were ancient and strong with age, which made the Elders' clothes very odious.

Beginning on Sept. 24th, a four days' debate was held at Poplar Springs, Stewart county, Tenn., between Elder W. B. Poole and Rev. Matthews, a Campbellite preacher of Windy, Ky. Subject for discussion, "Which is the Church of Jesus Christ in practice and doctrine?" As usual, the minister resorted to abuse and slander and the debate resulted in a victory for Elder Poole and the Gospel. On the night of the 27th Elders Thos. Halls and Bryan W. Peck were disturbed in their meeting by a large rock being thrown against the door of the school house. This occurred at Cyruston, Lincoln county, Tenn. On the night of the 28th, while these brethren were preparing to hold meeting a Dr. Hulbert, of Cyruston rode up to the place of meeting and informed the Elders that a drunken mob was being organized to do them harm. This kind friend took the brethren to his home for the night, leaving the deserted school house to the cursings of angry demons.

There was some persecution in almost every part of the Mission. The crusade against Congressman B. H. Roberts aroused much prejudice in many sections, which caused us much trouble. In the larger cities the work is opening up well, and being pushed with vigor.

On the 25th the following Elders arrived at Chattanooga for missionary work: Edward Duffin, St. George Morris, Willis Rogers, W. L. Rich, Jr., Geo. L. Bennet, John Henry Chase, David B. Thorn, Charles Dewitt Priday, Herbert Z. Lund, Alvin Warner, Z. M. Redd, and E. E. Morgan.

(To be Continued.)

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:7 C.B.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, OCTOBER 13, 1900. No. 46.

SKETCH OF THE LIFE OF APOSTLE ERASTUS SNOW.

BY APOSTLE MATHIAS F. COWLEY.

The subject of this sketch was born at St. Johnsbury, Caledonian county, Vermont, Nov. 9, 1818. He was the sixth son of Levi and Lucinda Snow. On his father's side he was a descendant of the early settlers of Massachusetts. His mother was a member of the Wesleyan Methodist church and Erastus became early impressed with religion. In the spring of 1832 Orson Pratt and Luke S. Johnson introduced the Gospel to the Snow family, all of whom received it except the father and two sons. William and Zerbabel were the first baptized and Erastus, then but 15 years old, was baptized Feb. 3, 1833, by his elder brother William. He was ordained a teacher June 18, 1834, by Elder John F. Boynton. His brother William ordained him a Priest.

In this capacity he extended his missionary labors into New York and New Hampshire, where he held meetings and baptized a number of honest souls.

He was ordained an Elder Aug. 16, 1835, and continued with much zeal in his missionary work. Nov. 8, 1835, he left his home for Kirtland by water, being almost shipwrecked en route, but reached his destination in safety Dec. 3. He met the Prophet for the first time and lived with him several weeks. In the winter he attended the Elder's school and in the spring received his endowments in the Kirtland Temple, together with nearly 200 other Elders.



APOSTLE ERASTUS SNOW.

About this time he was ordained into the second quorum of Seventies and received his Patriarchal blessings under the hands of Joseph Smith, Sr. Thus in youth he became a witness that God had renewed His choice spiritual blessings upon men in the flesh. He soon left on a mission to Pennsylvania, April 16, 1836. He was gone eight months, traveled 1,600 miles, preached 220 times, baptized fifty persons, and organized several branches of the Church in western Pennsylvania, returning to Kirtland Dec. 29, 1836.

Brother Snow was almost incessantly engaged in missionary labor. He traveled in Ohio, Pennsylvania, Maryland and Virginia. On one occasion six ministers assailed him on the Book of Mormon. He proposed to produce as much proof for the Book of Mormon as they could for the Bible, but none of the six would accept the proposition, and in order to present the truth to the people he accepted of other terms and came off victorious. At one gathering he debated twelve hours with his opponent.

In May, 1838, he received a message to return to Ohio for the purpose of removing to Missouri.

June 25th, 1838, Elder Snow started with about fifty others for Far West, Mo. After nearly a month's journey by water down the Ohio 950 miles, up the Missouri 550 to the Richmond landing, and forty miles by team, they arrived in Far West July 18, 1838.

Dec. 13, 1838, he married and during the winter taught school in Far West. With others Brother Snow visited the Prophet Joseph in Liberty jail. In an attempt of the prisoners to escape, the visiting brethren were locked in the jail, and placed under arrest. Threats of a violent character were made upon their lives, but the Prophet Joseph told them not to be alarmed; that the Lord would deliver them and restore to them their horses, saddles, blankets and all that had been taken from them. When they were

brought to trial, Elder Snow, by advice of the Prophet, plead their own cause without the aid of a lawyer, and was so inspired in his address that at the conclusion of the same, the attorneys flocked around him and wanted to know where he studied law, stating they had never listened to a better plea.

During the effort to secure the liberty of Joseph and his brethren, Erastus Snow took a leading part. He visited the state authorities at Jefferson City, Mo. They treated him contemptuously, but by faith and perseverance he finally succeeded in procuring a change of venue and on the way from Liberty, the prisoners escaped the guard and made their way to Illinois.

In the spring of 1837 Elder Snow commenced to build a home in Nauvoo, but soon after rented a small dwelling in Montrose, Iowa, and started on a mission. He preached in several counties of Illinois, administered to the sick, and while journeying on this mission the Lord revealed to him in a dream that his family were sick, and that he should return home. On his return he found his wife and other relatives very sick with the fever and ague. Elder Snow, with others, went from house to house administering to the sick until he was seized himself with the fever.

In October, 1839, Brother Snow became a member of the High Council at Montrose. He endeavored to be active in the ministry during these days of sickness among the Saints and by over-exertion was prostrated again and in Knox county, seventy miles from home, was laid up at the house of Brother Haws. At the same time his family were very sick at home. On the return of the Prophet from Washington in 1840 he told Brother Snow that his labors were needed in Pennsylvania.

Through much sickness he was reduced to poverty, but by the kindness of Saints in Commerce he secured some means and left on his mission April 27, 1840, with Elder S. James as a companion. They traveled by water on the Mississippi and Ohio rivers a distance of 1,400 miles to Wellsburgh, Va., where they commenced their labors. He debated two days with Matthew Clapp, a Campbellite preacher, with victory to the truth. They proceeded to Philadelphia and during this mission, Elder Snow did successful missionary work in Pennsylvania, New York, New Jersey and Rhode Island, baptizing a goodly number and holding a great many meetings. He returned in six months to bring his wife to Pennsylvania, having traveled 5,650 miles. He started on his return Nov. 7 and soon after his arrival in Pennsylvania he published a tract in answer to a publication issued against the Saints by a Methodist preacher.

While laboring with great zeal in Pennsylvania and New Jersey, he met Elder Geo. A. Smith on his return from England, also Hyrum Smith and others who visited the New England states. Elder Hyrum Smith expressed a desire that Brother Snow should go to Salem, Mass., and introduce the Gospel to the inhabitants of that city. Previous to this, the Lord had revealed to the Prophet Joseph that he had much people in that city. Brother Snow had expected to return to Nauvoo. Protracted sickness in his family and continued absence from home had reduced him to poverty. Notwithstanding this, he started for a strange and unknown region. He took his wife and child to his brother's home in Rhode Island and continued his journey to Boston, where he met Elder Benj. Winchester, who had been assigned as his traveling companion.

On Sept. 3, 1841, they proceeded to Salem, a city of 1,800 people at that time. They secured lodging at one of the cheapest hotels and the next day hired the Masonic hall to preach in. They then wrote an epistle to the people of Salem, setting forth the principles of the Gospel in plainness, and circulated about 2,500 copies of them among the people. Elder Winchester then repaired to Pennsylvania, while Brother Snow labored in Salem, preaching four times a week in the Masonic hall. The congregations contributed to pay the hall rent. Opposition soon began, and friends also were raised up who took an interest in the message delivered to them. His friends became numerous and he was no longer required to live at a hotel. He also asked the Lord to provide a home for his family, and this prayer was soon answered, for a Mr. Alley, of Lynn, five miles from Salem, invited him to bring his family to his home and there abide. Subsequently they removed to Salem. The opposition to Brother Snow was led by a priestly editor who published in his paper scurrilous falsehoods against the Saints, but refused to publish Elder Snow's replies. This led to a six days' public debate held in Masonic hall. About 500 people were present, and as the days went on, the interest increased. The popular feeling turned against the editor, whose arguments were made up of slander and abuse. Many more friends were made, new investigators came to the front and on Nov. 8, 1841, five persons were baptized and soon after thirty more. On March 5, 1842, he held a conference in the Masonic hall and organized a branch of fifty-three souls. By the following June another conference had been held in Salem and the number of members increased to ninety. In Salem, May 1, 1842, his first son was born. Elder Snow continued his labors in Salem and vicinity until the spring of 1843. During this time he baptized many, the sick were healed, branches organized and many meetings held. He had several discussions with ministers of various sects, always resulting in a victory for the truth as represented by Elder Snow. Among his opponents the notorious apostate, John C. Bennett, came to Salem and lectured against Joseph Smith, and the Saints, telling base falsehoods. Elder Snow met him so ably and firmly that Bennett soon left the town. Concluding his fruitful mission, Elder Snow left Salem Aug. 9 and reached Nauvoo April 11, 1843, leaving his family in Salem.

He returned to Salem in May, labored several months in the mission field, and brought his family to Nauvoo in November, 1843.

Elder Snow remained in Nauvoo during the winter. He was intimately associated with the Prophet Joseph Smith, with whom he spent many pleasant hours. He was successful in the mercantile business with Elder Parly P. Pratt. He became a member of the Masonic lodge at Nauvoo and soon advanced to the degree of Grand Master. At the dedication of the Masonic Temple April 5, 1844, Elder Snow delivered the dedicatory address. At the April conference in Nauvoo, 1844, Elder Snow was again called to the eastern states, where he labored diligently.

He returned to Nauvoo, finding the Saints bowed down in sorrow over the sad martyrdom of their beloved Prophet and Patriarch. He shared in all their sorrows, and was a support to the Twelve in encouraging and sustaining the people in their great affliction. He was present at the special meeting Aug. 8th, when the Twelve, with President Young as their senior, was acknowledged to be the presiding authority in the Church in the absence of the First President. Brother Snow was a living witness to the transfiguration of President Young and felt, with the Saints present, that truly the mantle of Joseph Smith had fallen upon Brigham Young. Elder Snow spent the winter in Nauvoo, being diligent in his calling and laboring with his hands to provide for his family.

In September, 1845, the mob renewed with vigor their persecution. Elder Snow was present at the general council of the Church in October, '45, where Gen. Warren, Judge Douglass and other representatives of Gov. Ford were present to negotiate with the Saints to leave the state. This they agreed to do the following spring. The state authorities guaranteed their protection until they could arrange their affairs and leave. This pledge, like the one to protect the Prophet, was never kept, for the mob before the time for all to leave, were suffered to do them violence and destroy their property. The Saints now intensified their diligence in completing the Temple. This accomplished, they set to work administering the ordinances therein.

Before the exodus Elder Snow sent to Quincy to prepare supplies for the pioneer company. Upon retiring he was asked by President Young to prepare himself and family for the journey. He accordingly sold his personal property at a low figure, provided himself with teams and provisions such as his limited means would allow, and with his family left Nauvoo Feb. 16th, 1846. Crossing the river the boat capsized, resulting in the loss of some of his property and the narrow escape of his eldest child from drowning.

His family pressed on to Mt. Pisgah. On his arrival he found it difficult to sell his property and had to dispose of it at about one-fourth its value. From here they proceeded until they reached the main body of Saints at Council Bluffs, and thence crossed the river to the Camp of the Twelve at Cutler's Park. Subsequent to this he had much sickness. His youngest child died Sept. 9th, 1846. In the winter he made several trips to St. Joseph, Mo., and other points to lay in supplies for his family and others, to sustain them in their pilgrimage.

At a special conference April 6th and 7th, 1847, Elder Snow was selected as one of the noted 143, who constituted the Pioneer Company to Salt Lake Valley.

The interesting episodes of this great Latter-day exodus, in which Erastus Snow was a leading spirit, would fill a volume of itself.

Their patience and endurance in sickness, privations and dangers from Indians was truly that of men and women whose trust was in the living God. After three months' journey Erastus Snow, with Orson Pratt, emerged from the canyon overlooking the Salt Lake valley, July 21st, 1847. When they first sighted the blue waters of the Great Inland Sea, Brother Snow says: "We simultaneously swung our hats and shouted, Hosannah! for the Spirit told us that here the Saints should find rest."

Brother Snow took an active part in laying out the city and building the Old Fort. He started on a return trip Aug. 26th, 1847, to bring on his family. On his arrival at Winter Quarters his joy was mingled with grief over the death of a sweet little daughter, Mary Minerva, who had died during his absence. Finding the Saints very destitute at Winter Quarters, having been robbed of their homes in Illinois, Elder Snow was appointed to accompany Apostle Ezra T. Benson to the branches of the Church in the Eastern States and solicit aid from the Saints and others to alleviate the wants of their suffering brethren and sisters.

Some received them kindly, while most of those not in the faith turned the cold shoulder to them. They were absent about three months. Upon their return all was activity, in preparing to cross the plains with their families and a large company of the Saints. He reached the valley with Presidents Young, Kimball and his family Sept. 20th, 1848. The following Feb. 12th, 1849, Erastus Snow was called and ordained one of the Twelve Apostles of the Church. It is not unsafe to say that no man called to the Apostleship in this dispensation had been a more constant and efficient laborer in the cause from the time he was 15 years of age up to the date of his ordination than Erastus Snow. Following his ordination he worked in the ministry and labored with his hands incessantly to build up the country and strengthen the Saints to endure their trials.

At the October conference, 1849, Elder Snow was appointed to open the door of the Gospel in Scandinavia. He left on his mission Oct. 19, 1849. They had an interesting journey across the plains, thence to the Atlantic coast, and across the ocean from Boston to Liverpool.

where he landed April 16, 1850. He visited the branches in England, Scotland and Wales. Accompanied by Elders George P. Dykes and John E. Forsgren, he set foot in Copenhagen, Denmark, on the 14th of June, 1850. Brother P. O. Hansen, a native of that city, who had embraced the Gospel in America, conducted them to a hotel. Here they knelt in solemn prayer and dedicated themselves and their mission to the Lord. The details of Elder Snow's labors in Scandinavia, the manifestations of God's power, his mastery by study and inspiration of the Danish language, and all associated with his remarkable mission would make many chapters of themselves, and present to the honest incidents as remarkable and impressive as those attending the ancient Apostles in introducing to the world the pure plan of salvation. The first baptisms in Denmark were performed by Elder Snow, near Copenhagen, Aug. 12, 1850. Fifteen were baptized on that occasion. The first branch was organized Sept. 15,1850, with fifty members, in Copenhagen. While on this mission Elder Snow wrote a pamphlet in Danish, called "A Voice of Truth." Others were translated into Danish, and a most effectual door opened in Scandinavia. Scores were baptized, many branches organized. From that day until the present the fruits of the Gospel have been enjoyed in the Scandanavian countries. Thousands have embraced the Gospel and emigrated to Zion. They are among the most faithful Saints of the Church, the most honorable citizens of the country, and best redeemers of a barren country.

Erastus Snow was beloved by all the Saints, but he is especially endeared to the Saints and their children who have come from the far off Scandinavian countries of the north. To them his name is almost the synonym of love and admiration. He was gone on this mission nearly three years. He arrived in Salt Lake City Aug. 20, 1852. The following year, October, 1843, Elder Snow, with Elder George A. Smith, was called to gather fifty families to strengthen the settlements in Iron county, which they did successfully. In 1854 he was called to preside over the Church in St. Louis and the Western States. Nov. 4, 1854, he organized a Stake in St. Louis, and soon commenced the publication of the St. Louis Luminary. He assisted in the emigration of 2,000 Saints in 1855, and returned home Sept. 1 of that year. Between April 22 and Aug., 1856, he filled another mission to the States, and later filled another in the East. Subsequent to this he was called with Apostle George A. Smith to locate other settlements in Southern Utah. The Missionary company left Salt Lake City Nov. 29, 1861, and ever since that time Brother Snow has made his home chiefly in Southern Utah. The great pioneer, the wise counselor, the constant worker, his labors as a pioneer and colonizer have also extended into Arizona, Mexico and other places, and wherever he has gone, either to preach the Gospel or counsel the Saints in practical matters, Erastus Snow has left the impress of a wise leader and a great man. For God has made him such. Brother Snow repeatedly represented Southern Utah in the Council of the Utah Legislature for many years. In 1873 he went on a short mission to Europe, visiting England and Scandinavia. Since that time he was constantly at work among the Saints at home, traveling throughout the Stakes in Utah, Idaho, Colorado, Arizona, Canada and Mexico. He has probably done more pioneer work than any other Apostle in the Church. He was a true patriotic American, and yet during the anti-Mormon crusade he was an exile from home. He might with consistency ask as the Savior did, "Many good things have I done unto you, and for which of these do ye persecute me?"

Brother Snow was an active participant in all moves looking to the material development of the country, and the employment of the Saints. He was interested in the education of the youth, and a staunch supporter of the Church and public schools. He instilled into his sons and daughters by example and precept the habits of industry, temperance and economy. He was kindhearted and benevolent. He was a man of fine appeaarance, strong in build. Like all great men, he had his peculiarities. He was a deep thinker, and at times so swallowed in profound thought that he took but little notice of things around him. Sometimes when asked a question he would not answer it until the next day or perhaps later still. Some would think that he did not hear the question, but he seldom failed to answer it at some future time. An amusing incident is told of him by one who was present. It was Saturday afternoon. He sat with his wife and others in a room of his house in St. George. While the others were conversing he was intently looking at the floor and tapping his cane on the heel of his shoe. His wife spoke to him and said: "Brother Snow, will you preach at Washington tomorrow?" He made no answer, and did not appear to notice the question. The interrogation was not repeated and conversation went on as before. The next morning as the family arose from their knees in prayer, Brother Snow quietly said: "Yes, Minerva, that is my intention." At first they were a little dazed, but suddenly it dawned upon them as the answer to Sister Snow's question propounded the day before.

After a most remarkable and useful life, fraught with great events, and crowned with blessings not a few, Apostle Erastus Snow departed this life at his home in Salt Lake City May 27, 1888, a little under the age of three-score years and ten. He had said before: "I never want to outlive my usefulness," and when through hardship and exposure his body gave way to the blows of adversity, the Lord took him to a field where he could continue his labors in the cause of truth. He was an honest man, a true husband and a kind father, a wise counselor, an efficient pioneer and colonizer, a great statesman and in every sense of the word truly an Apostle of the Lord Jesus Christ. His name and his works will live forever in the generations of the Saints who loved and respected him as their friend and counselor. God bless his memory.

TO MAKE MEN FREE.

To make men free has been the dream
Of every noble soul on earth—
To bring a better time to birth;
To see the future's hills agleam
With the first holy light
Of a new era bright,
From which the human night
Of ages speeds away,
Its sable folds withdrawn
Before the golden dawn,
Where earth goes rolling on
Into the grander day.

To make men free from court and throne,
Free from the money-changer's greed,
Free from hypocrisy and creed,
Free from the dreaded last of need,
And free to reap where they have sown
Free from earth's scourge, the conqueror,
Free from the murderous lust of war,
Free from the robber's cry of more;
And free to have their own.

Free voluntarily to share
Their blessings for the common good;
Free to each other's burdens bear,
In brotherhood and helpfulness,
Free in security to live
And seek the blessing of content;
Free in the freedom love can give—
The freedom of enlightenment!

To make men free! It is with me
The dearest purpose of my heart
That I may know and do my part
To help the cause of liberty;
My energy and life to be
Made consecrate to the one theme,
The single purpose and the dream,
In every land, to make men free—
To make men free.

A MINISTER'S HARANGUE.

BY ELDER JOHN T. HORNE.

On the 22d of July last, in a church situated near the junction of Boyle, Casey and Marion counties, Rev. Thomas Hall, an eminent preacher of the Baptist creed, made himself quite conspicuous by delivering a lecture "For Men Only." The object of his discourse was "to expose the evils of Mormonism," and was of such a character that the fair sex and all boys under 16 years of age were debarred the privilege of attending it. This harangue of abuse proved to be nothing more than a rehearsal of the old fabulous stories which have been written and reiterated by a jealous clergy until worn threadbare; coupled with a late construction of falsehoods, purporting to expose various crimes perpetrated by the Latter-day Saints during the efforts of B. H. Roberts to obtain his seat in congress. To prove the veracity of his statements, Brother Hall frequently read and quoted from the writings of a Methodist minister. This history (?) has been written since the expulsion of Mr. Roberts, and because of the recent date of its publication, our reverend brother says "its authenticity is unimpeachable." He forgets, I suppose, that religious bigotry and prejudice is waxing worse instead of abating as the tide of time ushers the world nearer its final destiny. Paul graphically depicts the deplorable condition into which the human family were to drift in the last days, and as we are living in that important time, it might be well to quote his prediction. In writing to Timothy, he says, "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemous, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof; from such turn away. (II Tim. 3:1-6.) The people of this age are certainly an enlightened race, but notwithstanding their intelligence, many leaders of modern Christendom are gifted with fully as much envy and jealousy as has been the case in any epoch of the world's history. There were four of our Elders present when Dr. Hall gave his lecture. At the close of the services we requested the privilege of using the church to repudiate the false assertions which had been made, and vindicate the cause we believe is of such infinite importance. Our request was not granted, however, but through the liberality of some fair-minded persons, we obtained the use of a nice, large grove, and upon the following Sunday presented our side of the question to a large and very attentive audience. After the services we sang with vim the soul-inspiring song, "Utah and the Mormons," which was very appropriate for the occasion, and well received by those present.

Brother Hall's was another fruitless attempt to injure the Mormon cause. "Truth is mighty and will prevail," and by means of this lecture we were permitted to present the Gospel plan to many who probably would not have heard it otherwise.

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SATURDAY, OCTOBER 13, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

TO WHOM IT MAY CONCERN.

Recently we received a tract published by the Pastors' Association of Salisbury, N. C., upon the front leaf of which, in glaring block type was inscribed these words, "Dangers of Mormonism; or Why We Should Not Join the Mormons." If our readers will be indulgent and bear with us, we will, by the help of God, proceed to explode some of the facts (?) contained therein, and ventilate its foul pages with a pure, wholesome air of truth, which is foreign and unknown upon this slanderous sheet. If we speak plain, and to the point, it is because we desire to firmly assert the truth of the matter, and defend boldly that cause which is everywhere spoken against. We will not wreathe our thoughts into a pretty bouquet of nice sounding terms or cull from rhetoric a garland to garnish and embellish the same; but simply state the truth in outspoken, plain, simple language, that all who chance to read may know and understand.

First, this tract is written by professed ministers of the word of salvation, men who pose as "Truth Reflectors," whose mission is to call sinners to repentance, expound the Word of the living God, and earnestly exhort all to render obedience to the Gospel of Jesus Christ. Coming from such an enlightened (not inspired) source, we shall expect to find in their affirmations the truth, the whole truth and nothing but the truth. These ministers launch forth with this assertion: "Mormonism originated in fraud and impos ture;" but they do not cover eight lines before they stick in the mud of falsehood, and dabble with untruths, in which falla cious mire they sink deeper and deeper, as they bedaub the history of our people. After making the above declaration they proceed to say that the Mormon Church was organized with six members, "under the direction of the younger Joseph Smith, who claimed to be a prophet, and the discoverer of the Book of Mormon." Joseph Smith did not claim to be a "discoverer" of the Book of Mormon, as the divine (?) gentlemen accuse him. Again, here is another falsehood: "Smith claimed that an angel had directed him to dig on the summit of the hill Camora (we suppose they mean Cumorah), and that he would find a volume, which had been buried there for upwards of fourteen hundred years." Joseph Smith never made any such claims; he proclaimed that this volume was delivered unto him by the angel Moroni; that neither "digging" nor "discovering" were necessary to bring about the same. Such palpable errors as this are enough to sicken the honest in heart, and cause the intelligent and sound-minded to nauseate. Those solemn, sanctimonious prelates know, or had ought to know, better than this, or else keep silent until they learn. These stories about Joseph Smith discovering or digging up a "Golden Bible" are as fabulous as Robinson Crusoe, Sinbad the Sailor, and the like. It was revealed to him, delivered by an angel, given into his care and keeping by a heavenly messenger, until it was translated into English, when it was returned to its proper custodian—the an gel. Gentlemen, confine yourself to the truth, and give due credit to the claims of this young man, as he himself affirms them, and as his advocates bear testimony. Take his claims, and fight these, if you are so anxious to antagonize and oppose, but do not construct from your own silly imagery a dummy, call it "Mormonism," and then stand off and pelt it with mud.

These gentlemen tell a very funny story about Joseph's encounter with the devil, and how his Satanic majesty kicked the boy four feet in the air. We suppose they consider it very humorous; so do we; but strange to say, they admit that he succeeded in triumphing over the evil one, which none of his servants are able to do, for how shall a man be greater than his master? Perhaps the adversary has no need to "kick" about the way that those good pastors are conducting affairs. They rehash the Solomon Spaulding story, distorted, discolored, but the same old romance, as a proof for the origin of the Book of Mormon. Gentlemen, did you ever read that book? If so, you could never accredit its composition to a crack brained, crank preacher; and again, the original manuscript of the Solomon Spaulding story can be found in Oberlin College, Ohio, with President Fairchild's attested signature, that there is no semblance or similarity between the two. You say, "The very men who aided in copying and publishing the Mormon Bible a few years afterward solemnly swore that their former affidavits concerning the genuineness of the book were false." Not so! David Whitmer, just previous to his death (he was one of the three witnesses of the Book of Mormon) wrote this brief but significant statement: "*My testimony in the Book of Mormon is truth.*" Oliver Cowdery for some years ceased to be affiliated with the church, owing to transgression, but finally renewed his covenants, and was faithful until death. Martin Harris bore witness to the end of his days that he saw the angel and the plates. In the face of these facts, what can you say to excuse your falsity? These men fell, but never denied their testimony. Gentlemen, when *ye* think *ye* stand take heed lest *ye* fall.

Again it is stated, "Joseph Smith, who was illiterate but shrewd, and Sydney Rigdon * * * were the joint compilers of the Book of Mormon, using Sprague's (we suppose they mean Spaulding's) Lost Manuscript as the ground work of the compilation." Let us see, Sydney Rigdon's name is nowhere mentioned in the Book of Mormon, and he was not an aid in its compilation. The Church had been organized, and missionaries sent forth; the Book of Mormon had been published, and was in the hands of the missionaries, when Elder Parley P. Pratt visited Sydney Rigdon at Kirtland, Ohio. (Remember, that Joseph Smith was in New York). At this time Sydney Rigdon had never seen Joseph Smith, and never before heard the proclamation of "Mormonism." Parley P. Pratt presented him with a copy of the Book of Mormon, which aided in his conversion, and yet our pious brethren in Salisbury, N. C., indulge in that oft-repeated falsehood that the Book of Mormon was the combined production of Joseph Smith and Sydney Rigdon. You say that "Their neighbors were always willing to accord to them the privilege of worshipping God according to the dictates of their own consciences." If this be true, why is it that they have been driven from state to state, and finally from the confines of the United States? How is it that over 80 per cent. of the mobs organized to antagonize and abuse this people, have been instigated or led by some professed preacher of righteousness? It cannot be refuted, for we have the proofs at our elbow.

You say, "The Book of Mormon pretends to be a history of the ten lost tribes of Israel." It makes no such pretension, but is a history of the descendants of a family who were of the tribe of Joseph. If you will read Chap. 29 of II. Nephi, Book of Mormon, you will find that the

"lost tribes of Israel are mentioned," and that a record of these tribes will at some future time be revealed, but the Book of Mormon is not that record, and does not purport to be. Now, what do you say to that? Where have you been getting your fund of information? You must have placed yourself in the clutches of error, and she has woven out these "yarns" for you; we see no other alternative. Will you admit that you are so weakly made as to be driven by such false devices, and not strong enough to confess your fault, and make reparation? Need we go far then than this? Is it not evident that these pastors are wilful prevaricators, or the ignorant dupes of falsehood and misrepresentation? They appeal to the people very coaxingly and say, "You have near you learned, blameless, devout ministers of half a dozen or more reputable churches of Jesus Christ. These ministers and churches you know. Why for sake their counsel?" This is very pretty, and quite self-righteous, for pastors to call themselves "learned, devout, blameless ministers." Why not tell the people as James the Apostle, or a Mormon Elder, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." (James 1:5). Yes, today preachers are learned, more learning than brains, more learning than love, more learning than the Spirit of God. Many churches (half a dozen or more in Salisbury), many faiths, a heaven beyond the bounds of time and space, a God without "body, parts or passions," whose center is everywhere, and whose circumference is nowhere—a monstrous nonentity, a great big NOTHING.

They give as their mode of rendering judgment, "The rule of testimony is that if the witness is false in one declaration he must be regarded as false in every one." Now, gentlemen, to be judged by your own rule, measured by your own yard-stick, is it necessary to continue further, since we have proven your statements false, in more than one or two declarations, and you say: "If the witness is false in one declaration, he must be regarded as false in every one." It is your own rule, your own line of measurement, and not ours, therefore you cannot dodge the judgment. Be just and fair! Tell the good people of Salisbury that you have been misinformed, that your assertions were erroneous, and that you have misstated the faith of the Latter-day Saints, and misrepresented the Mormon people. There is a day coming when Justice will claim His own, and every man be judged according to his works. We await the coming of the judgment day, with joy and gladness in our hearts, for we know in whom we have believed and trusted. He is a God who says, "I will never leave thee, I will never forsake thee." You say that your "historical statements have been gathered from such authentic sources as the Encyclopedia Brittanica, The American Review and some reliable tracts published by religious bodies." We agree that it must have been "gathered from," yea, a long ways "*from*," but never coming in contact with "authentic sources." A solemn warning, a word spoken in due season, "Repent and be baptized every one of you in the name onf Jesus Christ for the remission of sins, and ye shall receive the Gift of the Holy Ghost." (Acts 2:38).

On another page will be found a few things relative to the life and mission of Joseph Smith, Jr., written by one who knew him, associated with him, and labored for him. Read it, ye who would pelt your unsavory epithets at his fair name. Ye accept the testimony of eleven interested witnesses who bear record of Christ, and yet reject the words of those who knew the Prophet Joseph Smith in life, and who testify that he was a man of God. Be generous, as was the Master. There are thousands of *living* witnesses who stand ready to declare before high heaven that Joseph Smith was a Prophet of the Most High God.

BORN OF WATER.

A religious journal, an exchange, says:

"Born of water cannot signify water baptism. Because baptism is a burial ("Buried with him in baptism."—Rom. 6:4), and not a birth."

If "born of water" does not mean baptism, what does it mean? When one comes forth from the watery tomb, having been immersed therein, do they not gasp the breath of life just the same as the infant born into the world? Our friends tell us that "born of the water" means to be born of His word, begotten by His everlasting truth! Why spiritualize away the first, and accept the second in its literal sense? Jesus said, "Born of the water and of the Spirit;" you accept the latter as meaning just what it says, but the former you change and alter, saying it means "born of the word." Oh, consistency and reason, where art thou? Logic and judgment, where is thy dwelling place? Did you ever stop to think that baptism is more than a mere burial? Leave your baptized converts buried, keep them in the watery tomb, and life would soon be extinct. You not only bury them in baptism, but they must be risen also, and walk in a newness of life, thus signifying the new birth.

The Savior meant just what He said, when He looked upon the astonished Nicodemus and said, "Except a man be born of water, and of the Spirit, he cannot enter the Kingdom of God." (John 3:5.) There is no need whatever for the sons of men to quibble and say that He meant this thing, or that thing, or the other thing. Herein lies the fault of the Christian sects; they profess to believe the Bible, and endeavor to change some of its most plain and precious truths, by spiritualizing and placing private interpretations upon the Scriptures, while such capers are strictly condemned by the word of God. (II Peter 1:20.) All of the words of our blessed Savior are plain and simple, easy to be understood, convincing to the honest in heart; still professed followers of the Lamb, with their much learning, higher criticism and other seductive influences, seek to mystify, make obscure, and hide from the understanding of man, those clear-cut, open truths.

If there were any reason for us to believe that "Born of the water" meant born of the word, we may give it some credence, but as it is, there is neither reason or Scripture to warrant this assumption; therefore we are left with it in its proper and divine expression. "Born of the water," nothing more, and nothing less than just what it says.

Brother James O. Earnest, of Lynchburg, Va., called at the office on his return to his home in the Old Dominion State, after visiting for a space of two years the good people of Utah and Idaho. Brother Earnest speaks highly of the people where he has spent the two last years, and says it seemed like leaving home to part with the hosts of warm friends who made life so pleasant for him in the west. They treated him royally, and he carries to the people of Virginia a good and honest report of his visit.

OUR CONFERENCE PRESIDENTS.

The subject of this sketch was born at Paris, Idaho, March 17, 1877. He is a grandson of the late Apostle Charles C. Rich, and his parents were among the first settlers of Bear Lake Valley. His early life was spent on the farm, and he attended the public schools until the age of 17, when he was moved with a desire to obtain higher scholastic training than the public schools could afford. His parents were untiring in their efforts to promote the welfare of their children, and through their self-sacrifice, energy and economy the way was opened for our brother to attend the Agricultural college in Logan, Utah. He spent three years in this institution of learning, his special study being mechanical engineering.

After leaving the Agricultural college he spent two years as a pedagogue, that he might obtain the necessary means with which to pursue his course of study. It was while teaching school in Wyoming that he received a summons from the Prophet



ELDER C. R. HUMPHERYS.

of God, soliciting his labors in the mission field. Only a short week elapsed from the time of receiving his notice until he was in Salt Lake City, reporting for duty. He was set apart for his mission April 13, 1899, and arrived in Chattanooga on the 17th.

He was assigned to labor in the North Carolina conference, but was afflicted with illness which necessitated a transfer to North Alabama. For some time his labors were required in the office, where he acted as commisary to the mission. When President Syl. Low, Jr., was released to return to the west, Elder Humpherys was appointed to labor in his stead, and so we find him today down in the Palm Leaf state, among the piney woods of South Carolina, presiding over one of the brightest and best conferences in the south. In a letter written to the office, he says:

"I crave at all times the assistance of God that I may follow Paul's advice to Timothy: 'Study to show thyself approved unto God, a workman that needeth not to be ashamed.'"

Mighty deeds of valor stand out in the pages of history as so many incentives to greatness of action in the present. Great armies and navies, arsenals and fortifications, empires and powerful states win from us our appreciation, but what are they? Empires are overthrown, cities crumble into dust, nations cease to exist, but a written word endures for all time and the "handwriting on the wall" as a living reality throughout all the ages.—The Book World.

ARE MORMONS POPULAR?

This seems to be a popular question, and from the interest manifested by some of our reverend friends, in their teachings, one would naturally think that they were. We decided to spend Sunday, the 13th of May, with Brother George Garmond in Union county, N. C., and arrived at his home at 4 p. m. Saturday. On arriving we were made acquainted with the fact that Elders Lumburg and Welker had made an appointment near New Hope Church, about seven miles distant, and that a Mr. or Rev. (?) H. G. Hotchkiss was going to meet them there and expose Mormonism. We decided to grace the meeting with our presence, and on Sunday morning set out for the appointed place, in company with Brother Garmond. We arrived at New Hope just in time for the services of Rev. (?) Hotchkiss. After singing and prayer he commenced his little recitation on Mormonism, using the same old accusations that have been hurled at this people more than a thousand times. He had the rapt attention of all present, Elder Georgeson and myself included. Mr. H. presented his irrefragible truths (?) to the people with all of the eloquence at his command. His lungs were well tested while exerting his malicious powers to the utmost to infuriate the minds of the people against Mormons. O! what rapture must have filled his bosom when the deacon of the church countenanced his jargon with a nod. Mr. H. thought that he had won his celebrity. He then launched forth with renewed vigor to impugn the character and virtue of Joseph Smith and the Mormon Church. After making a few bold assertions, his calumny was turned on the Elders. They were accused of being "murderers, thieves and liars," and our reverend friend event went so far as to say that there was not an honest man in the Mormon Church. It is evident that the gentleman (?) never has read the sayings of St. Paul (Rom. 2:1), or if he had, thought that by making such a vigorous attack on the Latter-day Saints, he could gain the confidence of the people and thus hide some of his miserable trickery. However, there must be a clown in all "big" shows, and Rev. H. with his pestiferous remarks played his part well. The characters of Mr. and Mrs. Joseph Smith, Sr., were next assailed. The former was accused of being a swindler and almost always in an inebriate condition. The latter, he said, was a witch and schooled her son in the art, making him proficient in locating far sheep and chickens. No proof whatever was furnished to substantiate his naked falsehoods. Mr. Hotchkiss, beware! Remember Pharaoh and learn wisdom. Good advice to you, Mr. H., would be to never murmur against God's anointed. Remember the two hundred and fifty princes of the children of Israel, who were swallowed up in the earth for murmuring against Moses. (Num. 16:2, 31-33). Mariam, who was stricken with leprosy for murmuring against the prophet. (Num. 12). Do you remember Paul, how he was stricken blind on the way to Damascus, for persecuting the Saints? O, ye vile accuser! Seek ye the Lord while He may be found; call ye upon Him while He is near; forsake your evil way and your evil thoughts; return unto God and He will have mercy upon you. During the dark ages or times of ignorance God winked; but now He commandeth all men everywhere to *repent*. If ye say that ye have no sin, ye deceive yourself and the truth is not in you. Mr. Hotchkiss said that Mormons were teaching that Jesus Christ had a plurality of wives and that while upon the cross He looked upon His own seed. Mr. H. admitted that he never heard an Elder preach such doctrine, "*but some one else told him.*" Yes; it is the same old smile. A naked falsehood. A lie! He says that "Mormons are not fools. You can't corner them on the Bible." No! Mr. H., you cannot, and that is the plain reason that such men as yourself resort to such infernal, miserable trickery.

"Mormons are arraigned in the Temple, and with uplifted hand are made to swear by oath not to question the authority of the Church, not to betray any secrets of the Temple; always to remain enemies to the United States, and under penalty of *death* dare not deny the divine authenticity of any Church work." Such unembellished, superficial, revolting falsehoods are humiliating to Satan himself.

Again, he says that Mormons are still practicing polygamy, and shedding innocent blood. His friend, a pastor of the Presbyterian church, keeps him posted. Mr. H., if your friend in S. L. C. knows these things to be true, why does he not take steps to put a stop to them? Doesn't he claim to be trying to Christianize the world? O! you tell me that you cannot convict a Mormon in Utah. No! and why, Mr. H.? Simply because the law cannot convict an innocent man. "These Elders are shipping our fair sex out of North Carolina by the car loads." On whom is Mr. H. casting reflections? I answer, on the female sex of North Carolina, and not on the Mormon Elders. If a despised Mormon can ship women to Utah by the car loads, what could a well-dressed sharper from New York do? He could take them all! Are the women of North Carolina as he represents them? God forbid! Mr. H. is a blight to the fair sex of this state, and should be silenced by the brothers and fathers of his community. I will not rehearse any more of Mr. H.'s little speech, as it is *old* and not as good as second-handed. I only appeal to the reason of intelligent people. Such opposition doesn't discourage a true servant of God. Nay! but the love of Christ and freedom instilled in their bosom by loving mothers prompts them on and they know no defeat. I am sorry that in this day and age of the world we still have blind leading the blind, and with the Scribes and Pharisees of old, cry, "If we had lived in the days of our fathers we would not have been partakers with them in the blood of the prophets." Prophets and Apostles are sent among them in this day. Some they persecute and drive from the synagogues and punish in the meanest ways possible. They are in a stage of gross darkness. Their hearts are waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and understand with their hearts and should be converted." (Matt. 13:15). Christ said to His apostles: "He that heareth you, heareth me, and he that despiseth you despiseth me, and he that despiseth me despiseth Him that sent me." Mr. H., do you despise the Elders? They are God's chosen servants and have a like commission to the apostles of old. The preaching of the cross is to them that perish foolishness; but unto us who are saved it is the power of God. The foolishness of God is wiser than men, and the weakness of God is stronger than men. God has chosen the foolish things of the world to confound the wise; and He has chosen the weak things of the world to confound the things which are mighty. We speak, not in the words which men's wisdom teacheth, but which the Holy Ghost teacheth. The Gospel which we teach we received not of man, neither were we taught it; but by the Holy Ghost. At your meeting, Mr. H., you didn't allow us liberty, but you must remember that Paul said: "Where the Spirit of God is there is liberty." (II. Cor. 3:17). And now you must admit that your circumlocution was not from the Spirit of God. Like the apostles of old, we (the Elders) are sent out, as it were, appointed unto death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake; but we are wise in Christ; we are weak, but we are strong; we are honorable, but we are despised; being reviled we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world and are the off-scouring of all things unto this day. The Kingdom of God is not in word, but in power, and our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. Haughty ignorance and bigotry will yet be constrained to cast their honors in the dust; and bow their reverend heads at the feet of real worth, and learn in humble silence that one fact clearly demonstrated is worth ten thousand theories and opinions of men. Mr. H., we are proud to say that your satanic efforts made friends for the Mormons. "God moves in a mysterious way His wonders to perform."

J. S. Worsley.

THE DEAD.

Sister Lora A. Pittman, of Tyre, Douglas county, Ga., passed away from this earth July 29. Sister Pittman was a faithful member of the Church of Jesus Christ of Latter-day Saints. Her life and character since her baptism had been one of emulation. Many a meal she prepared for the Elders, who always found the latch string of her door on the outside.

She was baptized Sept. 24, 1899, by Elder Smith D. Rogers and confirmed by Elder A. C. Candland. She leaves a good and God-fearing husband and five small children, who will miss her from the family circle. May the Lord bless and comfort the grief-stricken family.

W. D. Kitchen, the son of Brother and Sister John A. Kitchen, quietly passed from this life Aug. 21, 1900, of typhoid fever. Sister Kitchen is a faithful Latter-day Saint and is devoted to the cause she has espoused. Brother Kitchen is not a member of the Church, but is very kind to the Elders and deserves much credit for the good he has done. May the Lord bless Brother and Sister Kitchen in their hour of bereavement and sorrow.

From "A Book of Verses," by Nixon Waterman.

My little boy came from his school today
With his heart in a flurry of glee.
"O, papa! they've taken our pencils away.
And I'm writing with ink," said he.

And his breast is filled with a manly pride,
For it joys him much to think
He has laid his pencil and slate aside,
And is writing his words in ink.

O, innocent child! could you guess the truth
You would ask of the years to stay
'Mid the slate and pencil cares of youth
That a tear will wash away;

For out in the great, wide world of men
The wrongs we may do or think
Can never be blotted out again.
For we write them all in ink!

DEATH OF ELDER H. D. BRONSON.

It is with feelings of sorrow and pain that we are called upon to report the sad death of Elder H. D. Bronson, of Fairview, Idaho. For the past nineteen months Elder Bronson has been laboring in the Georgia Conference, performing a noble, successful work, and in every way proving himself an able, earnest, energetic servant of the Master. On Saturday evening, about 4 o'clock, Oct. 5, we received the following telegram from Eatonton, Ga., signed by Elder H. C. Butler. "H. D. Bronson, Fairview, Idaho, was drowned in the Oconee river this morning at 7 o'clock; body not yet found." This was a terrible shock to all at the Office, and it was some few moments before we could thoroughly sense the message. A cloud of sadness and a gloomy shadow seemed to rest upon us, and we at once felt that someone should go to the scene of the calamity and render assistance in discovering the body. Elder L. E. Jordan was appointed to make the trip, and at 6 p.m. was seated on the southbound train to Atlanta. Arriving in Eatonton, he wired the following message, dated Oct. 7: "Instructions received from Rich. Body not found yet; will embalm at Macon. Have Elder ready to accompany home." The second message from Elder Jordan, dated the 8th, was: "Can't find body; will use dynamite at daylight." And again on the 9th came the following: "Not yet found; working, hoping to hear from Rich; can't get photo; plenty help." L. E. Jordan. Thus we were kept in anxious suspense, while the Elders were doing their level best to recover the body of our beloved brother. Tuesday evening, Oct. 9, we received word that the body had at last been found, and was prepared for shipment to the West. It was found on the morning of the 9th, just after Elde Jordan had sent his last message, Eatonton, the telegraph station, being about fifteen miles from the spot where the Elder was drowned.

Elder Manasseh Smith wrote the following brief account of the drowning:

There were four of us (Elder Bronson, Butler, Mayhew and myself) traveling down to the lower counties, where we had been assigned to labor, and on arriving yesterday morning about 6 o'clock at a point on the Oconee river called the Long Shoals Factory, we called to the ferryman on the other side of the river, but failed to get a reply. So, after waiting an hour and a half, Elder Bronson and Butler decided to swim the river and bring a boat over and get us and our grips, but when they got about one-third of the way across the stream Elder Bronson turned and said he could not make it, and called for help and sank. Elder Butler turned and swam as fast as possible to him and caught him just as he was going down the third time, and they both went down together, but Elder Butler brought him to the top again and tried to save him, but he himself being exhausted, he had to let go of Elder Bronson in order to save his own life, but I assure you he did all he could to save him, but it seems that our Heavenly Father had a better work for him to do on the other side. Elder Butler and I got across the river in a boat and went to Brother C. J. Callihan's, at Eatonton, and wired you. We had to walk about twelve miles, and that is the reason why the message was late. I remain, as ever, your brother in the Gospel of truth, Manasseh Smith.

Elder Bronson was a leader among his companions, a power for good wherever he went, and a faithful defender of the Gospel. A young man, single, with loving parents, who will grieve the loss of a dutiful, affectionate son. His whole desire was to do his duty, and he met his death while performing an act which was to benefit his companions. He was just 22 years of age, being born Aug. 18, 1878. Much credit and praise is due to those good, kind people who generously labored night and day for the recovery of his body. Elder Jordan accompanied the body to Chattanooga, and from here to Salt Lake City it will be accompanied by Elder J. F. Perkins, of the North Alabama Conference.

We trust that the Lord will bless those who are near to our departed brother by the endearing ties of kindred affection, and that they may ever enjoy the sweet, life-giving and comforting influence of His Holy Spirit.

History of the Southern States Mission.

(Continued from page 360.)

OCTOBER, 1899.—This month opened with cooler weather, which was much appreciated by the Elders. The tidal wave of mobocracy, prejudice and hatred which had swept over the country was subsiding, and a better feeling seemed to exist in all parts. The ministers, however, were not dilatory in inciting the people against the faith, and the newspaper journals were occasionally loaded with vile stuff, calculated to damage our cause. Elders were at work in nearly all the large cities throughout the south, where much street preaching was being done. A good work was done in Nashville, Knoxville, Montgomery, Raleigh, Richmond, Cincinnati, Louisville and other prominent cities of the south. Many friends and investigators were made, and some baptisms were reported.

President T. H. Humpherys and Elder Matthews made an effort to work Birmingham, Ala. After exhausting every means to effect an opening they were forced to give it up for the time being. The mayor was intensely bitter and denied them every privilege pertaining to their work in the city, until they could secure from each of the four local ministers a document saying that Mormon literature would not be objectionable to the citizens of Birmingham. An appeal was made to the city aldermen, who, without reference to what the mayor had said or done, passed an ordinance prohibiting all Mormons from preaching or officiating in any capacity in the city, outside of their own church buildings. Later the mayor repented somewhat, and allowed the Elders to preach on the street corner, but denied them the privilege of selling books or distributing literature. A little excitement was created, when it was announced through the papers that the Mormons would preach on the streets. Great interest was manifested, and each night the street was crowded with people.

Rachel L. Baird, who for some six or seven years had been an invalid, was instantly healed by the power of God through the administration of Elders Reeve and Stewart. This occurred in Pickett county, Tennessee. The sister had been confined to her bed for these many years, but she arose, was baptized, and came up out of the water exclaiming, "I am well now."

On the night of the 4th, President J. U. Allred and Elder J. A. Kirk were holding meeting in Nashville, when a minister interrupted them and vilely accused them of being guilty of defiling houses. The Rev. (?) gentleman was promptly challenged to there and then prove his accusations, but he suddenly disappeared.

Elders C. H. Wentz and Thos. Halls, while laboring in Fayetteville, Tenn., had notice served on them by the "Raw Dough Society" of that place to leave the city. The Elders did not leave, and were not molested. The Elders in Marshall county, Tennessee, upon entering Petersburg, were notified to leave at once. The notice was served by a colored boy who said he was acting in behalf of the city police. This was the result of an agitation started there by a local preacher, who "swung high" in the anti-Mormon crusade. The Elders in Houston county, Tennessee, were denied the right of laboring in Erin, the county seat, and even prohibited from remaining there longer than the calling for their mail required. Some of the citizens remarked that if this injunction was violated that they would enforce it, not beneath masks or blackened faces, but in the full light of day, and in the garb of citizens.

President Lewis Hobson gave a brief report of work in Louisiana, as follows: A great deal of persecution was experienced, caused by ministers communicating with our enemies in Utah, and also as a result of the anti-Mormon literature scattered broadcast over the land. An attempt was made to mob Elders Carter and Hobson, but the hand of providence prevented the accomplishment of the evil plan. Mass meetings were held at Mount Carmel, where seventy men pledged themselves to get "shet" of the Mormon Elders, even to the spilling of blood if necessary. Elder P. V. Carter, who had been left with Saints on account of a sore foot, was, on the 9th, visited by a mob of seventy-eight ruffians headed by a Baptist preacher—J. D. Ford. They were met at the house by Sister Clark, and ordered not to come in. The mob demanded the Elder, but his friends refused to give him up. Ford was allowed to go in unarmed, and interview Elder Carter. Mr. Ford stated that, as the representative of the "seventy-eight" and 500 more, he demanded that all Mormon Elders leave and never return. Elder Carter endeavored to reason with him, but to no avail—abuse was his only weapon. On the 12th, a heavily armed mob of twenty-five men came to Victoria, where President Hobson and Elder J. N. Miller were staying, and demanded of them to leave the country. Mr. John R. Jones and his "mill" hands protected the Elders, and robbed the mobbers of their innocent prey. On this, as well as on all other occasions, the Elders were kind, and tried to reason with the self-righteous bigots, but their appeals were met with vulgar insults. When the leader was asked by what authority he demanded them to leave, he boastingly replied, "In the name of Jesus Christ, and as a representative of the people of this parish." The Elders were given until the 15th to leave the parish. President Hobson went to Shreveport.

At the close of the month 10,000 Orson Pratt's Works were printed, also a new missionary hymn book.

(To be continued.)

Releases and Appointments.

Releases.

J. E. Tanner, East Kentucky Conference.

Jas. W. Wood, East Kentucky Conference.

F. N. Bleak, Florida Conference.

W. T. Davis, office.

N. D. Forsyth, Middle Tennessee Conference.

Jos. E. Follet, East Tennessee Conference.

S. E. Johnson, North Kentucky Conference.

L. Bastain, East Kentucky Conference.

P. Anderson Middle Tennessee Conference.

F. P. Carlisle, Kentucky Conference.

W. W. Crockett, North Carolina Conference.

M. E. Gifford, Mississippi Conference.

Daniel Bagley, South Alabama Conference.

O. L. Peterson, Virginia Conference.

Transfers.

W. A. Adams, East Tennessee to North Carolina.

R. A. Palmer, North Carolina to Colorado Mission.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING SEPT. 22, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	247	6	13	63	4	99	69	7	1	7	12	207	1	..	Chattanooga	Tennessee
Heber S. Olson	Virginia	28	426	49	4	131	1	120	27	10	2	11	44	312		7	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	23	624	87	17	173	34	479	239	18	1	27	31	385			Centre	Kentucky
J. Spencer Worsley	East Tennessee	28	504	109	60	153	41	468	69	44	2	13	52	519	1		Hale, Mitchell Co	N. Carolina
W. D. Rencher	Georgia	35	944	56	41	192	32	175	55	68	2	8	70	758		4	Savannah	Georgia
A. C. Strong	North Alabama	31	502	573	111	111	20	397	254	21	4	11	41	440		4	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	29	698	606	31	154	3	283	140	34	4	20	44	328	1	1	Valdosta	Georgia
John Reeve	Mid. Tennessee	...															325 N. Summer st.	Nashville Tennessee
J. M. Haws	North Carolina	39	786	149	412	196	53	383	218	12	1	15	58	646			Goldsboro, Box 924	N. Carolina
C. R. Humpherys	South Carolina	28	705	695	20	28	26	227	83	15	1	6	43	427		4	Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	208		7	53	51	3	1			3	9	69	2	1	Ackerman	M ssissippi
W. W. MacKay	East Kentucky	24	6.8	309	462	155	7	592	162	18	3	8	46	389		3	Barboursville	Kentucky
F. H. Critchfield	Louisiana	4	23	10		9		8	2	6			6	89	2		Lake Village	Louisiana
R. I. Houtz	South Alabama	14	392	44	72	166	25	163	110	11	1	2	21	173	2		Lapine	Alabama
Don C. Benson	North Kentucky	20	574	105	54	100	41	72	158	8	1	8	14	34	1	1	109 W. Gray St.,	Louisville Kentucky
L. M. Nebeker	South Ohio	17	371	490	246	108		1095		28		11	25	388			539 Betts St.,	Cincinnati Ohio
H. Z. Lund	North Ohio	10	248	312	57	75		780		27	1	1	13	162			41 Cheshire St.,	Cleveland Ohio

A TESTIMONY OF JOSEPH SMITH.

BY ELDER LORIN F. RICH.

In this day, people who profess to be Christians, accept the Apostles' testimony that Jesus is the Christ. They do this because the Apostles were acquainted and associated with Christ, and better knew His character than His enemies did. On the other hand, Christ's enemies called Him "a gluttonous man, and a wine-bibber, a friend of the publicans and sinners."

Those who were broad-minded, open-hearted and seeking for truth, investigated the teachings of the Savior. As they progressed in their searches for truth, their belief became knowledge and they bore their testimony that Jesus is the Son of God. This is the testimony that is accepted by professed followers of Christ. Why do they accept this testimony? Simply because an acquaintance of the Savior would know His mission and speak the truth as to the divinity of His work.

If the so-called Christians of today would ask who Joseph Smith was, and inquire as to his claims, who should he go to, for a true answer? Should he go to enemies who have not investigated his claims, or should he go to one who was acquainted with Joseph Smith? Only people who are narrow-minded would seek advice from bigoted enemies. Joseph Smith's enemies (who can be found wherever priest-craft exists), abuse his good name and character with the same injustice as Christ's enemies did when they called Him "a sinner," etc. But those who were broad-minded enough to investigate, and were seeking for truth, bear their humble testimony to the world that Joseph Smith was a prophet of the Most High God.

While thinking over the above ideas and truths, I remembered that my grandfather, who is still living, was intimately associated with Joseph Smith. I desired his testimony, and a short time ago wrote for it. One testimony strengthens another. My grandfather would have no object in deceiving me in a matter pertaining to life and salvation, and I firmly believe his testimony.

Believing the following will be of interest to the readers of the Star, I publish the same as it was received from Lorin Farr, my grandfather, in a letter to me, dated Aug. 14, 1900:

"I had the great pleasure of becoming acquainted, when I was quite a young boy, with the Prophet Joseph Smith. I don't suppose there is any man living who was so well acquainted with the Prophet Joseph Smith as I was. I used to live with him, and done work for him, when but a boy. I never got acquainted with a man that I thought as much of as I did of him. He was a very kind man to his family. He used to call on me to take my turn in family prayers. He was a very humble, prayerful man. He was a very industrious man, always doing something useful; and was not afraid to reprove a person for wrong doing in the past. Lorin, I positively know, beyond the possibility of a doubt, that he was the greatest man that ever lived on this earth, except Jesus Christ. He was chosen and ordained to hold the keys of this dispensation; to come and take his tabernacle in this day and age, and did take it on the 23d of December, 1805 A. D.

I have traveled with him; slept with him; was with him a great deal through some of the most trying times, and know that he was faithful and true to the last. He brought forth the same Gospel; the same plan of salvation that Jesus Christ brought forth, but his enemies would not let him live. They took him whilst he was under the care of the Governor of Illinois, and put him to death. He sealed his testimony with his blood, and the inhabitants of this great republic will know and understand some day that they have put to death one of the greatest men that ever lived on this earth.

The Jews took Christ, after he had labored between three and four years, and put Him to death. He sealed His testimony by His blood. But the Jews have been paid pretty dearly for their terrible crime. Christ said (Matt. 24:14): "This Gospel of the Kingdom shall be preached unto all the world, as a witness unto all nations, and then shall the end come," or the destruction of the wicked.

I think if the Christian world would read the 24th chapter of St. Matthew a little more, and try to understand it, they would begin to see what is coming and what is about to take place on this earth.

Joseph Smith was the great forerunner to prepare for the second coming of the Savior. I embraced the Gospel of Jesus Christ under the preaching of Joseph Smith, and the ("Mormon" church, as it is called) Church of Jesus Christ from the beginning, and I know full well what I am writing is the truth.

There was a portion of the 24th chapter of Matthew fulfilled in the days of the Savior here on the earth, and that which has not come to pass will all be fulfilled. The Church of Jesus Christ has been set up and has come to stay. Notwithstanding they killed the Prophet Joseph, the Church remains and will remain until Christ comes to reign on the earth as He now reigns in Heaven, and there shall be no power on this earth that can stop it."

GLEANINGS.

I have many dear and highly esteemed friends and acquaintances, readers of The Star, to whom I desire to send greetings, love and kindest regards; also inform them of my safe return home, after an enjoyable stay of two years in Utah. Left numerous friends and loved ones there in coming to Virginia, the home of my childhood, and will say to my southern friends that they are entertaining worthy servants of God—the Mormon Elders. I have had the privilege and pleasure of visiting all over the state and was kindly treated; other strangers treated likewise; they are more industrious than any people I was ever amongst; have no drones or beggars in the "Beehive State."

I am kindly and gladly received back at home and lots of friends are anxious to hear me talk of Utah and the "Mormons;" say they will believe me, so I am arranging to travel and lecture on the wild west, expose the Mormons, etc. Have a long, busy and enjoyable visit among friends in Appomattox, Campbell, Charlotte and other counties I esteem so highly. The Elders and friends are invited to call and see me; be at home with me; also write. With kindest regards to all, I am your humble brother in Jesus Christ,

James Earnest.

Grantsboro, Pamlico County, N. C.

Dear Editor—Please allow me space in the little Star to express my feeling towards the Church of Christ and the Saints in it, for I love them all, wherever they are. I have been a member of the Church of Jesus Christ of Latter-day Saints nearly three years. I was baptized Feb. 18th, 1898, by Elder W. M. Wooley, and I can bear a faithful testimony to the truthfulness of the Gospel and the divine mission of the Prophet Joseph Smith. I had never heard the Gospel preached until I heard Elder Killpack preach it. I am a Mormon, and I am not ashamed of it. I wish that I could only tell the world about my "Mormonism." The Lord has delivered me out of all my persecutions, and I know that "all that will live Godly in Christ shall suffer persecution."

Amanda E. Homes.

Chilton, Clark County, Ala.,,
Sept. 26, 1900.

We have had the misfortune to lose our little girl. She was born Jan. 23d, 1896, and died Aug. 30th, 1900, after an illness of two days. She was a very hearty child, and it was a sore trial to part with her; but we have the consolation of knowing that if we, as parents, do our duty, that we shall again have the privilege of meeting her in the Father's Kingdom. I have been a member of the Church for five years, and I can testify before God and the world, if need be, that Joseph Smith was an instrument in the hands of the Almighty in setting up His kingdom in these the last days. I feel to thank the Lord and bless the day that He seen fit to bless me with a knowledge of the same.

John W. Brown.
Fanny V. Brown.

LATTER DAY SAINTS
SOUTHERN STAR

"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST CH. 8 V.

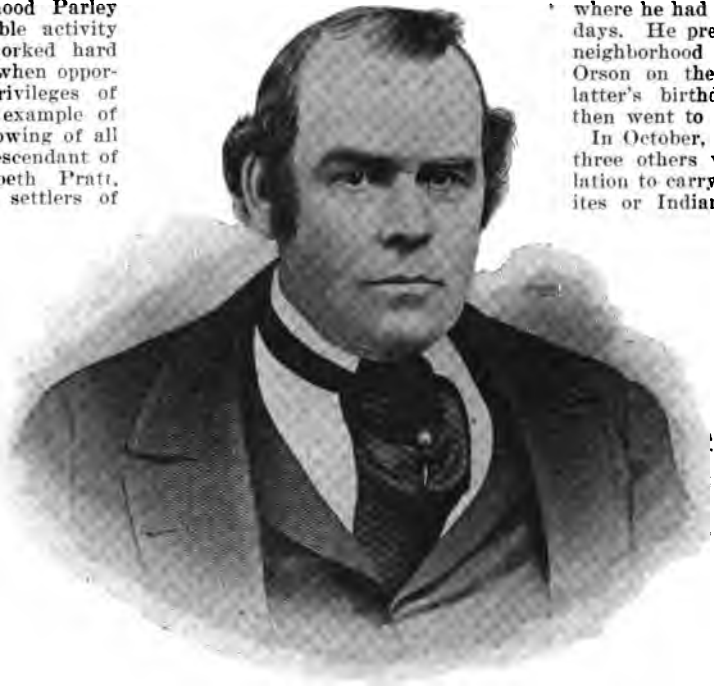
VOL. 2. CHATTANOOGA, TENN., SATURDAY, OCTOBER 20, 1900. No. 47.

SKETCH OF THE LIFE OF APOSTLE PARLEY P. PRATT.

BY APOSTLE MATHIAS F. COWLEY.

Parley P. Pratt, who was one of the First Council of Apostles in the dispensation of the fulness of times, was born in Burlington, Otsego county, New York, April 12, 1807. He was the third son of Jared and Charity Dickinson Pratt. While still in boyhood Parley was noted for his remarkable activity of body and mind. He worked hard upon his father's farm, and when opportunity afforded him the privileges of school he was cited as an example of studiousness worthy the following of all his associates. He was a descendant of Lieut. William and Elizabeth Pratt, who were among the first settlers of Hartford, Conn., in the year 1639. The supposition is that they accompanied the Rev. Thos. Hooker and his congregation of about 100 from Cambridge, then known as Newtown, Mass., through a wilderness inhabited by savages and wild beasts, to the place where they founded the colony of Hartford, Conn. in 1636. This early pioneer, William Pratt, was a member of the Connecticut legislature for some twenty-five sessions, his long term of service proved his efficiency to hold the office and the high esteem in which he was held by the people. The general court gave him 100 acres of land in Suybrook, Connecticut, for gallant services rendered in the Pequot war. He was a judge in the first court of New London county. Parley P. and Orson Pratt are lineal descendants of the seventh generation from that worthy pilgrim and pioneer.

Parley P. Pratt was distinguished in his early boyhood for the maturity of manhood in his thoughts and actions. The opportunities afforded him for education were extremely limited, and yet the originality of his thought was so distinguished that he was looked upon by many who knew him as a leading spirit with a great destiny before him. He also displayed strong tendencies of a religious character and for some time was associated with the followers of Alexander Campbell.



APOSTLE PARLEY P. PRATT.

In September, 1830, he felt strongly impressed while residing in Ohio to journey eastward. Acting upon this suggestion of the Spirit of the Lord, he went eastward several hundred miles, where he came in possession of a copy of the Book of Mormon. He read the sacred volume with a prayerful heart and arose from its perusal a witness that the promise contained in the Book that those who read it with a desire to know the truth should receive a testimony of its truth. Parley immediately set out in search of the honored men who had seen the Angel and heard the voice of God. He soon found some Elders and learned from them of the organization of the Church on April 6, 1830. He received baptism and was at once ordained an Elder. He visited Canaan, Columbia county, New York, where he had spent many of his boyhood days. He preached several times in the neighborhood and baptized his brother Orson on the 19th anniversary of the latter's birthday, Sept. 19, 1830, and then went to Seneca county, New York.

In October, 1830, Parley P. Pratt and three others were commanded by revelation to carry the Gospel to the Lamanites or Indians located in the western boundaries of Missouri. On their journey they spent some time at Kirtland, Ohio, where they preached the Gospel to Sidney Rigdon, Orson Hyde and other followers of Alex Campbell. They baptized many of them and pursuing their journey to Missouri, Bro. Parley P. Pratt was among the first of the Latter-day Saints to stand upon the favored site where the city of Zion and her glorious Temple are to be reared in the last days.

Early in 1831 he went east as far as Ohio and in Kirtland met the Prophet Joseph Smith. During the summer he performed another faithful mission in Ohio, Indiana, Illinois and Missouri, preaching the Gospel, baptizing many and promoting by every possible means the interests of the Church. While the Presidency of the Church and main body were established in Ohio, Bro. Parley was among the number located in Jackson county, Missouri, building up the city of the Saints in that chosen land. In the fall of 1833 he, with over 1,000 men, women and children were driven from their homes and dispossessed of their property in Independence and surrounding country. Two hundred houses

were burned; also hay stacks, cattle and hogs were shot down; many of the Saints cruelly whipped, others killed, and the body of the people driven across the river into Clay county. Subsequently Elder Pratt performed a long mission of over 1,200 miles to the east, preaching the Gospel and encouraging the Saints.

In 1834 he returned to Clay county, Missouri, and wherever he went was a most energetic and capable minister of the Gospel. He returned to Kirtland, O., and on Feb. 21, 1835, having been previously called to the Apostleship, received his ordination. After his ordination he went east with his fellow Apostles and performed a faithful mission in New York, Pennsylvania and the New England states.

In 1836 he preached the Gospel in Canada, where he organized a large branch of the Church in Toronto, and others in neighboring towns. Upon this eventful mission he baptized the late President John Taylor and others who became such substantial advocates of the cause of Christ in the last days. Before leaving Kirtland Apostle Kimball prophesied to Bro. Parley that in Canada he would find a people prepared to receive him, and that his wife should bear him a son. They had been married ten years without posterity. Both these remarkable predictions were literally fulfilled.

In 1837 Bro. Pratt founded a large branch of the Church in New York City.

In 1838 Elder Pratt removed from Ohio to Caldwell county, Missouri, where persecution was raging in a furious manner. Over a score of men, women and children were murdered in cold blood. Many hundreds of thousands of dollars of property were destroyed, over 10,000 people banished from the state. Elder P. P. Pratt was among the number captured by the mob militia through the treachery of Geo. M. Hingle, and sent to prison in Richmond, Ray county, Missouri, with other brethren.

He was kept in prison seven months without trial. By the help of the Lord, he escaped from prison, on July 4, 1839, and successfully regained his liberty. In this way he joyfully celebrated the nation's anniversary. Upon gaining his freedom he published a history of the Missouri persecutions, the first edition appearing in Detroit, Mich., in 1839.

He went with the Twelve to England in 1840, and became the first editor of the Millennial Star, a periodical now sixty years of age, and still running as the exponent of the history and doctrines of the Church, especially devoted to the interests of the European mission. In 1841 he was appointed to preside over the British mission. In this capacity he continued to edit the Star, visit the several conferences of the mission, superintend the emigration of the Saints, and in a most efficient manner conduct all the general affairs of the mission. He also wrote and published several interesting little works explaining the principles of the Gospel.

In the winter of 1842-3 he returned to Nauvoo, the home of the Saints, continuing at home as well as abroad faithful at work in his ministry.

In the summer of 1844, when the martyrdom of Joseph and Hyrum Smith occurred, Elder Pratt was doing missionary service in the east with most of his quorum. All at once he was impressed to leave prematurely for his home in Nauvoo. Taking passage on a canal boat near Utica, N. Y., his brother William, also on a mission, came aboard the same boat. Bro. Parley felt overcome with gloom and said to his brother, "Brother William, this is a dark hour, the powers of darkness seem to triumph and the spirit of murder is abroad in the land and it controls the hearts of the American people, and a vast majority of them sanction the killing of the innocent." Many other expressions did he utter of like character, without knowing the exact cause, but it was June 27, 1844, in the afternoon, and about the same hour when a furious mob 1,000 miles distant were shedding the blood of Presidents Joseph and Hyrum Smith and Elder John Taylor in Carthage, Ill. He hastily returned to Nauvoo, receiving on the way the revelations of the Holy Spirit that all would be well. The work of God would roll on and His kingdom be established regardless of all efforts to destroy it. Bro. Parley was full of encouragement to the Saints and loyal to the Holy Priesthood during these trying scenes.

In the spring of 1845 he was appointed to preside over the conferences of the eastern and middle states, with headquarters in New York City. While there he published an interesting and spirited periodical entitled "The Prophet." He returned home in the summer of the same year. In February, 1846, he again became an exile, being driven, with 15,000 coreligionists, from their homes in Nauvoo, for no other cause than the one which induced Cain to slay his brother Abel, the brethren of Joseph to sell him to the Ishmaelites, and the Jews to betray and crucify the Redeemer. The victims of hatred had offered a more acceptable offering unto the Lord. The home of Elder Parley P. Pratt still remains in Nauvoo in good preservation, a monument of his never-ceasing industry.

Himself and family passed through many tribulations in their pilgrimage and finally found a temporary resting-place in the Indian country at Council Bluffs, Iowa. Here he was called by the voice of inspiration through the Prophet of the Lord to perform another mission in Europe. He left his family almost destitute of food and shelter upon the broad prairies of Iowa, to comply with this divine call. He accomplished a faithful work in the British Isles, visiting the various conferences and strengthening the branches of the Church. He returned to his family in the spring of 1847, and the same summer and autumn wended their way across the great plains to Salt Lake valley, where they arrived in the fall of 1847. They passed through the ordeals and hardship incident to the founding of settlements in the once desert lands of Utah. Bro. Parley was a most industrious, hard-working man. Making new roads, building bridges and in every practical way promoting growth and developement among the Saints of God. He was prominent in the formation of a constitution for the provisional state of Deseret, elected a senator in the general assembly, and subsequently served with distinguished ability in the territorial legislature of Utah.

In 1851 he went on a mission to the Pacific Islands and South America. He was absent upon this mission about four years. Returning home, he occupied much of his time visiting the colonies of the Saints in their several places of location, and when at home was busy in manual labor, improving his home and the city of the Saints.

In the winter of 1855-6 he officiated as chaplain in the legislative council of the territory, convened at Filmore City. In the fall of 1856 he crossed the plains with a company of Elders and spent the winter visiting the Saints and preaching the Gospel in Philadelphia, New York, St. Louis and other places. In New York City he met his warm, devoted friend, Apostle John Taylor, whom he had baptized twenty years before. While there, having a premonition that the finale of his earthly career was rapidly approaching, he wrote his poem, called "My Fiftieth Year." Throughout the poem is the spirit of prophecy pointing to the end of his mortality. President Taylor also knew by the spirit of revelation that it was the last time he should ever see Bro. Parley in this life. Elder Taylor wrote in beautiful verse an appropriate response to Bro. Parley's poem, "My Fiftieth Year." These productions are to be found in the autobiography of Parley P. Pratt, as written by himself and published by his eldest son, Parley, many years after his father's decease. On his way home he came by Fort Smith and Van Buren, Ark., where he was arrester on a trumped-up charge of a bitter anti-Mormon, thrust into prison. Upon his trial before the court he was proven innocent in the fullest degree and given his liberty. Several of the old settlers, who knew Elder Pratt in that section of Arkansas, still remain and testify in the highest terms of the nobility and grandeur of the character of Parley P. Pratt. The judge who tried his case said to a relative subsequent to the trial, that he never experienced so sublime a spirit and influence as when in the presence of this great man, and "if there is such a thing as an Apostle of Jesus Christ, Parley P. Pratt is such a man."

When he was discharged, and friends, knowing of the bitterness of his enemies, felt sure of his assassination, and offered him weapons of defense, he answered no, that the end was near and that his mission was peace on earth and to man good will.

On the 13th of May, while journeying westward on the wagon road running from Fort Smith to the Indian territory, he met his death at the hands of a wicked assassin. He was laid to rest near the fatal spot by Elder Geo. Higginson and a few kind friends who lived in that region. Parley P. Pratt was one of the most efficient Apostles of the Lord who has ever lived in any dispensation. In writing and speaking the word of the Lord he was filled with the inspiration of the Holy Ghost. He was truly poetical, and many of the choicest poems and hymns familiar to the Latter-day Saints are the expressions of divine inspiration through Apostle Parley P. Pratt. He wrote "The Voice of Warning," "Key to Theology," a history of his own life and travels and many smaller works, all of which bear the unmistakable evidence of an inspirational mind. His "Voice of Warning" as a means of conversion to the honest in heart, has no superior among books, save it be the Book of Mormon and other records of divine truth. At times he was so full of inspiration, that the influence which radiated through him, and the intensely interesting character of his conversation in public and private, that to his listeners many hours apparently reduced themselves to brief moments of time. While traveling as a missionary on foot without purse or scrip, the Spirit of the Lord would often inspire him to write, when he would sit down by the roadside or in the shady wood land, and write the glorious truths of heaven. He

also wrote much while in prison for the Gospel's sake. He traveled thousands of miles in his own and foreign lands for the salvation of the human family, and was instrumental in bringing many souls into the fold of Christ.

He had a testimony that every principle revealed through the Prophet Joseph Smith was true and so taught his own family. All his children are in the Church, imbued with the faith of their honored sire, and his memory will outlive the limits of time and extend to all the eternities of the boundless future.

President John Taylor wrote concerning Bro. Parley in the preface of his autobiography: "He has gone—but has left a name and a fame that will live throughout time and burst forth in eternity. And in the morning of the first resurrection, when the opening heavens shall reveal the Son of God, and He shall proclaim, 'I am the resurrection and the life,' when death shall deliver up the dead, I expect to meet Bro. Parley in the resurrection of the just."

Certificate of Character from Mark Twain.

During the campaign of 1880, Mark Twain, for the first and only time in his life, took an active part in politics. While visiting in Elmira, N. Y., in the fall of that year, he made a short speech one Saturday night, introducing to a republican meeting Gen. Hawley, of Connecticut. In the course of his remarks, Mr. Clemens said:

"Gen. Hawley is a member of my church at Hartford, and the author of 'Beautiful Snow.' Maybe he will deny that; but I am only here to give him a character from his last place.

"As a pure citizen, I respect him; as a personal friend of years, I have the warmest regard for him; as a neighbor, whose vegetable garden adjoins mine, why—why, I watch him; as the author of 'Beautiful Snow' he has added a new pang to winter.

"He is a square, true man in honest politics, and I must say he occupies a mighty lonely position. So broad, so bountiful is his character that he never turned a tramp empty-handed from his door, but always gave him a letter of introduction to me. Pure, honest, incorruptible—that is Joe Hawley. Such a man in politics is like a bottle of perfumery in a glue factory; it may moderate the stench, but it doesn't destroy it. I haven't said any more of him than I would say of myself. Ladies and gentlemen, this is Gen. Hawley."—Chicago Chronicle.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

GLEANINGS.

Somerville, Tenn., Oct. 2, 1900.

As I haven't seen anything from Fayette county, I will pen a few lines to the much prized little Star that visits our home once a week. We are always anxious for it to come, it has so much valuable reading in it that it does my soul good to read it. I think it ought to be in every home. I never saw a Mormon Elder until last March two came to our house—Elder Larsen and Elder Redd. They were invited in; they came in and talked a little on their faith and left a tract, which we read with interest. Sunday following Elder Larsen spoke to the people at a school house nearby. Myself and family attended and were well pleased with his sermon. In May following Elder Osborn and Elder Redd came back and preached to the people at the same place again.

They stayed with us while in the neighborhood, and while here spoke of wanting a place to spend a few days for their President to visit them. We were only too glad to hear them speak of wanting to stop in the neighborhood. We invited them to come to our house and told them that our doors would always be open to receive them; that they were welcome at any time.

President Strong, Elder Humpherys, Elder Osborn and Elder Redd came to hold a three or four days' meeting. They preached Saturday night, Sunday night and Monday. We attended every time. I never heard the Scriptures explained so clearly in my life. The people, most of them, in the neighborhood would not go to hear them; they treated the Elders very unkindly. As for myself and family, we went to hear them and treated them the best we were able to while here. I thank the Lord for sending His servants in our midst, for if they had not come I would have been groping in utter darkness yet, for I fail to see the right Gospel preached in these other churches. I am no member of the Church, but hope at the earliest opportunity to become a member of the Latter-day Saints, for I do believe that they teach the Gospel that Christ taught while here on earth. I also believe that Joseph Smith was a true Prophet of God. May the blessing of God attend all the Elders and Saints in His service is the wish of your most devoted friend, Mrs. S. E. Cox.

Shelton, N. C., Sept. 30, 1900.

Perhaps you have never heard a word from any of the Saints of Surry county, North Carolina. For some time I have felt desirous of penning you a letter, if perchance I might encourage some poor, persecuted Saint to press onward in the work of the Lord. I have been the recipient of that most valuable little paper, The Star, for some time. It is indeed the brightest star that ever shed its flickering rays over the Saints. It inspires with new hope, courage and determination.

To read of the persecution, mobs and evil treatment heaped upon the Elders is strong proof that the Latter-day Saints have the only true and everlasting Gospel, and, on the other hand, to witness the divisions and contentions among the so-called Christian denominations is conclusive proof that they are wrong and delusive, for we read that God is not the author of confusion, but of peace. God is the same yesterday, today and forever. It seems to me that to be a Mormon Elder, going forth as sheep among wolves, without purse or scrip, facing mobs and all sorts of abuse requires more heroism than that of Hobson, Dewey or any man of war going forth amid the applause and sanction of a nation.

May God bless the humble Elder while away from home and dear ones, among a frowning world.

There are but a few of us members of the Church in this settlement, but we are desirous of having a Sunday school established in our midst. We have secured a school house for the present and will build a church as soon as practicable. I realize that if we fail to inherit the promised blessings it will be because we have failed to do our duty. I am willing to do anything the Lord will have me to do. May God bless you all in the spread of truth. Your brother,

J. Monroe Hiatt.

Prida, La., Sept. 25, 1900.

As I have never seen anything in the Star from this part, I will ask for a space to express my thoughts as to the so-called Mormons. I have been a member of the Church three years, being baptized by Elder J. P. Sharp, of Vernon, Utah, and confirmed by Elder Ellis H. Johnson, of Meca City, Arizona, June 13th, 1897. When first hearing of the Mormon Elders in our parish we were never satisfied until we had met them. Elders Joseph P. Sharp and Joseph A. Cornwall were the first Elders we ever met, and after hearing them speak were convinced of the truthfulness of the Gospel. I am thankful to God to be permitted to live in this dispensation of the fullness of time, when the Gospel has again been restored to earth, and is taught in all its purity, and I know that all who will obey its teachings will inherit eternal life. I know that the Gospel is true, and that it is the power of God unto salvation to all that believe. I also know that Joseph Smith, Brigham Young, John Taylor and others were Prophets of the true and living God. I have met with some opposition, but that only helps to strengthen my faith, for I realize that all who live godly in Christ Jesus must suffer persecution. May the blessings of heaven attend all the Saints and Elders, and desiring an interest in their prayers, I am your sister in the Gospel, Lillie May Craig.

Doing One's Best.

That is all you can demand from people—and all one can insist upon from one's self—to do one's best in every sphere and situation. In the shop or factory, at home or at school, in the pulpit or on the bench, the inexorable law is the law of doing one's best.

As to what is the best, that is to be left to the individual, and it is not our business to set down a canon or standard as to our neighbor's conduct. Let us sweep the snow from our sidewalk first; let us do the nearest duty to be done; let us breathe into our work all our manhood or womanhood, all our earnestness and determination.—Jewish Messenger.

For Good or Evil.

On trifles that seem light as air, deep and far-reaching issues are hung. A word, a smile, a frown, a moment's hesitation, a thoughtless step—who can tell what destinies shall turn on them? For this reason God has determined that men shall give account in the day of judgment for every idle word they shall speak. An idle word may be a potent word for good or evil.—Lutheran.

Clean hands, pure hearts, honest conduct and godly lives are the essentials for glory in the life that is to come.

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SATURDAY, OCTOBER 20, 1900.

ARTICLES OF FAITH
OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Conference Presidents.

All Conference Presidents whose biographies have not yet appeared in The Star will greatly oblige us by sending in the same at their very earliest convenience, together with a cabinet photo suitable for cut. We are desirous that these will be forthcoming at an early date, and that no unnecessary delays will be made.

NON-FIT.

A big, square peg cast longing eyes
At a small, round hole in an oaken beam,
And sighed and cried in great surprise
Because forbidden by fate to rise
And enter this goal of its wish supreme.

A country lad of a lowly race
Yearned for the whirl of a city life,
Abandoned a modest but model place
To find a gilded but grim disgrace
Amid our metropolitan strife.

'Twas ever thus; men never learn
The homely adage old Time has writ
On pages of souls with pens that burn,
In symbols of pain that writhe and turn—
Success is to stay in the spot you fit.
—H. J. Butler.

ENLIGHTENMENT.

If there ever was a time in the history of the Latter-day Saints in which a spirit of energy and ambition was needed more than any other, it is the present. The young men and women who have been blessed with a testimony of the Gospel realize, or should do at least, that the "dispensation of the fullness of times" has been ushered in; the mammoth dispensation of all ages past; the dispensation which will witness the consummation of all things; the redemption of the faithful Saints; the celestialization and sanctification of the earth. During this epoch the Lord will gather together all things in one, both which are in heaven and in earth. The honest-in-heart are to be gathered out from the wicked and ungodly. The nations of men must be warned, the Gospel must be preached to every creature, and Zion—the habitation of the pure in heart—must be built up preparatory to the second advent of the Son of God. To many, especially those of agnostic tendencies, these things may appear to be a "whim of the brain," but no, all these things spoken by the mouth of all His holy Prophets, both ancient and modern, will be fulfilled.

To accomplish this great work—and the responsibility of its accomplishment rests with those whom the Lord has commissioned to act in His name—energetic servants of the Master are needed, and servants, too, whose qualifications must needs be adequate to the task.

Never in the history of the world has intelligence reached a higher stage of perfection and development than in the present age. To ponder upon the ingenuity of the human mind today, together with the wonderful discoveries found, and inventions wrought, is almost to conclude with amazement and astonishment that it has certainly reached its Himalaya of accomplishment. But still it moves on into the field of knowledge, daily revealing to the world great truths which confound and bewilder the curious multitude, who eagerly follow their leader into the labyrinth of science, wrestling with the giant truths which present themselves to view. Universities, academies, colleges, and seminaries of learning have ceased to be a rarity. The notoriety occasioned by "going off to school," is no longer considered remarkable, but has quietly taken its place among the everyday events of life. Public institutions of education are to be seen in every hamlet and village; and both young and old tread the path of development and advancement. But notwithstanding the remarkable development of the age, in a scientific, philosophic, and intellectual line, it must be remembered that the spiritual side of the masses has been sorely neglected, or at best poorly trained.

Some may suppose us pessimistic in our views of the spiritual characteristics of man, but no, we believe that there are several good sound reasons why he has not advanced in this regard. It is true that so-called Christianity has been offered to a low per cent. of the world's population, but of its purpose as decreed by God it must be acknowledged a failure; not only has it failed with those to whom it was carried, but also among those very ones who have been nurtured in the lap of this so-called Gospel, for nowhere has it produced the gifts and graces promised by Jehovah. The discord and contention, the contradiction and dissension, the war of words issuing from every pulpit and press, as exists in the Christian world, are stumbling blocks to the intelligent and thinking minds, both of the Christian and also of the heathen nations.

Instead of the world coming to a "unity of the faith" the breach is getting wider and wider, and the line of demarcation more distinct and visible. Division and subdivision, "confusion worse confounded," is written in the dome and pinnacle of the so-called Christian world. Instead of "One Lord, one faith, and one baptism," there are many Lords, a multiplicity of faiths, and a baptism, or non-baptism to suit every mind. Instead of Christianity producing the fruits and gifts of the Spirit of God, they bear the manifestations of hatred, malice, antagonism, rancor and disunion, while they piously remark with a sanctimonious visage, that "These things are all done away with, as no longer needed." Furthermore, it might be said, that if our good Christian friends continue in their work of diminishing, and a few more New England curates adopt the High Criticism system, the Bible, too, will be buried as another "fad of primitive Christianity," needed only for the "ignorant" Saints of old, whose inferior intelligence and knowledge necessitated the "Law and the Prophets," "Living Oracles," the communion of God, and the companionship of the Holy Ghost, with all its gifts and graces.

Modern Christians are inclined to look upon the Former-day Saints as effeminate and childish. They were commanded to "search the Scriptures;" living oracles—Apostles and Prophets—were given them for the work of the ministry, the edifying of the body of Christ—the Church, and their perfection. But the so-called follower of Jesus today has soared above them, and in their exalted position, and superior development, sorry to confess it, they possess neither mercy or justice, wisdom or knowledge, to say nothing of the spiritual barrenness of their creeds and sects. If they were merciful and just, they would not persecute and misrepresent their fellows; and if they possessed wisdom and knowledge, they would preach the fullness of the Gospel of Christ and practice the teachings of the Great Law-giver—God. Yes, indeed! The early Saints required all the graces of the Gospel; they stood constantly in need of the help of the Lord, for they knew that this was the only means by which they could become perfect even as their Father in heaven was perfect. They may be called, by their professed brethren and sisters, the weaklings of Christianity, whose inability demanded every gift and grace of the Gospel, but let us not overlook this self-evident fact, that the superiority of one man above another depends solely upon the light and intelligence emanating from the presence of God. The fact of the matter is this, the early Saints were the peers of the profesed Christians of today!

Peter and John, the poor, humble fishermen of Galilee, with little or no learning, and Matthew, the despised tax collector, could preach in plainness and simplicity the plan of life and salvation by the power and demonstration of the Holy Ghost to the convincing and conversion of whole multitudes of sinners; while great divines today, with their much learning, make these simple and plain teachings of the Apostles mysterious and profoundly obscure. Although these learned prelates have become gray in their study of theological lore, and ecclesiastical dessertations, still they are at a loss to explain the fundamental principles of righteousness and truth.

It is evident that the Christian world has departed from the "old faith," that

"faith once delivered to the Saints," which Jude exhorts us to contend earnestly for. They have digressed from the primitive Gospel of Jesus Christ, (it is the same from everlasting to everlasting), having the naked form of godliness, devoid of the power and life thereof. It is not our purpose in this article to prove the apostacy, for one need only look at poor destitute Christianity and compare her lifeless form with that of the living Church of Christ, with inspiration coursing through every vein, and all parts working in perfect harmony, to realize the utter deficiency and marked depart. ure. Our epistle is to encourage the Saints and Elders of Israel.

Today the all-searching eye of science and revelation, both ancient and modern, is making known the unreasonableness and errors manifest in many of the dogmas and theories of Christianity, and confirming and indorsing the truths of that which the world calls "Mormonism." As a result, many of the more intelligent and thinking class of people are becoming agnostic and infidelic in their views upon religion, for they see the many inconsistencies which Christianity has been palming off upon the world, and trying to crowd down the throats of humankind. Not willing to sacrifice their good names and become connected with the universally despised, and everywhere spoken against Mormons, they endeavor to blunt their finer sensibilities, and deaden their spiritual passions, by saying, "There is no God. I don't believe."

Germany, one of the most intelligent nations under the sun, and perhaps the leading country of the century in education, produces more infidels and agnostics than any other land, and daily they are increasing to such an alarming extent that the success of the Church is in jeopardy, owing to its continual leakage. In our own country the same spirit is taking root in the minds of many, as is also true in all the civilized countries of the world. Why is it? Is it not because the traditions and error in so-called Christianity, when unveiled by reason and revelation, cause men to reject the whole system as a fraud forged upon the human family?

The thinking class of men find it impossible to associate the terms, God of truth, unchangeable, everlasting, whose spirit breathes love and peace, mercy and justice, with the generally accepted theory of God in Christendom, together with its decayed fruits. On all sides you hear the freethinker and agnostic declare, "Behold your God, a being whose spirit incites His children to contention and strife, yea, even to mobocracy and murder, that their sect might prevail! Could I worship a God like that? No, my principles of freedom and right are superior to those of creed and sect, and so I will remain apart from them. To join a Christian church is almost to admit that I am willing to persesute, misrepresent and slander my fellows of some other denomination, to say nothing about the unscriptural and unreasonable theories I will have to believe in. No, away with such a religion, for your acts are not only unjust, unfair, erroneous and false, but also unscriptural, unreasonable, inconsistent and illogical."

To this assault upon the religion of Jesus, the so-called Christian world are totally unable to reply with satisfaction or conviction. For them to attempt to defend their positions from Holy Writ, means to expose to light their own weak, shallow foundation, which is in contradiction to primitive Christianity; and to apply the searchlight of reason to their creeds is dangerous in the extreme, because that would disclose such egregrious errors that to attribute them to a God of intelligence, justice, mercy and truth, would be to exalt the intelligence of man above that of God—a most reasonable state of affairs! What can be done for those whose intelligence has lifted them above superstition and dogmatic assertions? There can be only one answer. If ever they are converted to true Christianity—the principles of truth revealed by Christ, and taught by His Apostles—it will be done by appealing to their intelligence and reason. They are not to be duped with a simple assertion or dogmatic assumption, based upon sheer superstition. No! Reason must play her part in the role of conversion; for she is a gift of God destined to lead man into truth, so far as the finite mind can comprehend, and she must not be ignored or neglected.

As Latter-day Saints, we are able to give a reason for the hope within. We know that the Gospel of Jesus Christ is true, that it has God for its author, and Reason as a supporter, while science is an advocate. We are not afraid to have the principles of our religion exposed to the searching ray of Scripture, reason, or science. Our belief, mode of worship, conduct towards others, and organization, may be searched with the scrutinizing eye of revelation, and she will fail to point out one defect, flaw, or fault, in the whole fabric or system.

For seventy years passed the Gospel of Jesus Christ, as revealed in these "Last Days," has withstood all the forces of reason, all the powers of revelation, yea, more, it has withstood the more horrible, yet less forcible opposition—fire, smoke, blood, and banishment, and still it stands even firmer than before, unshaken in its purposes, unmoved from its foundation, like the mighty Rock of Gibraltar, 'gainst which the angry waves of sectarian hate dash only to rebound a mass of foam and spray. The walls of superstition shake, totter, tremble, and soon will fall, but truth will stand unmoved amid the battle's din, triumphant in the end!

Brother R. S. Humphries and wife called at the office on their return trip from the west, where they have been spending some time in visiting friends. Brother Humphries lives at Awensdaw, S. C., and is an influential citizen of the Palm Leaf State. Sister Humphries went to Utah in June, while Brother Humphries left in the early part of September and spent a month with the Mormons. They report that they had a very enjoyable time and that they found the Mormon people, not as they had been represented in the South, but a people fraught with good deeds and abundant in loving acts. They had the privilege of attending the Semi-Annual Conference, and of sitting under the sound of the voice of Living Oracles of God, who spoke with authority and power as the Spirit gave them utterance and not as the Scribes and Pharisees. They feel amply repaid for time they have spent in the Sego Lily State, and only have words of praise for the people of Deseret. It is good to meet with those who have the manly and womanly courage to speak of people as they are, and these folk are just the very ones that are true to themselves and to their fellowmen, let them be what they may, religiously, politically or otherwise. "Stand for the right and let us speak of all the best that we can," is the motto of Brother and Sister Humphries.

FREEDOM AND EDUCATION.

It is often urged by those who do not know our people as they really are, but who are willing to believe the rank assertions of our enemies, that we are a low, debased, immoral, godless sect; that our leaders and chief officials have ever been the worst kind of men, and have strenuously and successfully kept us in the dark, duped and hoodwinked; reveling in ignorance. The people of the world, generally speaking, are inclined to look upon what they term "the Mormon Priesthood," as an awful, fearful, hierarchy, organized for the sole purpose of despotism, militarism and politicalism. They imagine it a political machine, which crushes all who dare oppose its progress, and seeks to gain control of the government at large. They suppose that it thrives best where ignorance prevails, and that it contravenes intelligence and education, desirous of remaining in the dark rather than being exposed by the light.

Those who believe the above assertions are indeed and in truth the ignorant ones; for had they searched beyond the denunciations of our bitter opponents; had they been fair-minded enough to hear both sides of the matter; and did they but really *know* something about our people, they would not indulge in such vain and malicious sophistry, but would be eager to partake of the Truth, to accept it, and live up to it. The Mormon people are not ignorant. Mormonism does not flourish in ignorance, but to the contrary, she has taught, from the commencement, that "no man can be saved in ignorance," and that "the glory of God is intelligence." Trace the history of the Mormon people, and it will be seen that they have been staunch advocates of education, believing that by this means the people are enlightened, which enlightenment is absolutely necessary for the advancement and progression of God's work on earth. As early as 1832 the Prophet Joseph Smith received a revelation from the Lord, in which the following was enjoined upon the Saints of God, by way of commandment: "Seek ye diligently, and teach one another words of wisdom; yea, seek ye out of the best books words of wisdom; seek learning even by study, and also by faith." (Doc. and Cov., Page 318:118). From this one can readily observe that the Saints were not to remain ignorant, but that they were commanded to search out of the best books, and teach one another words of wisdom.

Mormonism grants more freedom, and perfect liberty to its communicants than any other organized body of religious worshippers under the sun. When we say "freedom and perfect liberty," we mean freedom to serve God and "perfect liberty" to advance in the paths of holiness and peace, not freedom and liberty to do evil, but freedom and liberty to do good; for it is neither freedom nor liberty that allows man the right to do wrong, but license, which we do not grant—they may have the privilege, but not the right. When Jesus said, "Ye shall know the truth, and the truth shall make you free," He did not mean that they would be released from duty or freed from service, but the "freedom" He promised was into service, into duty; in other words, they should be made free from the entanglements and bondage of sin, that they might serve Him, walk in a line of Christian duty and keep His holy commands. So it is, and thus it ever will be, with all those who earnestly desire to follow in His steps; they will ever be willing to

accord to each other the liberty which makes men free!

The people called by the world "Mormons" look after the education of their children. The Herald and Presbyter of July 25th says: "And Utah, which we are hurling stones at—Utah, which we consider lost to saving grace and lots of other good things—Utah looks after the schooling of its young." And not only the young, but also for those of mature years are there institutions of learning. Yes! Utah holds her place, and ranks with the most advanced in educational facilities. The inspired men, who stand as watchers on Mount Zion, have urged the young to avail themselves of the many opportunities to obtain a good education which have been placed within their reach. They contend that Truth, Reason, Intelligence and Education go hand in hand, and are destined to gain the ascendency and supremacy over Error, Bigotry, Ignorance and Illiteracy. Those who follow the teachings and exhortations of the "Mormon Leaders," as they are called, will avail themselves of the educational facilities granted in this land of the free.

Where true education is there we shall find freedom and liberty; where ignorance prevails there we shall find bigotry and intolerance. The Gospel of Jesus Christ courts investigation by the learned, the educated and the mental giants of the land. Like Paul to Agrippa, so we to the world can say, "This thing was not done in a corner;" neither is it hidden, but all who desire can investigate its claims and scrutinize its organization and development. Priestcraft does not lead the Latter-day Saints, the Holy Spirit guides, the voice of inspiration points the way, and holy men of God receive revelation for the work of the ministry, the perfection of the Saints, the edifying of the body of Christ. Thus by love unfeigned are all the workings of Christ's people conducted. The spirit of love pervades all, and unites in one perfect whole every part of the organization. It is the spirit of God which unites the Saints, and prompts them to render obedience to those whom God hath placed over them. Education properly applied but acts as a stimulus, while freedom gives us the liberty to serve God, and become like unto our Father in heaven.

Freedom and Eucation are both honored, respected, taught and practiced by the Latter-day Saints. They are not curbed or Priest-ridden, but are free to act and choose for themselves. They affirm that all mankind have their free agency; that it is given them of God, and no one has the right to suppress, coerce, or intimidate them in the exercise of the same. Freedom and Education will make the world better, brighter, lovelier far! We crave it, seek to bring about its glorious reign, and welcome all who strive to facilitate these two grand principles—Freedom and Education.

President W. D. Rencher, of the Georgia Conference, called at the Office en route to his home in Eager, Arizona. This is the second mission that Elder Rencher has filled in the Southern States. His first mission was spent in Mississippi, where he labored some twenty-seven months, during which time he acted as president of that Conference, being engaged in this responsible position for about one year. The first six months of his second mission, the one from which he is now honorably released, was spent in Mississippi, after which he assumed the reins of conference affairs in Georgia; this makes something like two years and six months that he has acted as Conference President. He returns feeling well repaid for the time spent in the service of the Lord, and is filled with the spirit of his mission, crowned with honor and success, and enriched with the blessings of the Holy Priesthood. President Rencher will act as an instructor in the St. John's Stake Academy, Arizona, and we wish him success and joy in that line, even as he has been successful and found joy in his missionary labor.

History of the Southern States Mission.

(Continued from Page 367.)

November, 1899—The month began with beautiful weather and the health of the Elders generally good. The work was prospering, but as the time for congress to assemble drew near the ministers became more bitter and aggressive in their efforts to stir up prejudice against the Elders and their teachings, the subject, as before stated, being centered in the case of Elder B. H. Roberts.

President Rich began his tour over the Mission, and on the 4th and 5th held conference in North Carolina, at Goldsboro. The Elders met with much opposition and were forced to use a vacant lot for the purpose of holding services, as no building in the burg could be procured. This condition was the work of professed servants of God, who were no doubt fearful that their salaries would diminish and their craft be in danger if the people learned the truth about the Mormons.

The Virginia Conference convened in Richmond on the 5th and 6th. The newspapers were fair and gave an unbiased report, but still the same opposition caused by the anti-Roberts crusade was met. One minister stood at the door leading to the conference meeting place and entreated the people not to go in.

On the 7th Elders F. P. Carlisle and J. E. Myler received a whipping at the hands of a mob. This occurred five miles from Morganton, Ky. President B. F. Price sent in an account of the mobbing which can be found on page 413 of Vol. 1. Nov. 11th and 12th, conference was held at Knoxville, Tenn., with the Elders of the East Tennessee Conference. The public meetings were fairly well attended and a good time was had. The newspapers were very fair, although the ministers, as usual, were bitter in their denunciations of the Mormon people. The new town hall was very generously tendered and four meetings were held therein.

At Hopkinsville, Ky., on the 15th and 16th, the Kentucky Conference was held. The people of the city treated the Elders with due respect and not a few came out to the meetings. A large number of Saints were present and a most enjoyable time was had. On the 19th and 20th the Elders of the North Alabama Conference met at Tuscaloosa, Ala., in annual meeting. Some very strong opposition was here met with, and the papers were full of all sorts of mean things about the Mormons. The North Kentucky Conference convened in Louisville, Ky., on Nov. 25th and 26th, and the Elders of the Ohio Conference met at Columbus, Ohio, on the 28th and 29th. Successful meetings were held at both these places and a time of enjoyment was had by the Elders.

Florida reported success in the cities of Cammilla, Ocala, Fitzgerald, Pelham, Tipton and Quincy. President Osmer D. Flake reported the following from Mississippi: During the month three parishes in Louisiana were opened, viz., St. James, St. Bernard and Plaquemine. In the first the Elders met but little success and only a few meetings were held; were disturbed by mobs several times, and pelted with eggs, until finally, after a stay of two weeks, they were driven out by a mob, who told the Elders (M. N. Fisher and M. E. Gifford) that the people there were all good Catholics and Baptists, and wanted no Mormon preachers. In St. Bernard parish Elders J. W. Vance and Wm. Isom found but few white folks and no hospitality. They were forced to sleep in the woods part of the time. E. R. DeWitt and E. T. Kingsford met with very little encouragement in Plaquemine parish. Were compelled to go without food for three nights at a time, and one night had two shots fired at them.

President J. U. Allred, of the Middle Tennessee Conference, reported that much trouble was experienced in getting a place of meeting for conference. This was owing to the anti-Mormon sentiment created by anti-Mormon mass meetings.

The month closed with the health of the Elders generally good.

(To be Continued.)

Letter from Elder Charles G. Larsen.

As I have had the sad news reach me a short time back of the death of my beloved mother, I thought I would write a short biography of her life, and if you see fit you may place it in The Star.

Annie Sophia Larsen was born in Sweden, Oct. 12, 1839. At the age of 17 years she embraced the Gospel of Jesus Christ as taught by the Elders in that land. In the year 1875, in company with her husband, she emigrated to the land of Zion, and lived in Utah until the year 1881, when they move to Idaho (Oakley) and lived there until her death, which occurred on July 21, 1900.

She had been a faithful member until her death. She leaves a loving husband and four children to mourn her loss. The eldest (Charles G.) was laboring in the state of North Carolina as an embassador of Truth when the sad news reached him of her death.

If you can find space in your valuable paper to copy the above biography I will be pleased. Please correct all errors and arrange it different if you see fit.

It was hard for me, when I received the news of her death, for I know that I have lost my best friend on earth. I hope to live so when I am called to leave this probation I may be permitted to meet her again, for I know she has filled her mission with honor both to her God and family. I will close, hoping this will meet your approval. I remain your brother in the Gospel of Christ,

Charles G. Larsen.

Releases and Appointments.

Releases.

R. L. Shepherd, Ohio Conference.
J. F. Perkins, North Alabama Conference.
E. J. Child, North Alabama Conference.
D. W. Grover, North Alabama Conference.
H. K. Mortenson, North Alabama Conference.
John A. Welker, East Tennessee Conference.
Jos. H. Woolsey, East Tennessee Conference.
W. D. Rencher, Georgia Conference.
W. Bennion, Georgia Conference.
J. S. Cazier, North Ohio Conference.
J. R. Sellers, Florida Conference.
J. W. Richins, North Carolina Conference.

CONSOLATION FOR A BEREAVED MOTHER.

Chattanooga, Tenn., Oct. 10, 1900.

Mrs. E. H. Bronson, Fairview, Idaho:

My Dear Sister:—I feel it my bounden duty to write you a few lines with a sincere hope that I may say something that will tend to console and comfort you in the hour of your grief and affliction. I know that it is hard to part with those we love; we are loath to return those precious jewels which the Lord so kindly tendered to our care—even our beloved children. Yes, they are jewels of priceless worth, and to part with them gives sorrow of heart, but could we penetrate the dimming vail which separates us from them, methinks that our heaviness would be turned to joy, our grief to gladness, and our sorrow to enraptured bliss.

What is this mortal life but the school room in which we are trained for a higher and a better life; in which we are disciplined for a grander sphere, and taught those Holy Laws that prepare the soul and pave the way to the blessed boon we all would gain, even life eternal in the kingdom of God. Yes, this life is the university, in which we gain a varied experience, and from which we are destined to graduate to a higher grade, providing that we learn our lessons well, and pass the final examination. As in the college, so is it in real life; when we graduate from this mortal sphere it is but the commencement exercise for another grade, which is higher, brighter and nobler far than this present one.

Temptations beset us on every hand; tribulation, affliction and trials meet us in the way, and obstacles arise before us. Our course is not strewn with roses or paved with pearly gems; but stern reality which manifests itself in thorns and briars must be encountered on our journey. With courage and patience, faith and hope, we pursue our course, and blessed are they who have the companionship of the Holy Spirit, for then the rough places are made smooth, the obscure plain, the crooked straight, our seeming obstacles surmounted, while we are enabled to endure our trials and tribulations with fortitude and long-suffering. Oh! the Spirit is a wonderful Comforter, a Holy Guide, a divine Companion! Were it not so, then life would be miserable indeed, but now we can have joy, not joy because trials await us, but because of the more abundant life which is promised to the obedient and the faithful. "Adam fell that man might be and men are that they might have joy." We are here that we might have joy, and you will remember that Jesus said: "I am come that they might have life, and that they might have it more abundantly." Do we perform our part well here, then we shall be raised to higher stations. Do we honor God and love Him here, then He will honor us and love us there! He is merciful, He is kind, He is loving, He is just, and if we only trust Him to the end, He will prove His love and mercy by exalting us in glory with the redeemed!

The kindred affection of a mother to her boy is centered in a mould that is finely fashioned, and touched with love's pure finger—the heart. Under the home roof you have seen him grow from childhood to manhood. You have given him the strengthening nutriment, you have nursed him in sickness, nourished and cared for him while under your paternal keeping, and when he honored the call to perform a mission to the people of the Southern States, and the hour to say good-bye arrived, you bade him God-speed with a mother's blessing. He went as a true and trusted soldier to his post of duty; you thought of him when he was far away; yes, thought of him all the livelong day; and when the shades of evening fell, you knelt before the Throne of Grace and prayed the Lord to bless him.

The Lord heard your supplication in his behalf, and blessed your darling boy so that he prospered to a marked degree. Yes, he became a mighty worker in the vineyard of the Lord, enlisting his every effort for the advancement of God's righteous purposes upon the earth, wielding the sword of truth and proving himself a power for good wherever he went. His companions loved him, and he was beloved by all who knew him. Always ready and willing to assist a brother, lending a helping hand to all, making himself useful and beneficial to those who stood in need, and when, in a righteous endeavor to aid his companions, he met his sad and sudden death in the turbulent waters of a treacherous stream, his spirit returned to that God in whose service he was engaged.

All that remains of his earthly tabernacle has been casketed and returned to the home of his childhood, but you, dear sister, his loving mother, will not grieve as those who have no hope. Mother! Sister! you will meet your son again, know his gladsome features, you have marked his cheerful smile when he played around your knee in infancy, and you will know him when the trumpet of God shall sound and the dead in Christ shall rise. You will know him, and he will know you and then shall we all know and realize that "God doeth all things well."

I pray the Lord to bless you, and comfort you; to bestow in your grief-stricken home the Spirit of consolation, and shed around you that benign influence which makes the mourner to rejoice and the sad to find joy in the Lord.

Your loving sister and true friend,

Nina F. Rich.

SOUTHERN BOXERS.

Sept. 29, Elders C. G. Anderson and George O. Holt entered a little settlement called King's Creek, in Cherokee county, for the purpose of visiting some Saints whom they had recently baptized. Just before reaching their destination they were accosted by eight men, who warned them to leave inside of two hours, and were only protected then from the cowardly assaults of the villians by a man who interfered in behalf of the Elders. After dusk a mob of thirty-five men started upon the track of the Elders, but were confused in the route of the brethren and abandoned the pursuit.

Oct. 6th, Elders J. P. Illum and J. T. Lazenby were passing through the same neighborhood, en route to Blacksburg, and were evidently followed and located at the home of Brother J. L. Etters, at Blacksburg, by three men. Elder Lazenby was sick and went to bed as soon as he arrived. Elders Anderson, Holt and Illum held meeting the same night at the home of Brother Sanders. After meeting Elder Anderson returned with Brother and Sister Etters, where Elder Lazenby had been left sick in bed.

About 11 o'clock, as they all sat enjoying a pleasant conversation, their peace and silence was broken by confusion and clamour like a pack of Russian wolves in the act of surrounding their helpless victims. The house was soon surrounded and filled with cowardly fiends, who bore every characteristic quality of the Prince of Darkness. One miserable coward drew a gun on Sister Etters when she interferred in behalf of the Elders, and threatened to treat her like they intended to mete out to the Elders. Brother Etters also was covered by two or more guns, as was Elder Anderson.

In the meantime several men entered an adjoining room, in which Elder Lazenby was sleeping, and cruelly dragged him from his bed and started with him in the direction of the woods, with no other clothing on than his garments.

Upon trying to reason with the mobocrats, Elder Lazenby was struck over the head with a weapon, which nearly rendered him unconscious. Elder Anderson was pulled out of the house by four men, and taken with Elder Lazenby into the woods, where the mob's horses were tied.

Elder Anderson was partly stripped of his clothing and given forty lashes, while Elder Lazenby was given but eighteen, because of its being his first entrance into the county. They then were released and warned to leave the state at once, under penalty of hanging. Elders Holt and Illum, who were stopping at the home of Brother Gordon, were at once notified of the presence of a mob, and found refuge in the woods.

The mob, which consisted of thirty-five men, then went six miles to Cherokee Falls, and severely whipped Brother Thomas Martin, who has just recently joined the Church.

Elder Nix and I, on the afternoon of the mobbing, went over the line into North Carolina to see some Saints. On entering a little town named Grover we were informed by a man that there was a mob after us. We took no notice of the rumor, but continued on to our destination, supposing our presence was the cause of the action. Monday we returned and learned of the trouble; also that part of the men had come from North Carolina. We went at once to the officials at Blacksburg, whose duty it is to maintain peace and order, and asked for protection, as a petition to ostracize and drive out the Elders, Saints and friends from the county has been and now is in circulation among our enemies.

The justice of the peace gave us no satisfaction whatever and intimated by his prejudiced conversation that his code of laws afforded no justice for a "Mormon," which indeed was amply proven by remarks made by him to one of our members, in which he said: "The law can't get at the "Mormon Elders" for preaching their doctrine; neither can the law get at those who mob them."

There is an effort now on the part of these fiends to effect a union between the merchants and millers to prevent the Saints and friends from getting food and supplies.

As is invariably the case, we have found at the head of this mob a man who professes to be preaching the Gospel of Christ and who pretends to teach those righteous principles which will result in the universal brotherhood of mankind. Among the mob also was a merchant and others quite as prominent. May the Lord have mercy on their poor souls, should they ever be considered worthy of beholding His presence on the day of judgment.

C. R. Humpherys.

Silent Prayer.

No soul can preserve the bloom and delicacy of its existence without lonely musings and silent prayer, and the greatness of this necessity is in proportion to the greatness of the soul.—Canon Farrar.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING SEPT. 29, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	273	40	18	79	3	165	68	15		6	21	207		1	Chattanooga	Tennessee
Heber S. Olson	Virginia	25	553	59	51	99	16	250	48	21		6	40	389	4	5	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	23	534	89	12	176	21	314	44	16		17	29	395	2	3	Centre	Kentucky
J. Spencer Worsley	East Tennessee	28	504	109	60	153	41	468	69	44	2	13	53	519	1		Hale, Mitchell Co.	N. Carolina
W. D. Rencher	Georgia	36	861	243	36	164	46	143	42	61	3	8	73	742		2	Savannah	Georgia
A. C. Strong	North Alabama	31	555	318	72	126	26	290	167	17	2	10	47	487		2	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	30	652	124	37	109	9	395	199	32	2	15	57	843	4	3	Valdosta	Georgia
John Reeve	Mid. Tennessee	31	673	116	100	178	7	657		20		6	36	388			325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	39	701	142	183	249	51	272	118	12		10	63	600	2		Goldsboro, Box 924	N. Carolina
C. R. Humpherys	South Carolina	28	595	73	20	293	9	241	158	10	2	20	44	465	2	8	Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	190	108		51	1	87	11	3	1		6	85	1		Ackerman	Mississippi
W. W. MacKay	East Kentucky	23	523	42	167	182	5	382	41	27	1	16	57	348			Barboursville	Kentucky
F. H. Critchfield	Louisiana	4	38	32		9		63	14	3	1	14	7	86			Lake Village	Louisiana
R. L. Houtz	South Alabama	14	464	78	11	240	7	133	33	11		5	25	196	3	9	Lapine	Alabama
Don C. Benson	North Kentucky	21	534	621	65	110	26	678	43	10	1	12	18	353			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	17	427	118	277	118		964	10	35	2	9	25	446			589 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	11	240	259	84	74		740	80	12	1		13	189			41 Cheshire St., Cleveland	Ohio

FOR THE RELIGIOUS.

BY ELDER N. D. FORSYTH.

It is strange to observe that people who claim to be so much wrought upon by the extension and forceful rays of enlightenment that is said to have come down to them, will make null and void their affirmation by endeavoring to facilitate the downfall of their fellowman by misrepresentation and fraud.

One would naturally think that where such perfect systems of ethics and religion existed there would be seen manifest but few of the fruits of the evil spirit. Especially would he look for their comparative scarcity among those of the "regenerated" who profess to have been called to the very grave and responsible work of preaching the gospel of peace. It would be only reasonable to expect that the predominence of education over ignorance would mean the decline of at least such earthly features as narrow-mindedness and bigotry.

If modern Christianity be the embodiment of all that has been given for the perfection of mankind, in short, if it be, as it is often claimed, the culmination of that progressive system which Jesus Christ established 1900 years ago, the observer is compelled to either take the very critical position that its evolution has been on the road of degeneracy and it is now sadly in need of reconstruction, or, that like causes will not produce like effects.

In the person of Jesus Christ, the founder of ancient Christianity, may be recognized the beneficent and admirable effects of the system he practiced. His mind, we find, was too full of such virtues as meekness, gentleness, love and charity, to allow any room whatever for such wretched and demoralizing vices as are to be seen emanating from the more conspicuous figures in modern Christendom.

Therefore, in keeping with the former position, we wish to say that we are personally acquainted with professed ambassadors of our Lord who, by manifesting evil fruits, not only lead us to discredit the idea of their being His true followers, but who persist in exposing their gross ignorance by clinging tenaciously to and teaching time-worn and truth-subverted ideas the absurdity of which common intelligence would readily teach, for the purpose of harming a cause with the true merits of which they are quite unfamiliar.

Prominent among the many ideas which are now and then rehashed for evil purposes, is that concerning the tragedy of Cane Creek. It is the general impression among those who know no better than to believe all their pastor tells them, that the reason why the Mormon Elders were killed, was because they not only taught but practiced a part of their devilish system which is so repugnant to the virtueloving minds of the people who thus exhibited their heroism.

It is also believed that the hero (B. H. Roberts) who rescued the dead bodies, stepped far beyond the bounds of manly conduct and bravery by disguising himself and deceiving the fiendish cowards, who were anxious to further exhibit their brutish power.

For the benefit of the blind, both those who do not see and those who do not wish to see, we herewith give information reliable, having taken pains to investigate the matter to the extent of visiting personally the spot where the Elders were killed, and getting the direct testimony of the parties most familiar with the case. Also the direct testimony of those assisting in the recovery of the dead bodies.

To whom it may concern:

With the view of correcting the erroneous ideas which seem to be prevalent regarding the Cane Creek tragedy, the undersigned being personally acquainted with the whole affair, solemnly bear our testimony to the effect that, not only was it an event absolutely uncalled for, but was wholly and perfectly out of order. The men who were thus called to yield up their lives for the sake of what they believed to be the Gospel, were to the best of our knowledge, honest, upright, straightforward and virtuous men. Never in all our experience with them did we see anything in their characters unbecoming perfect gentlemen and true servants of their Master. The many evil reports circulated about them were, to our knowledge, entirely without foundation. And we are forced to say that they were innocent and defenseless men martyred in cold blood.

The mob who perpetrated the cowardly deed was composed of men who had neither respect for themselves nor regard for the rights and privileges of others They were intolerant, they were ignorant, they were barbarious. And they premeditatedly and without the least cause committed the crime which now brands them as cowards and murderers.

Elisha Talley, Malinda Condor, Bannister Talley, Mary Ann Sealey, Wm. J. Condor.

To whom it may concern:

As it is thought by many that Elder B. H. Roberts of the Mormon Church, resorted to illegitimate means in the recovery of the bodies of Elders Gibbs and Berry, who were martyred Aug. 10, 1884, by a mob on Cane Creek, and, being asked to publish our knowledge concerning the affair, we, the undersigned, being participants in the work, solemnly testify that the means adopted by Elder Roberts and ourselves was wholly and strictly justifiable. Under such conditions as then existed we deemed it quite inadvisable to endanger our lives by proceeding to the task under the leadership of one known to be a Mormon Elder. For truly the lives of such people were then in danger. The mob would have gladly treated him as they had treated his brethren. The means he devised and the courage he exhibited were only indications of wisdom and true heroism on his part.

Henry H. Harlow, Wm. Church.

It is hoped that the above will be carefully considered, especially by those who are occupied in teaching religious truths to people who confide in their doctrine.

THE DEAD.

Miss Maud E., the 15-year-old daughter of Jesse J. and Martha A. Price, departed this life Aug. 30th, 1900. Brother Price's whole family are faithful Latter-day Saints, and Miss Maud was baptized Aug. 27th, 1897, and lived a true Christian ever since. She was loved by all who knew her, and bore the pain of a billious fever with wonderful fortitude. Her people are comforted with a hope of a reunion in eternity on the morning of the first resurrection.

Edgar Lee, the sweet little baby boy of sister Doaralles Bonner, of Blackburn, La., passed away from this mortal probation on the 20th of August, 1900. He was a dear little child, beloved by all who knew him, a joy and a comfort to his parents, and the life of the family, so that his loss is greatly felt in the home of his childhood. The loving mother has been sore afflicted with grief over the loss of her darling boy, and still mourns for him. It is hard to part with those we love, but we know that they have gone to the home of a loving Father in heaven, and they await our coming, for "as in Adam all die, even so in Christ shall all be made alive." Little ones are made alive in Christ, and through His atoning blood are they fully redeemed from all sin: therefore we need not mourn their departure from this earth of sorrow, grief and pain. Our seeming loss is their ultimate gain, and all is well! We shall meet again and they will know us, and if we are worthy of their sweet and pure society, then we shall once more clasp them to loving hands and enjoy their innocent companionship. The little boy was almost 4 years old, and was a great favorite with the Elders who have labored in that community. We trust that the Elders will write to the bereaved parents and counsel them in the hour of their sad affliction.

WHILST THERE'S LIFE THERE'S WORK TO DO

Whatever thy place in life may be,
List to my motto—you'll find it true;
There is a mission appointed thee,
And whilst there's life there is work to do.

Be thine a rich or a poor estate,
Work on, work on, but withal be true;
And thou wilt find that it is thy fate,
Whilst thou hast life to have work to do.

And if ourselves no help we need,
As this life's journey we travel through,
How many we find to prove indeed
That whilst we live there is work to do.

Then whatsoever thy lot may be,
List to my motto, you'll find it true;
There is a mission appointed thee,
And whilst there's life there is work to do.

—S. C. Watson.

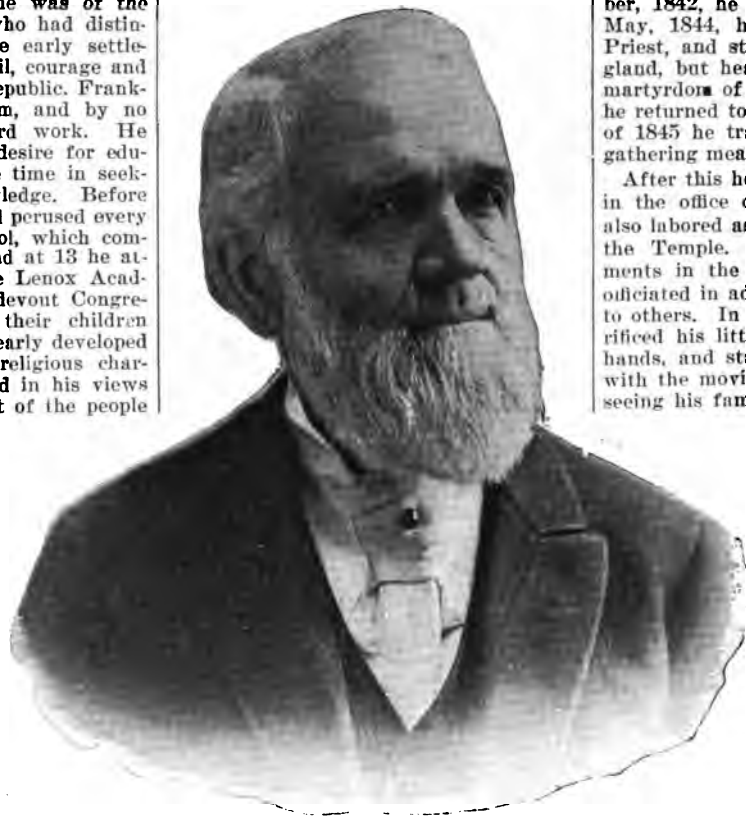
LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:6 & 8.

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SKETCH OF THE LIFE OF APOSTLE FRANKLIN D. RICHARDS

BY APOSTLE MATHIAS F. COWLEY.

Apostle Franklin Dewey Richards was born in Richmond, Berkshire county, Mass., April 2d, 1821. He was the son of Phineas and Wealthy Dewey Richards, and was the fourth born of nine children. Like most all of his early associates in the Church, he was of the old New England race, who had distinguished themselves in the early settlement of our country by toil, courage and patriotism to the young Republic. Franklin was raised on a farm, and by no means a stranger to hard work. He early displayed a strong desire for education and used his spare time in seeking for treasures of knowledge. Before he was 10 years old he had perused every book in the Sunday School, which comprised several volumes, and at 13 he attended for one winter the Lenox Academy. His parents were devout Congregationalists and trained their children in strict piety. Franklin early developed strong impressions of a religious character. He was so decided in his views that he differed with most of the people around him on Scriptural points of doctrine. Because of this he declined a special offer made him to be educated for the sectarian ministry. Elders Brigham and Joseph Young visited Richmond in 1836 and presented the Restored Gospel. Franklin read the Book of Mormon, accepted it as the truth, and later, when his father went to Kirtland, O., with his younger brother, George Spencer Richards, they were baptized into the Church. On his return to Kirtland he found his son, Franklin, ready for baptism and administered that ordinance to him June 3d, 1838, in his native town. Oct. 22d, 1838, he bade adieu to his native home to cast his lot with the persecuted Saints in Far West, Mo. While crossing the Alleghenies he received the sad tidings of his brother, George S. Richards, being assassinated at Haun's Mill, Mo. Undaunted, he journeyed on to Missouri, and soon after his arrival found employment along the Mississippi river. In May, 1839, he first met the Prophet Joseph Smith. The following spring he was ordained a Seventy and went on a



APOSTLE FRANKLIN D. RICHARDS.

mission to Northern Indiana. He was very successful and soon established a branch of the Church in Porter county. Before he attained his twentieth anniversary he delivered a series of public lectures, which attracted much attention and left a lasting impression upon the minds of those who were in attendance. He attended the laying of the corner stone of the Temple in Nauvoo at the April Conference in 1841, and then resumed his labors in Indiana. He continued his missionary work, though sick with fever most of the time. In December, 1842, he married Jane Snyder. In May, 1844, he was ordained a High Priest, and started on a mission to England, but hearing the sad news of the martyrdom of Joseph and Hyrum Smith, he returned to Nauvoo. In the fore part of 1845 he traveled over 1,000 miles in gathering means for the Nauvoo Temple.

After this he was called to be a Scribe in the office of Church Historian. He also labored as a carpenter and joiner on the Temple. He received his endowments in the Temple and subsequently officiated in administering the ordinances to others. In the exodus of 1846 he sacrificed his little home, built by his own hands, and started his family westward with the moving Camp of Israel. After seeing his family driven into the wilderness he turned his face eastward, and with true heroism left to fulfill his mission in England. Franklin possessed the faith of the ancient Apostles, for with meager clothing and almost destitute of money he made his way to the Atlantic coast and thence across the mighty deep to the shores of Europe. Before leaving the shore of America the last word he received from the exiled Saints was that his wife had given birth to a baby boy and she was lying at the point of death. With this additional trial he resolutely commended his family to the Lord, pursued his way to England. Upon his arrival in Europe he was appointed to preside over the Church in Scotland. Shortly afterward he became one of President Orson Spencer's Counselors over the British Mission. He was then 25 years old, and through the serious sick-

ness of President Spencer Elder Richards sustained the responsibility of virtually presiding over the entire Mission. He labored efficiently and faithfully until Feb. 20th, 1848, when he started homeward, in charge of a large company of emigrating Saints. During his mission he received the sad news that his brother, Joseph William Richards, had succumbed to death while marching as a member of the Mormon battalion. Brother Franklin's daughter, Wealthy, had also died during his absence. Upon his return he found his wife and their relatives who had survived the perils of the exodus at St. Louis, Mo. This was the middle of May, 1848. In June he went to Southern Iowa to buy cattle with which to move the company under the direction of his uncle Willard Richards across the plains. The company left for Salt Lake Valley July 5th, 1848, with Franklin as Captain of fifty. The journey was a most trying one, as Sister Richards was very sick nearly the entire distance, but by the blessings of the Lord and kind, helpful friends she survived the journey and is today one of the Presidency of the Relief Societies throughout the Church. They reached their destination Oct. 19th, 1848, with hearts of gratitude to God to be once more with the body of the Church, and especially far removed from the scenes of mobocracy and persecution. Elder Richards exchanged his cloak and other available articles of clothing for building material, and by dint of honest toil and hard labor constructed a small room in which they sojourned during the winter. While dwelling in this humble adobe habitation he was called to receive his ordination to the Apostleship Feb. 12th, 1849. He immediately became associated with the leading men of the community in forming the provisional government of the State of Deseret, in Church work generally, and was very active in establishing the Perpetual Emigration Fund. In October, 1849, he was again called to Europe to continue his missionary labors in a foreign land. He traveled across the continent and ocean with Apostles John Taylor, Lorenzo and Erastus Snow, with other Elders. Hostile Indians, inclement weather, icy streams, etc., went to make up an eventful journey. January, 1850, they visited friends and Saints in St. Louis. They arrived in Great Britain March, 1850. This was an eventful year in the history of the Church, so far as spreading the Gospel abroad is concerned. President Taylor was sent to open the door of salvation to the French nation, Lorenzo Snow to Italy, Erastus Snow to Scandinavia. Orson Pratt was presiding in Liverpool, but being called hastily to Council Bluffs, Brother Franklin was left to edit the Millennial Star and preside over the British Mission. He founded the Perpetual Emigration Fund in England on a solid basis, and labored efficiently in every department. Apostle Pratt returned to England. Elder Richards became his assistant, and upon the release of Brother Pratt in 1851 Apostle Richards became President of the British Mission. With energy and great zeal himself and fellow-laborers spread the Gospel throughout the British Isles. He increased the labors in the Liverpool office very materially. In a short time he revised and published a 25,000 edition of the Hymn Book, a new edition of P. P. Pratt's Voice of Warning, stereotyped the Doctrine and Covenants, prepared and published the Pearl of Great Price, paid an interesting visit to Elder Taylor in France, and from 1850 to 1852 about 16,000 souls had been added to the Church by baptism in the British Mission. He started to Zion the first company of Saints which sailed from Europe under regulations of the Perpetual Emigration Fund, with Apostle Erastus Snow, arranged for the organization of a company to manufacture iron in Utah.

Soon after his return he was again elected to the Legislature and resumed his labors as a law-maker. Early in 1853 he participated in the dedication of the Temple grounds, and laying the corner stones thereof in Salt Lake City. In July of this year he went to Iron county to establish iron works, but this project, under existing conditions, was impracticable. While there Gov. Young and Lieut.-Gen. Wells issued military orders, owing to Indian hostilities. Brother Richards labored faithfully in gathering in the outposts, changing the site of Cedar City and preparing the people to resist the aggressions of the Indians. Returning to Salt Lake City, he was just in time to witness the decease of his mother. He returned to Iron county in October, 1853, and labored there until called to his Legislative work in the winter. While in Salt Lake City he was notified to prepare again for the British Mission. Before leaving he dedicated his home, property and all he possessed to the Lord. He reached England June 4th, 1854, and immediately assumed the responsibilities of the Mission. His letter of appointment from the Presidency implied the amalgamation of the European Missions all under one head, as it authorized to him "to preside over all the Conferences and all the affairs of the Church in the British Isles and adjacent countries." While presiding in Europe he visited the continent, promoting the interests of the Gospel of peace and harmony among the people. It was during this mission that Brother Richards baptized that noble man who has done so much for Zion, especially the youth, in religious and secular education —Dr. Karl G. Maeser. In 1855 he secured for the growing necessities of the Mission the premises now renowned as 42 Islington, which have been occupied from that time to the present as the Mission headquarters. In October, 1855, under President Richards' personal direction, the Saxon Mission was established in Dresden, which has yielded many intelligent converts to the faith.

He was constant in his travels, and it was also within his province to direct the branches in the East Indies, Africa, Australia and other parts, which required the concentration of every interest, with an eye ever single to the glory of God. Brother Franklin was probably better informed on every detail of foreign Missions than any other man. Previous to leaving for his home the Presidents of Conferences met in London and paid a glowing tribute of respect and esteem to President Franklin D. Richards. Oct. 4th, 1856, he once more reached his mountain home. He again became a member of the Utah Legislature, and was re-elected a regent of the Deseret University. April 20th, 1857, he was elected and commissioned Brigadier-General of the Second Brigade of Infantry of the Nauvoo Legion. During the Johnston army troubles he was engaged with a detachment from his brigade to support Gen. Wells in Echo Canyon. With others he left his property to be committed to the flames in case the army persisted in driving the Saints from their homes and despoiling them of their property. July 21st, 1859, he began a political tour in Southern Utah to arrange for the election of a delegate to Congress. Upon his return to Salt Lake City he was appointed with President John Taylor to meet two companies of emigrants, many of whom were old and endeared associates of these two Apostles. During the seven years following he was laboring chiefly among the Saints. His labors were varied and multifarious, ecclesiastical, political, mill building and agriculture. He was never idle, but the embodiment of industry with hand and brain. July 29th, 1866, he was again called on a mission to Europe, was on the way in two weeks, reached Liverpool Sept. 11th, 1866, and immediately commenced a tour of the Conferences, including Scandinavia and several continental Conferences. In July, 1866, he again became President of the entire Mission. He had a noble corps of Elders to labor in the various fields, and the year following Great Britain alone furnished over 3,400 souls for baptism into the Church, and in about the same time more than 3,000 Saints emigrated to Utah. Up to this time sailing vessels were used for transporting the Saints to America, but President Richards, looking to the future, deemed this inadequate, and changed from the sailing vessel to the steamship, and this has continued until the present time.

This was Apostle Richards' last foreign mission. He had crossed the ocean eight times, and had spent much of his time in the ministry abroad. Under his supervision, the Lord directing him, many thousands of souls had embraced the Gospel, and a much greater number gathered to Zion. His missionary zeal had not abated, but his wise counsels were needed at home with the body of the Church. A new experience in his labors now came to him. In February, 1869, he was elected Probate Judge of Weber county. He occupied this position for fourteen years. He served with great ability and wisdom, making friends on every hand. He was familiarly called by business and political men "Judge Richards." He had many warm friends among the non-Mormon population of the community. Ogden City and Weber county are recognized as next in importance to Salt Lake City and county, and much of the growth and progress of Weber is due to the potent influence of Brother Richards. Up to this time Ogden had no paper. He established and for some time edited the Ogden Junction, which subsequently took the title of the Ogden Herald and is still running. He did much to improve the schools of Weber county. He organized societies which preceded the Mutual Improvement Associations, and originated a plan by which the youth of Weber county, without cost, could hear the most talented lecturers of Utah on scientific and other subjects. He taught the people by precept and example how to avoid the influence of the mixed population so rapidly gathering into Ogden City, and how to make home pleasant and attractive. During his administration of fourteen years as Probate Judge no decision of his was ever reversed by a higher tribunal. Hundreds of cases of divorce, land estates and land suits were brought before him. He adjudicated the land titles of Huntsville, North Ogden and Plain City. None of these arrangements were ever set aside by any court. Besides these, he had many criminal cases presented before him, the decisions in none of which have ever been reversed. His administration financially was also a great success. Roads were built, and many bridges. The only toll road in the county, the one through Ogden Canyon,

was purchased and made free. His position had no salary attached, and yet he labored with unselfish devotion to the county and people. The expenses of the county were maintained entirely free from debt. He continued a member of the Legislature, traveled, preached and counseled throughout the Territory.

He assisted President Young in organizing nearly all the Stakes of Zion up to the decease of President Brigham Young. Nearing the close of his official career, Congress passed a law known as the "Hoar Amendment," which authorized the Governor to fill vacancies caused by failure to elect officers at the August election of 1882. By claim of authority from this act Gov. Murray appointed James N. Kimball Probate Judge of Weber county. Judge Richards denied the vacancy, and Mr. Kimball instituted a mandamus suit to compel a relinquishment of the office and records to him. The District Court decided in favor of Mr. Kimball. Judge Richards appealed to the Supreme Court of the Territory, which affirmed the lower court. He then appealed to the Supreme Court of the United States, where it rested until the time of Mr. Kimball's appointed term had run out. This was a test case, and had it not been contested with determination the Governor's appointees would have displaced the officers elected by the people, and thus given the political control into the hands of the "Liberal Party."

For many years Apostle Richards was Church Historian and General Church Recorder. This position he filled with usual ability and devotion until the time of his death. He was much interested in work for the dead, and had accomplished as much perhaps in this line as any other man except President Woodruff. He took great interest in the Genealogical Society of Utah, and sought to interest others.

When President Lorenzo Snow became President of the Church Brother Richards succeeded to the Presidency of the Twelve Apostles, and occupied this place when he departed this life. He was endeared to his associates and to all the Saints and many not of our faith because of his kind, affable manner. During the latter years of his life his time was chiefly occupied in the office of Historian, but he visited many of the Stakes and was faithfully industrious to the last. In the fall of 1899 he became enfeebled through strokes of paralysis, and after an illness of several weeks, accompanied by brief spells of apparent improvement, he passed quietly into the spirit at 12:14 Saturday morning, Dec. 9th, 1899, at his home in Ogden City.

President Richards was noted for the kindness of his heart, the gentleness of his manners, and his constant, unceasing devotion to the work of God, and while he has gone to the unseen world he still lives by the great labors of his life, and will be perpetuated in the love and memory of the Saints throughout all generations. His funeral was held in the Ogden Tabernacle Dec. 12th, 1899, was attended by a host of the Saints, and his remains were laid quietly to rest in the Ogden Cemetery. President Snow, his Counselors, Elder Brigham Young and others spoke at his funeral in terms of highest esteem. Among the glowing tributes of respect to the character and faith of President Richards President Joseph F. Smith said that he had seen him under such trying ordeals that few could endure, and under which President Richards had shown the patient submission, faith and devotion of Job, when he exclaimed, "Though He slay me yet will I trust in Him." The industry, integrity, faith, purity and devotion of such men will serve as a beacon light to all generations who shall read his history, bless his memory and praise God who sent him to perform his part in the great dispensation of the fulness of times.

OUR CONFERENCE PRESIDENTS.

Special traits of character inherited or developed in progenitors, frequently are seen in their posterity; and this is true to a marked degree in the subject of our sketch. President J. Spencer Worsley was born in Provo City, Utah, Oct. 17, 1878. He is the eldest child of a family of six children. His parents, Mr. and Mrs. J. H. Worsley, resided in Provo City until he was 8 years of age, when they removed to Ashley Valley, Uintah county, Utah, where they resided some eight years. However, through the lack of educational facilities, due to the early growth of a new country, they returned to Provo that they might have better opportunities to educate their children. Since that time he



ELDER J. S. WORSLEY.

has been compelled to pursue his search for knowledge in connection with worldly duties, which he did until December, 1898, when he received a call to take a mission to the Southern States. He then applied himself to a theological course in the Brigham Young Academy at Provo.

His labors in the missionary field prove that he has made good use of the chances he has had. On April 20, 1899, he left his home and loved ones, in obedience to the call he had received. Arriving at Chattanooga headquarters, he was assigned to labor in East Tennessee Conference, arriving at his field of labor on the 26th of the month. President Worsley comes from "good old English stock" on his father's side. His grandparents joined the Church in England, came to Nauvoo and took part in the travels and hardships in the early rise of the Church. His grandsire died at St. Louis, Mo., leaving a widow, two sons and four daughters, who are all faithful Latter-day Saints. His father is a blacksmith, which accounts for the iron will of his son in trying to do his duty in the dissemination of Gospel truths. On his mother's side his progenitors are a race of people of whom we may be proud, tracing his lineage back to the martyred Apostle David W. Patten, Titus Billings and Isaac Worley; names so prominent in the early history of the Church that it is not necessary to detail their labors. His grandfather, A. N. Billings, came to Utah in 1848, passing through all the trials of frontier life. He suffered heavy losses by Indians and other causes; was called to fill a mission to Eld Mountains, of which he had charge and built a fort near the present site of Moab, Grand county, Utah. President Worsley's mother was born in Manti, Sanpete county, Utah. Her parents moved to Provo, Utah, when she was small. She attended the best schools until she became a teacher, which prepared her to instruct her son, and the effects of her training has proved of great value to him. With such parentage and such home teaching we look for a good work from President Worsley.

Abstracts from Correspondence.

If you will kindly spare me a little space in The Star I would like to give my testimony as to the truth of the Gospel. I know that Joseph Smith, our Prophet, was sent of God to restore the Gospel in this, the last dispensation of time. I know the blessings promised of God to those who obey His ordinances are enjoyed by the faithful today, even as when the Former-day Saints were on earth, and that the signs do follow those who believe. As soon as I listened seriously to the Elders as they unfolded the plan of life and salvation I became convinced of its truth, and was baptised, on the 6th day of last May, by Elder Joseph R. Jeppson. That same night, after my baptism, my sister was taken violently ill. All the remedies we gave her failed to relieve her, and we felt she would die if she could not receive help. I asked her to have the Elders administer to her, and she consented, and immediately after fell into a sweet sleep and slept until morning. It would take too much space to tell all the things that make me know it is the true and everlasting Gospel of Jesus Christ, which was delivered by the angel to Joseph Smith, our noble Prophet, for my testimony is added to and grows stronger each day. "Line upon line and precept upon precept," the testimony is given through the whisperings of the Holy Spirit, that Comforter which was promised us by our Lord and Master ere he left us to ascend into heaven, and I would that all people and all nations might know the joy and peace which fills one's whole being when earnestly striving to follow the teachings of the Spirit, and obey the Gospel commands. May God bless and keep us each and every one, and may we hold to the iron rod until it leads us to the throne of God in His beautiful kingdom prepared for those who love Him, is the prayer of your sister in Christ.

Virginia C. Moon.

Ponchatoula, La., Oct. 12, 1900.

Join hands with the righteous and take Christ as the Captain of our Salvation, and the banner of Truth will yet wave over every land and clime.

Spend less than you earn; earn all that you spend.

Fear God, love one another, honor yourself.

Be just, then generous; honest, then liberal.

Pray without ceasing, and never cease praying.

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SATURDAY, OCTOBER 27, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

EASY TO CRITICISE.

"It is easy to sit in the sunshine
And talk to the man in the shade."
It is easy to float in a well-trimmed boat,
And point out the places to wade.

But once we pass into the shadows
We murmur and fret and frown,
And our length from the bank, we shout for a plank,
Or throw up our hands and go down.

It is easy to sit in your carriage
And counsel the man on foot;
But get down and walk and you'll change your talk,
As you feel the peg in your boot.

It is easy to tell the toiler
How best he can carry his pack;
But no one can rate a burden's weight
Until it has been on his back.

The up-curled mouth of pleasure
Can preach of sorrow's worth;
But give it a sip, and wryer lip
Was never made on earth.

—Ella Wheeler Wilcox.

To glorify God is the mission of every soul upon the earth.

"DOING GOOD."

What volumes may be penned from these two words—"Doing Good!" What wholesome pleasure; what blessed happiness would be ours to enjoy; if every soul were but engaged in doing good! Yes! Life would be more sweet; our homes a divine abode; and the earth would be transformed into a heaven—being full of the glory of God, full of peace, bliss, unity and good-will! The secret of real joy here with a hope of eternal salvation hereafter, depends upon our conscious application of these two words, and our practical daily adoption of them. To do good, is to aid all that stand in need of our assistance, shun evil, yield not to temptation, honor your calling and prove yourself a useful instrument in the hands of a merciful God.

Peter, the Apostle, that stalwart giant of truth, while speaking to his brethren concerning the Lord Jesus, summed up the whole of the Master's life, mission and work, in these two words—Doing Good. Said he: "God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil; for God was with Him." It matters not where the Lord was found; whether He was in the Temple at Jerusalem; on the stormy sea of Galilee; the streets of the Holy City; the wilderness, the mount, or the Council Chamber, "He went about doing good." Yes! doing good to all; leaving blessings for the downcast; joy for the mourner; comfort for the sorrowful; strength for the afflicted, and words of light, life and truth for the children of men. His whole life was made up of acts which characterized Him as one who went about doing good! He restored to the blind their sight; to the deaf their hearing; to the dumb their speech; to the lame strength in their limbs; to the bereaved Jarius his daughter in life, and to the sorrowing widow her only son. What a wonderful life was His! How replete with blessings for all; how superabundantly kind, merciful, and forgiving was He! His was a life devoted to the will of His Father; prompted by love for the human race, crowned with a desire to do good unto others, administer to their wants, and bless them in their trials and tribulations. Well may such a noble, divine, holy life be expressed in these very significant words, "He went about doing good!"

There is a great deal of difference between trying to do good and the act of doing good! What we should aim at is the end—doing good! and not be content with the mere trial. There are a thousand ways in which we can apply ourselves in the exercise of doing good; there are innumerable avenues opened on every hand that we may traverse and find regions awaiting our administrations. There is a vast field outstretched before us and the possibilities for doing good are met on every side, so that no one need be idle or excuse themselves because of a lack of opportunity, for the field is ripe with privileges for all who are inclined to avail themselves of the same. Jesus did not merely strive to do good, but He actually went about doing good, so the Good Word informs us. May we not then naturally enough expect to find all His followers engaged in the same holy Christ-like conduct? It is the only reasonable and logical sequence; if they follow Christ they are going to be transformed into His image and likeness, and become like Him in all things.

Oh! how very true it is, that there are those who loudly profess their fidelity and loyalty to Christ and His laws; who claim Him as their Lord and King, and yet at the same time will become so loose, vile and wanton, that they will persecute, mock and revile those who may chance to differ with them as pertains to the Gospel of Jesus Christ. In persecuting your fellowman are you doing good? With hatred and malice manifested in your lives do you think for one moment that you are following the Lord, who went about doing good? Verily no! Such were impossible! When you hear some self-righteous, pious old minister belch forth a storm of anathemas, and wild denunciations against another class or sect, you may know by his mean display what is in the heart of the man. You may know by whom he is led if you will study the passions and propensities that govern his nature. We are commanded to follow the Lord and keep in His steps, then we should ever be found doing good, blessing and not cursing, alleviating and not suppressing, pointing out the way of Eternal Life, exercising towards all love unfeigned, with malice and hatred for none.

It may be that you have read lives of Christ, beautifully written with eloquent composition, and you have admired the talent of the persons who could write so well; but the best life of the Messiah is written in those words accredited to Peter; "He went about doing good!" This is a concise biography, but a remarkable one indeed, for it omits nothing and covers the whole. Do we follow Christ; do we go about doing good? Do we love Him with a pure, unselfish, disinterested love, yes, do we love Him because we are grateful to Him for His atoning sacrifice, and for His precious words of heavenly truth divine, not obedience that is prompted by force; nor of compulsion; nor of fear; but one that is influenced by the same spirit which actuated the Son of God when He said, Father, Thy will be done!—working for the honor and glory of God. The very act of doing good brings joy and gladness to the heart of the doer, and comfort and happiness to the recipient thereof. The inward peace and bliss which one feels when he is doing good is of itself sufficient to repay one for the action; but this is not all, by doing these things we not only realize joy in this life, but salvation in the life that is to come.

Let the love of Christ burn in the heart and soul of a person, and let that heavenly power influence them in their acts, and they will not, cannot go astray. Nothing but our own transgression and evil ways can separate us from the love of God which we have received in Christ Jesus our Lord. If we will ever let this question arise before us in our journey through life, Am I doing good; is this a righteous act? we will not scorn or hate, mock or revile, deride or persecute our fellowman, for these things are not good and they shall have no place in our midst. God is the Eternal Parent of all things good, while the wicked Lucifer is the author of all things bad.

Christ dealt out the honest truth to the people and so must we. He obeyed the will of His Father, we must therefore do likewise. Regardless of the esteem of the world, popular opinion, and public favor; averse to all human parade, pomp and ceremony, He stood for the right, went about doing good, and glorified God, whose only begotten Son He was. His trials and temptations were many; His persecutors and offenders not

a few; but He braved all, led the Way, marked the Path, erected the Signal-boards and raised the Finger-posts, pointing the course of Eternal Life. "Make us like Thee," should be our constant prayer, our daily supplication; that we too may brave the storms of persecution, shun the wiles of the evil one, overcome temptation, and do good to our fellowman.

"These are Thy glorious works, Parent of good,
Almighty, Thine this universal frame,
Thus wondrous fair; Thyself how wondrous then."

History of the Southern States Mission.

(Continued from Page 374.)

December, 1899.—On the 1st and 2d conference was held at London, Kentucky, with the Elders of the East Kentucky Conference. It was impossible to procure a hall in which to hold public services, so a large room in the Riley House was prepared for that purpose. This conference assembly was a success, so far as the Elders were concerned, but a failure from a public point of view.

The Middle Tennessee Conference was held in Nashville on the 9th and 10th. The Odd Fellows' hall was secured for the occasion. A very slim attendance of strangers was noticeable, perhaps from the fact that the weather was disagreeable. The Nashville American gave a fair report of the Sunday meeting.

On the 16th and 17th the Chattanooga Conference was held in Chattanooga. Two public meetings were held in the Congregational hall, 708 Market street. The attendance was fair and the meetings were spirited and good. President Rich extended an invitation to all the ministers of the city to call on the Elders at headquarters. He said: "Let us not hate one another, but let us reason together. If you have a truth that we have not, we will gladly accept it, and if we have an error that you can point out, we will as willingly abandon it, and be thankful to you for showing it to us."

No doubt it was in accordance with this invitation that Rev. J. Whitcomb Brougher, pastor of the First Baptist church of this city, preached the same night a sermon on "Mormonism and Polygamy." The tirade was in keeping with the regular falsehoods afloat about our people. The Rev. said: "There are some things about Mormonism which must be given up before it can be recognized as a Christian church." "Mormonism is based on a tissue of lies," was another charge made by this worthy gentleman. Two or three days after this sermon was delivered Elders J. Stokes and L. F. Rich called on Dr. Brougher, who admitted to them that he had never read anything at all concerning the Latter-day Saints except from their enemies. He would not discuss the principles of the Gospel of Jesus Christ, neither would he ask the brethren any question about their faith, for they tried every possible way to get him into a conversation upon the subject of Mormonism, of which he had said so very much in his sermon on Sunday night. This learned divine is a fair sample of those who revile the people of God most—they know not of that they do speak about.

President Rich made a vigorous reply through the columns of the News, one of Chattanooga's dailies. This appeared on Dec. 25th (see page 69, of vol. 2, of The Southern Star). The Rev. attempted to answer on Jan. 1st. His second attack, like the first effusion of total ignorance and unmitigated hate, may truthfully be called No. 1 enlarged upon. President Rich replied to this (see page 77 of vol. 2, Southern Star.)

This silenced the doctor and he at once sent to Nashville for one Rev. E. E. Folk, who had recently spent almost two whole weeks with the Mormons in Salt Lake City. This fellow delivered one of the most sensational sermons ever heard in the city of Chattanooga. According to Mr. Folk, virtue was unknown among the Mormons. He painted such a black, filthy picture that many of the people who were present left in disgust long before his sermon was finished, which lasted over two hours. To this new-comer President Rich replied in very forceful terms and the same was published in the News; it may now be seen page 86 of vol. 2. The liberality tendered by the News showed them to be Americans. They exhibited a fairness not often shown to the Mormons.

This incident occasioned much comment in religious circles in Chattanooga, and was the means of making many friends for the cause of truth and explaining the principles of righteousness. Many personally expressed congratulations for the able manner in which the discussion was conducted on the part of President Rich, and also letters were received to the same intent. The work was prospering very nicely, and the month closed with all well in the field.

January, 1900.—The New Year dawned and found us all well and not anything startling going on in the Mission field. The annual report was published in the Star and made a good showing. On the 20th and 21st conference was held in New Orleans with the Mississippi and Louisiana. The conference made a good impression. New Orleans journals spoke very highly of the Elders. In addition to the presence of President Rich there were also Brother and Sister Hyldahl and Elder L. R. Anderson.

On the 22d the following Elders arrived from the West: A. J. Stoddard, John Knight, Neils Behram, John V. Sperry, Thos. H. Karren, R. A. Palmer, N. B. Porter, J. H. Stocks and David Sudwort.

On the 27th and 28th conference was held at Macon, Ga., with the Elders of the Georgia Conference. It was a success and allayed much prejudice in that city. Many men of high standing there expressed themselves in terms of praise for our people. (To be Continued.)

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

Special Low Rates Via

Unoion Pacific Railroad every Tuesday to Colorado, Utah, Montana, Idaho, Oregon, Washington. For particulars address J. F. Aglar, General Agent, St. Louis.

OUR CONFERENCE PRESIDENTS.

Elder R. L. Houtz was born in Salt Lake City, Aug. 13th, 1876. His parents, Henry P. and Sarah Houtz, having accepted the Gospel in the East, came to Utah in 1848. They experienced the trials and endured the hardships incident to Pioneer life. In 1880 they left Salt Lake City and settled in Idaho. In 1886 they returned to Salt Lake City, in order that their children might have the benefits and advantages of the better schools than those of Rockland, Idaho, where they resided.

Brother Houtz attended the District school, and later attended the L. D. S. College, where he spent three years. In 1892 thy moved back to Rockland, and engaged in the sheep raising business, so that it can be said of him, as of David the Psalmist, "he tended his father's flocks." He was always attentive to religious duty, and was ever interested in Sunday School and mutual improvement work. In the Ward he was obedient, energetic, and ambitious.



ELDER R. L. HOUTZ.

It was on the 31st of October, 1898, that he was informed by letter from Box B. that his presence, time and talents were desired in the Mission field. The Lord required his labors, and he cheerfully responded to the call. On the 14th of December he was set apart for a mission to the Southern States, and upon arriving at Chattanooga was assigned to labor in the North Carolina Conference. He had scarcely spent one year in the service of the Master before he was called to act as a counsellor to President J. M. Haws. He filled this calling with signal ability, and was beloved by all his brethren.

When President W. H. Boyle was released from his labors in the South Alabama Conference, Elder Houtz was chosen to fill his place, and so we find him today President of the South Alabama Conference. Brother Houtz is a willing worker, humble, steadfast, and true. In a recent letter he said, "My only desire has been, and is now, to do my whole duty; that I may be a credit to my parents, and an honor to the cause I represent; that when I may leave the Mission field, it can be said, 'He did his duty.'"

OPENING ADDRESS OF THE CONFERENCE.

President Lorenzo Snow at the Seventy-first semi-annual Conference of the Church of Jesus Christ of Latter-day Saints, in the Tabernacle, Salt Lake City, October 5, 1900, said:

Brethren and Sisters:—I feel to rejoice greatly for this opportunity of meeting with you this morning and to deliberate upon all such things and talk about them, as may pertain to our present condition and secure our future prospects. When this Gospel—these principles which we have espoused, came to our ears in the different countries and nations where they found us, of course they opened up to us certain prospects—prospects that relate to the present time, and to present time matters, of the highest consequence in relation to our temporal salvation; and again, prospects in reference to the future; what should be the outcome of keeping the commandments of God; what should follow; what should be the results when we have accomplished these things that are required of us; what would be the results in the next life?

Now, so far as regards our temporal advantages and our temporal prospects, they certainly must be far superior to any that were before us before this Gospel reached us; before the offer of salvation saluted our ears. In the days of Noah the Gospel which we have espoused was proclaimed to the people of his generation, and the same prospects as are presented to us were presented to them, temporal advantages, temporal salvation, and spiritual exaltation and glory; and the circumstances were of that character that every person that listened to the voice of Noah could receive clear manifestations, satisfactory knowledge, that what he said came from the Almighty—came from the Lord. Now, when we received these principles it was clear to us, I presume, that we received, actually received, assurances, the most perfect assurances, that what was said to us, was actually of the Lord, that the parties that brought us these principles were actually inspired from the Most High, the nature and character of the work that each one would necessarily have to perform, the circumstances that would surround us and the trials and temptations to which they had to be exposed, would require a perfect understanding, not through the teachings of these individuals that proclaim to them these principles, but actual manifestations and assurances that should come from the Lord, either by extraordinary faith or by a perfect reception, physical and spiritual, of the Holy Spirit, a baptism of the Holy Ghost, as was promised in former days to those that should receive the Gospel.

Witness of the Truth Necessary.

And I dare say that the people that are before me this morning have learned that it was an absolute necessity to have a perfect understanding, a perfect knowledge, and that it should come from the Lord, that what they had received and what they had sacrificed for—it was necessary. I say, to have a perfect understanding, and an understanding that could only come directly from the Lord. It would not be satisfactory simply to turn over the leaves of the New Testament and to see that these principles were in accordance with those preached by the Apostles of old, but to have this knowledge come direct to themselves from the Lord. Now, I say this in order that if there are any here, any person, any Latter-day Saints, who have not advanced to this knowledge and can see and understand clearly that they have espoused the principles of salvation and exaltation and glory, and that directly from the Lord, it is time they were about it—about receiving this information.

Trial and Sacrifice Essential to Perfection.

We are not through with our labors yet, although we have got through a great many of them that have been considerable of a trial to us, and temptations, perhaps, have been to some of us of a nature that almost amounted to a disposition to turn away from the principles that we had received. The trials, the temptations, have been very great to many of our people, and more or less, perhaps, to all of us. It seems to me the nature of the gospel of life. The Lord seems to require some proof on our part, something to show that He can depend upon us when He wants us to accomplish certain things in His interest. The reason is that the condition in which we will be placed in the future, as time passes along, as eternity approaches, and as we move forward in eternity and along the line of our existence, we shall be placed in certain conditions that require very great sacrifice in the interests of humanity, in the interests of the Spirit of God, in the interest of His children and our own children, in the generations to come, in eternity. Jesus Christ, the Son of God, was once placed in a condition that it required the highest effort in order to accomplish what was necessary for the salvation of millions of the children of God. It required the highest effort and determination that had to be exercised before the Son of God could pass through the ordeal, the sacrifice that was necessary.

I believe that His Father had educated Him, had passed Him through scenes that were of a very serious character, of great trials, and He knew just what He could depend upon from the facts that were illustrated and shown by His experience. We place men here from time to time in positions of Presidents of Stakes, as Bishops of Wards. We are called upon sometimes to take into consideration whom we will place in this Stake or that Stake of Zion to preside over us. Perhaps there are 14,000 members, Latter-day Saints, in that Stake, or there may be 15,000 or 20,000, and the prosperity of the people of that Stake, to a certain extent, anyway, depends upon the qualification of that President.

How Responsible Positions are Filled

Well, now, how can we determine in order to make the proper selection? How are we to determine so as to make a wise selection, in placing the responsibilities upon a man that we propose to take this position? The people of the Stake are greatly concerned; they want a good man; they want a wise man; they want a man that by night and by day will think how he can best improve them, make them happy, place them in circumstances that will be agreeable and advance them. We look around to find a man that we feel has a thorough interest in the people and who is a wise and a good man, and it is well that we should. That is our business—to look after the interest of the Saints, and to place such men before them to look after their interests as will be faithful in their calling and will be unselfish, and will not spend their time in any other direction than that which pertains to the general advancement of those they are appointed to look after. Well, is it possible that we sometimes make a mistake and get the wrong man? Is it possible? Well, you perhaps should be the judges. But I can tell you one thing surely, that we use our best efforts to find the proper man. How do we do it? Well, we send somewhere about 1,800 missionaries to the nations of the earth. We keep about that number of missionaries in the different nations. We appoint men here at home, we place responsibilities upon them, large responsibilities. We look over the history of these men. Perhaps this man was a Bishop. Well, how did he act and perform his duties as a Bishop? Did he devote himself to the interests of the people of his Ward, or was he trying to make himself wealthy? Was his mind devoted to saving what he could for himself and in enhancing his own individual interests and that of his wife and children, and neglecting the interests of the people of his Ward? How is it? Well, we inquire around. We get the history of the man, his past experiences. He has had several calls here and there. Did he answer those calls? Was he called as a missionary to leave his wife and his children and go to the nations to be gone two years or three years or four years, as the case may be? And did he go or did he say: "Oh, no; I would like to go very well, but my circumstances are not quite so pleasing or advantageous as they ought to be under such circumstances in order that I might go; I cannot go and leave my family very well?"

Did he make these excuses, and how has he been all along the path of his life for the past few years or for many years, as the case might be? We judge the man not always by his looks or appearances; not always by hearing him preach a sermon; but we judge him by what he has done or failed to do in the past. That is just the way the Lord intends to do with you or me exactly. We will be judged according to what we have done or what we have failed to have done all along the line of our experiences. When Jesus was placed in a condition where acting in propriety or otherwise confronted Him; when He saw before Him the cross and the immediate prospects of being placed upon it and of His undergoing those excruciating tortures that He had seen others experiencing, then His nature failed as it were and He said: "Father, if it is possible that this experience or this cup pass from me, let it pass."

That is the way He told the Lord. But notwithstanding, He said: "If this cannot be done, Thy will be done, and not Mine." So He was placed upon the cross and suffered that excruciating torture. Supposing that He had failed, the nations of the earth, and the people of the Lord, His sons and daughters, would have failed to be put into that position of having the opportunity that you and I have today. They would have failed for a long time, to say the least. Of course, the provisions would have been made and the work of the Almighty would have been proceeded with, but there would have been a halt there. But the Lord knew just what He could depend upon, and therefore He selected that Son of His, our Savior, Jesus Christ, and He has wrought out that great work of redemption for the human family, the living and the dead.

What the Gospel Has Done for Us.

Now, brethren and sisters, what have these principles we have espoused done

for us? Are you satisfied? I am, perfectly and fully satisfied. I have gone through a great many things that were very unpleasant, far from being agreeable all along the line, and I do not know how much further or what else will be required of me of this character; but I am satisfied with what the Lord has done for me and what I expect He will do in regard to my temporal affairs, temporal salvation, and also in regard to the future.

My hopes in reference to the future life are supremely grand and glorious, and I try to keep these prospects bright continually; and that is the privilege and the duty of every Latter-day Saint. I suppose I am talking now to some Latter-day Saints that have been sorely tried, and they have thought sometimes, perhaps, like the Savior felt, that He had no friends; that His friends had all gone; and everything was going wrong, and everything was disagreeable, and his circumstances were continuing to get worse and worse, and those that he depended upon for assistance failed perhaps to render the assistance expected, and all that sort of thing. Likewise everything sometimes becomes dark to us and we almost forget the relationship that we stand in to the Lord, and begin to feel as though it was not what we expected.

I wonder if there are not a few here within the sound of my voice that have feelings of this kind, like old Job had, for instance. A poor man who wondered why his children were taken from him: why his herds were destroyed and why his houses, his dwelling, went up in flames, and why he was left without anything. He formerly was a very wealthy man, left without anything. Well, his friends came about him. They were supposed to be friends. They were friends formerly. They came about him and wanted to show him that these evils came upon him because he had failed to do his duty in the past; because he had committed some sin. That was the kind of ideas that they had that they communicated to him. But there was nothing of the kind. It was not so. They were vastly mistaken. The Lord has a certain position in which He sought to place Job in the future. At some futre time, when years and years had rolled away, perhaps, and He wanted to try him. He wanted to educate him so that he would not complain, no matter how illy he thought himself treated by the Lord. That was a glorious trial of Job's. It has come down in history; his experiences and his trials, and it has been a wonderful consolation to the people of the Lord to read the history of his experiences and his trials and how well he passed through them.

Glorious Future Prospects.

The religion that we have received, the principles of exaltation and glory that you and I have received, bring upon us persecution, or else they are not those principles that we thought they were. They bring upon us trouble upon the right hand and upon the left, but we should seek to be calm and cool as Job learned to be calm and cool under circumstances of the most unhappy character. We should learn to do this and there are things that are provided for us by which we can learn this. Think of how much worse you and I might be, and then think of what superior blessings we actually possess. We know that in the future, after we have passed through this life, we will know this. We will then have our wives and our children with us. We will have our bodies glorified, made free from every sickness and distress, and rendered most beautiful. There is nothing more beautiful to look upon than a resurrected man or woman. There is nothing grander that I can imagine that a man can possess than a resurrected body. There is no Latter-day Saint within the sound of my voice but that certainly has this prospect, of coming forth in the morning of the first resurrection and being glorified, exalted in the presence of God, having the privilege of talking with our Father as we talk with our earthly father.

What a glorious thing! We'll know no prison walls, your friends turning away from you, your being dispossessed of your property, being driven from your home, being cast into prison, being defamed. These things do not hurt you one particle. They do not destroy your prospects, which are still glorious before you. And then we should understand that the Lord has provided, when the days of trouble come upon nations, a place for you and me, and we will be preserved as Noah was preserved, not in an ark, but we will be preserved by going into those principles of union by which we can accomplish the work of the Lord and surround ourselves with those things that will preserve us from the difficulties that are now coming upon the world, the judgments of the Lord. We can see, as we read in the newspapers, we can see that they are coming upon the nations of the ungodly: and they would have been upon us if we had stayed among the nations, if the Lord had not inclined our ears and brought salvation to us, we would have been as they are and will be.

Well, now, brethren and sisters, I feel to say God bless you. Here are my counselors. We are one. We are united. We do not quarrel with each other. We speak well of one another because we ought to do it, and we think we are worthy of being well spoken of by each other. And here we have twelve men sitting in front of me—twelve Apostles. There are many of these that you know. You know them from hearing what they have accomplished. You have a personal acquaintance with some of us. Now, they are with us heart and soul. We are united together. We do not quarrel with each other. We do not slander each other, but we go where council requires and we are heart and soul together. What for? Not to make ourselves rich, not to make ourselves wealthy, but to see what we can accomplish in the interests of the people, and we are laboring continually to see what we can do. We come together every week and we talk about what we can do for the people. What can we do for these forty-two or forty-three Stakes of Zion? Are some of the Presiding Elders, some of the Presidents of these Stakes, getting too old to administer to the people? Are some of them neglecting their interests? We talk these things over. We study and consider them. We try to ascertain what they are doing and what their feelings are and how they manifest themselves in the presence of the people. Are they working for themselves? Are they trying to see how much money they can get into this bank or the other, or are they engaged heart and soul in doing what should be done in their respective responsibilities? Well, we are not idle in these things.

You will have some speakers here during this Conference, you will probably have in the neighborhood of twenty speeches here. When the brethren arise to speak you ask the Lord to let them say something that you want to know, that they may suggest something to you that will be of some advantage to you. If you have any desire to know certain matters that you do not understand, pray that these brethren in their talks may say something that shall enlighten your mind in reference to that which troubles you, and we will have a grand and glorious Conference, a better one than we have ever had before. Strange as it may appear, our last Conference always seems the best, and may this be the case; and you, brethren and sisters, let your hearts raise up to the Lord and exercise faith while our brethren are talking to you. We will not be disappointed and you will not go home, you will not retire from this Conference without feeling that you have been greatly and abundantly blessed. Amen.

New Company of Elders.

John P. Greene, South Carolina Conference.
John A. Richey, Mississippi Conference.
Joseph Johnson, Kentucky Conference.
Franklin Crow, North Kentucky Conference.
Wm. Parkinson, Virginia Conference.
James F. Iverson Kentucky-Nashville, Tenn., Conference.
Hyrum Morrison, North Alabama Conference.
Ed J. Smith, Kentucky Conference.
Jefferson Boffin, Georgia Conference.
Wm. C. Wootton, South Alabama Conference.
Oscar Geertsen, North Ohio Conference.
Ed L. Linford, Virginia Conference.
George O. Hamblin, East Tennessee Conference.
Preston D. Thomas, Mississippi Conference.
George Q. Stephenson, North Kentucky Conference.
Jesse H. LeFevre, Georgia Conference.
Ed C. Bagley, North Ohio Conference.
Crozier Kimball, East Kentucky Conference.
Wilford McKendrick, South Alabama Conference.
Warren D. Reed, East Kentucky Conference.

Releases and Appointments.

Releases.

Thomas M. Stevensen, Louisiana Conference.
G. M. Williams, North Carolina Conference.
Joseph E. Caldwell, North Carolina Conference.
J. W. McIntosh, North Carolina Conference.
E. B. Snow, Jr., North Kentucky Conference.

Transfers.

J. P. Poulsen, North Alabama Conference to South Ohio Conference.

THE DEAD.

Brother S. B. Mormon, of Defeated, Smith county, Tenn., departed this life Oct. 12th, 1900. He was born July 6th, 1868, and was baptized August, 1900, by Elders Emery Barrus and John Kingdon, and lived a faithful Latter-day Saint up to his death. He bore a faithful testimony to the truthfulness of the Gospel while lying upon his deathbed. He leaves a mother and brother and several sisters to mourn his loss.

Little Alice Jones, the infant girl of L. T. and Quilla Jones, departed this life Oct. 7th, 1900. She was born May 2d, 1899, and was the only child of loving parents. Earth hath no sorrow which heaven cannot heal.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING OCT. 6, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	324		54	70	34	334	28	10		12	17	241		2	Chattanooga	Tennessee
Heber S. Olson	Virginia	30	585	101	15	93	3	66	21	6	1	6	37	278		2	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	23	632	135	11	141	18	329	68	3		7	25	129			Centre	Kentucky
J. Spencer Worsley	East Tennessee	27	572		30	161	14	14	526	121		45	39	443			Hale, Mitchell Co.	N. Carolina
W. D. Rencher	Georgia	34	856	307	42	181	20	202	23	53	6	11	68	781	1	5	Savannah	Georgia
A. C. Strong	North Alabama	30	512	97	104	132	21	460	199	35	4	7	53	485		4	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	30	632	268	23	144	1	404	120	27	1	21	40	302	1	5	Valdosta	Georgia
John Reeve	Mid. Tennessee	30	582	74	72	147	33	617	12	16		7	35	345		1	325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	38	617	133	43	258	14	210	56	14	1	14	53	564	3		Goldsboro, Box 924	N. Carolina
C. R. Humpherys	South Carolina	28	586	298	20	193	9	123	64	26		9	38	467		4	Blacksburg	S. Carolina
G. M. Porter	Mississippi	7	96	215	23	32		28	4	6	1	5	3	75			Ackerman	Mississippi
W. W. MacKay	East Kentucky	23	504	85	204	162	7	489	78	41	3	19	57	353			Barboursville	Kentucky
F. H. Critchfield	Louisiana	4	36	19		16		45	4	3		3	7	78			Lake Village	Louisiana
R. L. Houtz	South Alabama	14	362	93	1	113	4	40	21	11		3	24	148	1	3	Lapine	Alabama
Don C. Benson	North Kentucky	19	601	11	39	73	33	801	73	12		2	17	262			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	17	360	64	198	102		894	15	25	2	13	28	385			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	10	274	330	136			666	12	27	7	1	10	202			41 Cheshire St., Cleveland	Ohio

A JOYOUS GATHERING.

Logan Journal.

It was such a reunion as Logan has seldom witnessed, no loud demonstration or ostentatious display marked its beginning, only the quiet assembling of a little band which had stood together for the right in a far off clime; but no meeting of old comrades in arms was ever marked by more genuine brotherly feeling, or keener joy to its participants than this one.

When the train pulled in on Saturday bearing the visiting contingent there were scenes, pathetic and inspiring. Young fellows who had tramped together the roads of Tennessee, who had suffered and triumphed together for the truth's sake, and who had not seen each other since leaving the missionary field, jumped into one another's embrace, and danced away to their carriages, while others stood with clasped hands, their hearts too full for utterance.

The Logan contingent was on hand to receive the visitors and on Saturday the afternoon was spent in visiting the colleges and other points of interest. In the evening a ball was given in the Palace Hall, and all those present thoroughly enjoyed themselves.

On Sunday morning, or rather just at noon, a meeting was held at which the following officers of the organization were elected:

President—J. S. Sears, of Salt Lake City.

Vice President—Ralph T. Mitchell, of Logan.

Secretary and Treasurer—Samuel B. Thatcher, of Franklin.

It was decided to hold the next reunion in Salt Lake City next October.

In the afternoon the time at the Tabernacle was turned over to the young Elders. An account of the services appears elsewhere.

In the evening a meeting was held in the Fourth Ward meeting house, which was entirely too small to accommodate the throng which assembled there. The following programme was carried out:

Address—Elder H. L. Bair.
Solo—M. J. Ballard.
Address—C. A. Merkley.
Recitation—Miss Nellie Hayball.
Address—Elder A. H. Young.
Song—Miss Nora Eliason.
Address—Elder Soren Peterson.
Song—Miss Minnie Petersen.
Address—Elder H. E. Shrives.
Address—Apostle A. O. Woodruff.

The visiting members of the society were:

J. R. Halliday and wife, of Pleasant Grove.
W. E. Robinson, of American Fork.
George A. Smith and wife, of Salt Lake.
Nathan Tanner, of Ogden.
H. L. Bair, of Richmond.
Thomas W. Sloan, of Salt Lake.
John P. Janes, of Paradise.
A. H. Young, of Perry, Utah.
J. S. Sears, of Salt Lake.
H. E. Shrives, of Franklin.
S. B. Thatcher, of Franklin.
Joseph B. Woodward, of Wellsville.
C. A. Merkley and wife, of Fairview, Wyo.
A. R. Cutler, of Preston.
James Roskelly, of Smithfield.
T. H. Smith, of Paradise.

The Logan members of the Reunion Society are: R. T. Mitchell, Soren Peterson, Elias Kimball, Ariel Cardon, J. E. Everton, E. R. Needham.

At the Tabernacle.

Services at the Tabernacle on Sunday were held under the auspices of the Union of the returned Elders of the East Tennessee Conference.

Elder Ralph Mitchell presided, and about him were grouped a dozen or more of the visiting Elders, forming as fine looking a group of young men as one often sees.

In opening the services the congregation sang the hymn, "Praise to the man who communed with Jehovah." Elder H. L. Bair, of Coveville, offered prayer. A selection by the choir followed, and then Elder Ralph Mitchell introduced as the first speaker

Elder W. E. Robinson,

of American Fork. He told of the great joy experienced by Elders in meeting once more after having been separated for a period of time. "While President of the Eastern Tennessee Mission," said the speaker, "I had for a companion Elder S. B. Thatcher. I learned to love him, and no one but those who have been on missions can compare the great joy that swelled up in my heart and in his when we met once more." Elder Robinson then told in interesting detail of his call to and labors in the missionary field; relating incidents of the providence of God as manifested in behalf of the Elders in the mission field.

Elder John R. Halliday,

of Pleasant Grove, spoke next. He, too, expressed his pleasure at being able to greet his old missionary comrades.

The speaker dwelt at some length upon the objects of the missionary reunion. "We do not gather particularly to instruct the Latter-day Saints," said he, "but we hope by our example to impress some idea of the greatness of the Gospel upon the minds of the young.

"Missionary work is a wonderful factor in the development of God's people. Every year we send out nearly one thousand missionaries, and of course as many return each year. These men have rubbed up against the many opinions of the world, and as a result a crystalization of all the ideas of the world will be found in Utah. This is not alone helpful to the individuals themselves, but also to the community at large."

Elder Nathan Tanner,

of Ogden, was the third speaker. He bore a strong testimony to the divinity of the Gospel and voiced his pleasure at being present at the reunion.

Elder Thomas W. Sloan,

of Salt Lake City, spoke next. He said: "There is great satisfaction in addressing a congregation of Latter-day Saints, for no matter how strange to each other we may be, the Spirit of God which the Saints enjoy soon makes us friends. The world greatly misunderstands the Mormon missionary, and this fact makes it hard for some of the Elders to pursue their calling, but nevertheless I can say that the happiest moments of my life were those spent in spreading the Gospel in Tennessee." The speaker urged all young men to prepare for and strive to obtain a call to the missionary field, for there you will find the supreme joy of your life.

Elder Elias S. Kimball

followed Elder Sloan. He said: "A man does not know the real joy of life until he has been out in the world seeking the souls of men. There is no joy that compares with it, and although, like other men, I love riches and the luxuries of life, down in my heart there is the knowledge that the greatest pleasure and satisfaction is found in laboring in the interest of God's work. Seek the Spirit of God, for it is more valuable than any worldly gift you can obtain. God is blessing us wonderfully, and from now on, if faithful, the Saints will make great strides in the knowledge that will not perish."

The speaker urged his hearers to repent and seek to walk always in the light of God's Spirit.

Elder John S. Sears

was the next speaker. He but recently returned from the missionary field. He corroborated the statements of those who preceded him, relative to the joy found in promulgating the Gospel. I traveled over 5,000 miles in the East Tennessee Conference and I was not compelled to go hungry or to want for a bed, and I can bear my testimony that God does bless and provide for those who put their trust in Him.

The missionary is called upon to make great sacrifices, but none realize so well that sacrifice brings forth the choicest blessings of heaven as the missionary.

Some of the Saints misjudge the returned Elders. The one who is gifted in oratory and is profuse of speech is apt to be credited with having performed an excellent mission, while his humbler and less gifted brother is looked upon as having done less good in the field. This is a mistake, as the unlettered, humble servant of God is frequently the best laborer in His vineyard.

The choir then sang and Elder Merkley pronounced the benediction.

Then take your fortune as it comes,
Whatever God may give,
And through the day
Your heart will say,
'Tis luck enough to live.

Liberality consists in giving to those who stand in need.

Lavish not your gifts upon those who are overloaded.

Be kind without partiality; amiable without hypocrisy.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST CH. 8 V.

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SKETCH OF THE LIFE OF APOSTLE CHARLES C. RICH.

BY APOSTLE MATHIAS F. COWLEY.

Among the great and good men of this dispensation is the subject of our sketch, Charles Coulson Rich. He was the son of Joseph Rich and Nancy O. Neal, and was born in Campbell county, Kentucky, Aug. 21st, 1809. His parents were of the substantial class of people who are always the backbone and sinew of every country and community. They were industrious and possessed the traits of hospitality and kind heartedness so proverbial in the South. Charles C. imbibed these characteristics in his early youth, and maintained them with uniformity throughout life. While not possessed of the tendency to pious religious profession that so many in these days manifest, he exhibited a consistent practical view of religious matters, which protected him against the fanatical zeal of many by whom he was surrounded. When the restoration of the Gospel in these last days was made known to him he received the impressions of its truth, and with an honest, earnest heart embraced the same without delay. He was baptized April 1st, 1832, by Elder Ira M. Hinkley in Tazewell county, Illinois. He soon started to Kirtland to see the Prophet Joseph Smith. While on his way he was ordained an Elder by Zebedee Coltrin in Fountain county, Indiana. He honored his calling as an Elder by laboring faithfully in this office at home and abroad until in 1836 he was ordained a High Priest by the Patriarch Hyrum Smith. He also received his endowments in the Kirtland Temple, participating in the blessings of that holy Temple. With his father he removed to Far West, Mo., and was soon involved in the trials and tribulations which came upon the Saints through mob violence. He received in marriage Sarah D. Pea Feb. 11th, 1837, near Caldwell county, Missouri, who shared with him all the persecutions of those days, was exiled with him from place to place, bore to him noble sons and daughters, and survived her husband several years. Her son, Benjamin E. Rich, now presides over all the Conferences of the Southern States Mission,



APOSTLE CHARLES C. RICH.

the land that gave his father birth, and afforded to the Church of Christ one of her Twelve Apostles. It is but a fitting coincident that Charles C. Rich should be represented in the Southern States by one who presides over the interests of the Church in that land. Though the truth today is submerged in the muddy stream of prejudice, founded on false report, and which shuts the door of investigation, the day will come when the sons of the South will rejoice in having produced such men as Charles C. Rich, Abraham O. Smoot and others of similar mould, who had the courage of their convictions and embraced the Gospel as revealed from Heaven to the Prophet Joseph Smith. Elder Rich, with undaunted valor, took a most active part in defending the Saints against mob violence. While carrying a flag of truce he was shot at by Samuel Bogart, a Methodist preacher, only about thirty feet distant. At the battle of Crooked River, when Apostle David W. Patten was fatally wounded by the mob, Brother Rich laid down his sword while the battle was raging and administered the ordinance of healing to the dying martyr. He then resumed his weapon of warfare, took command, and the battle was won by the Saints. On account of the prominent part he took in these troubles, and because justice for Latter-day Saints was not found in the courts of Missouri, Brother Rich was compelled to flee for his life to the State of Illinois. After the founding of Nauvoo and the more complete organization to meet the growing needs of the Church, he was ordained a member of the High Council in Nauvoo, and also became a member of the City Council. He filled both places with becoming dignity and ability.

At the exodus of the Saints Brother Rich left Nauvoo Feb. 13, 1846. The following winter he presided over Mt. Pisgah Branch, and left there for Winter Quarters March 20th, 1847. From this point he took charge of a company of Saints and commenced the journey to Salt Lake Valley June 14th, 1847. He was a good pioneer, and a source of encouragement to the Saints in their pilgrimage across the plains. He reached Salt Lake Valley

Oct. 3d, 1847. While the Twelve were absent on their return to Winter Quarters brother Rich acted as Counselor to Father John Smith, the Patriarch who presided over the new colony. On Feb. 12th, 1849, Elder Rich was ordained one of the Twelve Apostles. He was constantly faithful in building up the interests of the growing city of Salt Lake, and in his ministry. Oct. 9th, 1849, he started on a mission to California, returning Nov. 4th, 1850. March 6th, 1851, he started again for California, accompanied by a portion of his family. The purpose of the mission was to purchase land for the location of the Saints who might be gathered from the Pacific Islands.

Amasa M. Lyman and himself purchased a large tract of land at San Bernardino, comprising about 100,000 acres of land, at a cost of $77,500. The company of Saints from Utah moved to this large ranch and began the settlement of a section, which is now among the choicest spots in California. When the Buchanan war was inaugurated the tract at San Bernardino was sold and the Saints returned to Utah. Brother Rich left California in April, 1857, arriving in Salt Lake City the following June. He was associated with Gen. Daniel H. Wells at Echo Canyon and Fort Bridger, impeding the progress of the army until President Buchanan should send a committee to investigate the situation in Utah. It is a notorious fact that the sending of the army to Utah was actuated by the scurrilous falsehoods of Judge Drummond, who said the Mormons were in rebellion and had burnt the court records. This was a base falsehood in every particular. The counsel and assistance of Apostle Rich in those trying times was of paramount importance. He was wise and courageous. He had learned in Missouri the lesson of facing mob armies on the battle field and was well prepared for any emergency that might arise in later times.

After the trouble subsided and the building of homes and settlements resumed with vigor, Elder Rich, in 1860, was called on a mission to England. Upon his arrival there he was associated with Elder Amasa M. Lyman in the Presidency of the European Mission. He returned home in 1862, resuming his faithful labors among the Saints. In the fall of 1863 he explored Bear Lake Valley, removing his family there in the spring of 1864. He was the leader of the pioneers in that valley, which today is one of the most beautiful and prosperous valleys in the West. The climate is cold and rigid. The snow falls deep in the valley, and much more so in the mountains adjoining. In those early times, long before the advent of the railroad, the only way of receiving and sending mails was to cross the mountains on snow shoes. This was a hazardous undertaking when the storms of winter were beating viciously upon the snow-clad mountains. When others shrank from this task, Apostle Rich would set out. His physical endurance was wonderful, so great that he scarcely knew its limit. He made such trips many times, and being for several years a member of the Territorial Legislature, he would go to and from its sessions across the mountains on snow shoes. Bear Lake Valley was then in Utah, now in Southern Idaho. Rich county, in Northeastern Utah, was named in honor of Brother Chas. C. Rich. Elder Rich was a natural pioneer. Much of his time was spent on the frontier. He continued his labors in the Apostleship, chiefly among the Saints during the latter years of his life, and in every position was capable and faithful. He was stricken with paralysis Oct. 24th, 1880, and suffered very much for three years. He died at his home in Paris, Bear Lake county, Idaho, Nov. 17th, 1883. During these years of affliction he never murmured, but cheerfully resigned himself to the trying situation, acknowledged the "Hand of the Lord in all things." Apostle Rich was a humble, unassuming man. He was not given to many words in public or private, but what he did say was full of good counsel and wisdom. His example was his best sermon, and that was preached every hour. He was a man of great moral and physical courage. He had the courage of his convictions, not merely the courage to face the foe in sanguinary conflict upon the battle field, but the higher courage to act upon the right, against the popular sentiment of a frowning world. Under the strains of martial music, many a man will face death in the conflict of war who would shrink from the sentiments of the world around him. The man who is truly brave is he who dares to do what is right against the power of might. Such a man was Apostle Charles C. Rich. He dared to embrace unpopular truth and declare it to all the world. He had the courage to dress plain, to patronize home industry, to speak and act for the weak and unprotected. He was noble, generous and brave, qualities which are wanting in most men of this favor-catering sycophantic age. These great qualities of heart and brain he sought to impress by example upon all around him.

Perhaps no man more than Brother Rich entertained and acted upon the sentiments of freedom expressed by the poet:

"Is true freedom but to break
Fetters for our own dear sake,
And with leathern hearts forget
That we owe mankind a debt?
No! True freedom is to share
All the chains our brothers wear;
And, with heart and hand, to be
Earnest to make others free!
They are slaves who fear to speak
For the fallen and the weak,
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the truth they needs must think;
They are slaves who dare not be
In the right with two or three.

Apostle Rich believed in the words of Jesus and Paul: "If ye were the seed of Abraham, ye would do the works of Abraham," "and if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." He was the father of a large family, and not only this noble, patriarchal family mourned the loss of a noble husband, father and friend, but all who knew him throughout the Stakes of Zion. When the trump of God shall sound and the sleeping dust awake, Apostle Charles C. Rich will be of the first fruits of the resurrection.

THE MISSION OF CHRIST.

BY ELDER R. O. LARSEN.

My thoughts often revert to the days and ministry of Christ. To his humble birth at Bethlehem, born as He was amidst the struggles of poverty as far as this world was concerned, but rich as to divine favor and approval. I remember with admiration His quiet and unobtrusive early days as they were spent in the little hamlet Nazareth in Galilee, surrounded by the grand and inspiring mountain scenery, sheltered by nature in peace and quietude, within view of the hills of Gilead, and the peaks of Hermon and Lebanon.

Our admiration for our Savior's simplicity should be greatly augmented by the fact that in early youth He was already conversant with the grandeur and magnitude of His own mission; with His origin and with His destiny. Note how His tender years were watched by the two powers, the power of God and the power of Lucifer, and how the evil one employed his agents that he might accomplish the destruction of the infant King before His earthly mission had scarce begun: but by the power of God manifested in dreams, through the influence of the Divine Spirit, the path of safety was shown to those who were now Christ's earthly guardians. Thus by the flight into Egypt was fulfilled the words of the Lord by His Prophet, "Out of Egypt have I called my Son." (Hosea 11:1.)

Thus the Lord always adopts measures whereby He may accomplish His purposes, irrespective of the desires and plans of the evil one to frustrate them. When in the course of time Herod died, the angel of the Lord appeared unto Joseph and bade him take the young child and its mother, and again return to their native land, witness with what care Joseph avoided going where prejudice toward the Son of God might still exist; therefore they wended their steps toward Galilee and to the city of Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.

Thus when prophetic words are uttered under the inspiration of God they will and must eventually come to pass; they come from a source which knows no failure, but where power and love ever abound. The early life and childhood of the Savior was being guided by the power of the Almighty. He was being prepared for the future great and eventful life which awaited Him. Behold Him at the tender age of 12, discussing with and confounding and astonishing the wise and the learned. The power of Heaven, the mantle of His calling, rested upon Him. Through the light of prophecy and inspiration was opened up to Him, the channels and avenues of wisdom and knowledge. How grand it would be if we, too, who pretend to be His followers, would drink of that knowledge which today flows from that same eternal fountain. The opportunity is ours if we but will. Christ came, He lived, and He died. And for what purpose? If we consider for a moment the labors of Christ and those whom He called to assist Him, and upon whom the work after His departure devolved, it will at once become apparent what the purpose of Christ's mission was. Christ came to make salvation possible and to offer its laws and conditions to mankind. He gave His time in life to His Father's purposes. His love and His greatness of soul did always predominate in His every day action.

What, then, were those laws of salvation as established and offered by the Savior? The efforts of His life's work is before us, recorded in Holy Writ. We are told that He gave Himself as a ransom for all. Yea, He gave Himself, His human body, as a sacrifice to satisfy the demands of justice. Paul says: For since by man came death, by man came also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:21, 22.)

Christ through His love for us made

future advancement possible. He redeemed us from the grasp of sin and death. He did that for humanity which they could not do for themselves. He broke the chain of death, but beside that, did He not make requirements of us by obedience to which we may gain the fullest benefit of His atonement? If not, why then His arduous labor as a teacher and preacher of doctrine for three and a half years among the Jews? We find Him on one occasion saying: If ye love me keep my commandments. (John 14:15.) If there had been no requirements, if there had been no commandments, Christ would not have made such a statement. His ministry was spent to a purpose. He preached what His Father sent Him to preach, and established laws which the children of men must obey if they would share the full joys made possible by His last and crowning work here on earth. How well the children of men have kept those laws and availed themselves of their privilege is a subject which must of necessity question the individual to answer, because by perusing the Scriptures we find that it was an individual work required. The Scriptures are replete with accounts of the work of the Savior and those whom He called to assist Him in the ministry. The commission He gave His Apostles, Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned, (Mark 16:15, 16), lies before us and is worthy of our consideration. The words and admonitions of the Apostle Peter (Acts 2:38, 39) on the day of Pentecost to the assembled multitude, ought to prove the fact that it is an individual work required of us as well as of those unto whom the Apostle was speaking. Thus Christ, through His authorized servants, made known to mankind what they were expected to comply with. We find the Apostle Paul later on delivering the same message, or rather referring to it as having been formerly delivered to the Hebrew Saints (Heb. 6:1-2) as that preached by Peter on the day of Pentecost. Did Christ and His Apostles teach the people that they must have faith, repent, be baptized and receive the Holy Ghost through the imposition of hands? If so, is that doctrine in its fullness taught by the preachers of today? If they do not, their condition and punishment is made very clear by the Apostle Paul when he says: But though we, or an angel from Heaven preach any other Gospel unto you than that which we have preached unto you let him be accursed. As we said before, so say I now again, if any man preach any other Gospel unto you than that ye have received let him be accursed. (Gal. 1:8-9.) Was there any blessings promised to those who believed on the teaching of the Apostles and acted in accordance therewith? Read Mark 16:17-18, and there learn of the marvelous signs promised by the Savior, to follow the believers. Are these signs promised today, and do they follow those who believe on the various preachers? If not, can a substantial reason be given why they should not? Let us not lull ourselves into happy dreamland with the idea that nothing is required of us, that Christ has done it all, for such is not the general tone of the record of His faithful ministry. The organization which formerly existed is also made very plain to us by the Apostle Paul in his writings, both to the Corinthians and Ephesian Saints, and to the latter he emphasized the fact that these officers of which he spoke should remain in the Church, for the perfecting of the Saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. (Eph. 4:12-13.)

Is the religious world, or the various Churches of today, organized after that pattern, or do we find them greatly changed, so that they, in many cases, are reduced to lay members and a "preacher?" How can intelligent people consistently harmonize the two organizations? Which of the two would it be most profitable for us to follow, the one organized by the Savior and His Apostles or the changed form, organized by man? As men have their free agency they have a privilege to exercise it in this respect, and of course abide the consequences.

Those who embraced the Gospel in the days of the Savior and His Apostles, had a right to enjoy the Spirit of God and be in possession of the fruits of the same, so beautifully portrayed by the Apostle Paul in his epistle to the Galatian Saints. He says: But the fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness and temperance. (Gal. 5:22-23.) Are these fruits predominating among professed Christians of today, or do we find them nearer that other state also described by Paul in his letter to the highly beloved Timothy. Paul, with the power of inspiration resting upon him, looked down through the unborn ages of time and declared that the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth, and shall be turned into fables. (I Tim. 4:3-4.) And as a consequence that deplorable condition of the world in the latter days, which the same writer depicted in the third chapter of the same epistle. It should not be difficult to establish in our minds the fact whether such a condition exists in the world today or not. Other Prophets have spoken concerning the condition of the world in latter days. Isaiah says: The earth also is defiled under the inhabitants thereof; because they have transgressed the laws, changed the ordinances, broken the everlasting covenant. (Isa. 24:5.) By reading the whole chapter it is clear to be understood that the Prophet here spoke concerning the last days, and those who will compare the doctrine which Christ taught with the doctrines of the manifold sectarian Churches of today, must confess that the conditions of the world as foretold by Isaiah has most effectually come to pass, and that it is quite as universal as the same Prophet in his twenty-fourth chapter, second verse, said it would be.

Much more could be said upon this subject of apostacy from the Gospel of Christ, for the Scriptures are full of prophecies concerning it; but one more reference will perhaps prove sufficient at present. The Prophet Amos, in his writings, says: Behold the days come, said the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord, and they shall wander from sea to sea, and from the north even to the east, they shall run to and fro to seek the word of the Lord, and shall not find it. (Amos 8:11-12.)

CHURCH AND STATE.

Salt Lake Herald. Oct. 3, 1900.

According to the Herald's dispatch from Price, published yesterday, the Rev. T. C. Iliff of the Methodist church made a good republican campaign speech to the congregation and its friends there. The report says that the audience which was assembled to hear a sermon was much surprised to hear a campaign talk instead. If the people of Price knew the doctor as well as he is known here they would have been surprised if he had not talked politics. The turmoil and excitement of a campaign is in a way as interesting to the doctor as a revival meeting. The impropriety of church interference in political affairs never occurs to him unless it happens to be the other fellow who talks, and then he objects.

If Bishop Scanlan, for instance, were to rise up and protest publicly in the cathedral against the way this administration has allowed the Catholic churches in the Philippines to be desecrated and despoiled, none would be quicker than Iliff to protest against church interference in politics. If President Snow were so unwise as to publicly declare his approval or disapproval of either of the presidential candidates, who would be heard from as suddenly as Iliff?

He has been prominent in every effort to separate church and state in Utah—unless the church helped the republican party—since the division on party lines. If he stopped to consider the welfare of his denomination he would see that nothing can so embarrass its mission in Utah as to have it identified with the very thing that injures a church most—the impression that it is being used for political purposes.

To The Soutnern Star:

As the letters of others have been a great help to me, I wish to say a few words in regard to the Latter-day Saints, that those who are earnestly seeking the truth may know that they are the true servants of God. The first Mormon Elders I ever met were Elders Dunkley and Nuttle. I had been very weak for some time, not able to do my work. Those two Elders spent the evening with us. As I have said, I was very weak, but it seemed to me that God gave me strength to go into my kitchen and cook those two servants of God their supper, which I did with pleasure, and felt much better afterwards. I have met a great number of Elders since that time and am always ready and willing to do what I can for them to help them proclaim the true Gospel. I have been a member of the Missionary Baptist church for a number of years and tried to live a Christian. But felt that something was lacking. It did not take me long to see that the so-called Mormons had a much truer pattern of the Church of Christ than any other it has been my lot to hear, so I went to hear them every chance I got, and the more I hear the more I wanted to hear them, notwithstanding my folks would rave on me for going to hear them or having anything to do with them; but their raving only made the few sparks kindle and shine brighter. Finally I made up my mind to do what was right, let the consequence follow. So on the 25th of June, this year, I and my husband and oldest daughter were baptized and confirmed by Elder D. H. Elton. I can truthfully say that I am perfectly satisfied with what I have done, and am not ashamed of the name Mormon. Your sister in Christ,

Dellie Bowyer,
Evensville, Tenn.

LATTER DAY SAINTS'
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SATURDAY, NOVEMBER 3, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Easy Enough to Be Pleasant.

It is easy enough to be pleasant
When life flows by like a song,
But the man worth while is the one who will smile
When everything goes dead wrong.
For the test of the heart is trouble,
And always comes with the years,
And the smile that is worth the praises of earth
Is the smile that shines through tears.

It is easy enough to be prudent
When nothing tempts you to stray;
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire,
And the life that is worth the honor of earth
Is the one that resists desire.

By the cynic, the sad, the fallen,
Who hath no strength for the strife,
The world's highway is cumbered today;
They make up the items of life.
But the virtue that conquers passion
And the sorrow that hides in a smile,
It is these that are worth the homage of earth,
For we find them but once in awhile.

THE RESURRECTION.

Perhaps there is no other subject upon which the people generally have such varied, confused and erroneous ideas, as the one here given above—the resurrection. It is true that Christian worshippers unanimously, and universally, declare their belief in the resurrection, but as to the joys, tangibilities and realities thereof they are at sea; at a loss to know—the advocates of senseless theories. The popular theory of the resurrection is that it is solely spiritual, and this spiritual without form, knowledge or comprehension; that the resurrected ones will gently waft through space as angels winged and feathered, sitting upon silvery clouds, playing on golden harps, to the adoration and satisfaction of a Being whom they term God, whose lofty dwelling place is no other than the toppermost pinnacle of a topless throne. To the reasonable person, to the man blessed with his proper capabilities and intellectual faculties, these theories are vain and nonsensical; and to the devoted student of the Holy Bible, who has gained a fair understanding of the written word, they are false and delusive, being contrary to the declarations of inspired men of God. We need only rely upon the spirit of wisdom, the Holy Ghost, and the word of God will at least convince us that the popular theories of the world are not in accordance to His will.

It is hardly necessary to prove that, according to the Scriptures, there will be a resurrection of the dead, seeing that we are living in a blest community of people who hold aloft the Holy Bible and say, "We believe it to be the word of God;" for this doctrine—the resurrection—is plainly and profusely taught in that good old Book, yea, that Holy Book of Books. Paul, in defending the Gospel and preaching concerning the resurrection of the dead, gave this concise, but comprehensive, statement, "As in Adam *all* die, even so in Christ, shall *all* be made alive." (I. Cor. 15:21). And again,, speaking of the doctrines of Christ, the same Apostle writes, "Of the doctrine of baptism, and of laying on of hands, and of *resurrection of the dead*, and of eternal judgment." (Heb. 6:1). From these passages, and a score of others which might be given, we can readily see that there will be a resurrection of the dead, so that as concerns this phase of the subject we should be convinced and satisfied. There will be a resurrection of the dead, for for this cause (that He might bring to pass the redemption of the body from earth's silent tomb) was the Son of God revealed in the meridian of time. Said Jesus, "This is the will of Him that sent me, that everyone which seeth the Lord, and believeth on Him, may have everlasting life; and I will raise him up at the last day." (John 6:40). Again, the Messiah spoke these words, "And I, if I be lifted up from the earth, will draw *all* men unto me." (John 12:32). This assurance we have, that there will be a resurrection of the dead, for "If in this life only we have hope in Christ, we are of all men most miserable." (I. Cor. 15:19).

Let us first see who are the ones to be made partakers of Christ's atoning sacrifice, so far as the redemption of the mortal body is concerned. We must not overlook the fact that the atonement is far-reaching, that its redemption is universal, that it provides for the salvation of all things. From the scripture given heretofore, "As in Adam *all* die, even so in Christ shall *all* be made alive," we are led to believe that the atonement extends in its redemption unto *all* the sons and daughters of men; whether they be good, bad or indifferent; righteous, sinful or negligent, they are all to be made alive through the Savior's self-sacrifice, "For as in Adam *all* die, even so in Christ shall *all* be made alive." The Master taught that they "that are in their graves shall come forth; *they that have done good*, unto the resurrection of life; and *they that have done evil*, unto the resurrection of damnation." (John 5:29). And Daniel testified, "Many of them that sleep in the dust of the earth shall awake, some to *everlasting life*, and some to *shame* and *everlasting contempt*." (Daniel 12:2), while Paul in his defense before Felix acknowledged, "But this I confess unto thee, that after the way which they call heresy, so worship I the God of my fathers, believing all things which are written in the law and in the prophets; and have hopes toward God, which they themselves also allow, that there shall be a resurrection of the dead, both of the *just* and *unjust*." (Acts 24:14-15). From these words we come to understand, having faith in the Scriptures, that the resurrection is universal, and provides for the general salvation of all classes, whether penitent or impenitent, righteous or ungodly, good or evil, holy or unholy. They will all be loosened from the thralldom of death and lifted up at the last day. "There is one God, and one mediator between God and men, the man Jesus Christ, who gave Himself a ransom for *all* to be testified in due time." (I. Tim. 2:5-6).

Having briefly touched upon the question as to the recipients of Christ's atonement in the resurrection, and having discovered that *all*, without exception, are unconditionally appointed to share in this free gift, let us next investigate as to the time of the resurrection, and see what the good old Book—the Holy Bible—has to say upon this subject, by way of giving us light and intelligence concerning the same. In writing to the Thessalonian saints, the great Apostle to the Gentiles says: "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God; and the dead in Christ shall rise *first*." (I. Thess. 4:16). The "dead in Christ," then, are to be raised first. Now, who are "the dead in Christ?" Are they not those who have died in the faith of the Lord Jesus? Yes! these are they who have been valiant soldiers of the cross; who have accepted Christ, and become the recipients of His choice blessings. These shall rise first. Paul in writing concerning the saints, and the many trials they passed through, and persecutions endured, said that they braved all; "that they might obtain a *better* resurrection." (Heb. 11:35). Then there is a "*better resurrection*" in store for those who, like these persecuted saints, remain faithful unto the end, and deny not the tender mercies of Christ, "choosing rather to suffer affliction with the people of God than to enjoy the pleasures of sin for a season." (Heb. 11:25).

Let us investigate this better resurrection. John, the beloved Apostle, in vision upon the lonely isle of Patmos, when the curtains of the present were parted aside and he was permitted to gaze down the vista of future ages, saw, among other grand and glorious things, the resurrection of the just, the millennium, and the general, or last resurrection. Speaking of the righteous—those who had not wor-

shipped the wicked beast—he says, "They lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the *first* resurrection. Blessed and holy is he who hath part in this *first* resurrection; on such the second death hath no power, but they be priests of God, and of Christ, and shall reign with Him a thousand years." (Rev. 20:4-6). The resurrection, here designated by the Apostle as "the first resurrection," is indeed that "better resurrec tion" of which Paul spoke in his Hebrew letter, and which we have noticed hereinbefore. We are not at all surprised that the saints were perfectly willing to sacrifice their all upon the altar of consecration, and even life itself, for the privilege of sharing the joys and glories of this first, or better, resurrection. The dead in Christ, the righteous and just, will be redeemed from the bonds of death when the Messiah cometh to gather the faithful and make up His jewels; while the wicked, the sinful and the ungodly will be reserved in chains of darkness, woe and misery until one thousand years have passed, during which time the redeemed saints, with the immaculate Savior, will live and reign upon the earth. At the expiration of the "thousand years," millennial reign, the Apostle says, "I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life; and the dead were judged out of those things which were written in the books, according to their works." We learn, then, that between this first and last resurrection, that a thousand years will elapse, a thousand years of peace, when the wicked shall not stand, and Christ as King of Kings, and Lord of Lords, shall reign supreme and supervise the celestialization, sactification and universal redemption of the earth.

But some one may say, How are the dead raised, and with what bodies will they come forth? The dead will be awakened by the voice of the Almighty, and raised from their graves by the power of God. "The hour is coming in the which *all* that are in their graves shall hear His voice and come forth." (John 5:28). To the unbelieving Sadducees, who denied the resurrection, Christ said, "Ye do err, not knowing the Scriptures, nor the *power of God.*" The power of God is sufficient to raise the dead, and is the means applied for their redemption. As pertains to the body, it is self-evident, from the scriptures of Holy Writ, that the same body that died and was placed in the tomb, will be made alive and come forth. Yes! come forth from the grave; as the mortal body dies, and is placed therein, so the immortal spirit breathes life, and brings it forth therefrom. But the question is asked, "Where in the Holy Bible is there any declaration or necessary implication, that the identical material body which was a tabernacle for the spirit in life, will be made alive?" By reference to Paul's letter to the Romans, we find a plain, positive declaration that the mortal body shall be made alive in the morning of the resurrection; for it is written, "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall *also quicken your mortal bodies.*" (Rom. 8:11). We are also informed by the same Apostle, "that if we have been planted together in the likeness of His death, we shall be also in the likeness of *His* resurrection." Now, let us see, Jesus was born of the Virgin Mary, and took upon Him the seed of Abraham. He grew to manhood, and possessed a tangible, material body of flesh and bones, much the same in appearance and dimensions as His fellow-countrymen. This body of flesh and bones was nailed to the cross, and when life was extinct therein was taken down and laid in the tomb. Three days later this selfsame body was resurrected, and Jesus once more stood upon the earth. If we are to be raised in the likeness of His resurrection, as the Scriptures declare, then how can anyone consistently declare in favor of a mere spiritual, shadowless, formless resurrection? After His resurrection He appeared to His disciples and showed His hands and side to them. He ate with them, and to the doubting Thomas, He said, "Reach hither thy finger, and behold my hands; and reach hither thy hand and thrust it into my side; and be not faithless, but believing." (John 20:27). Christ is our divine Pattern in the resurrection, as in all holiness and truth, or, as Paul expresses it, "Christ the first fruits; afterwards they that are Christ's at His coming." (I. Cor. 15:23).

The Apostle Matthew records, "And the graves were opened; and many *bodies* of the saints which slept arose, and came out of the graves after His resurrection, and went into the holy city and appeared unto many." (Matt. 27:52-53). The *bodies* of saints came out of their graves and appeared to many in Jerusalem. This is as plain as language can make, or words express it, that the body that dies and sleeps in the tomb will be made alive. The patient Job, a man perfect in all his ways, believed and taught a bodily resurrection, for he says: "I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth; and though after my skin, worms destroy *this* body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another." (Job 19:25). Isaiah also says: "Thy dead men shall live; together with my *dead body* shall they arise." (Isaiah 26:19). These inspired writers plainly and emphatically teach that the same body that dies will be redeemed and loosened from the grave. It will be a resurrection of the dead—of dead bodies. If the selfsame body that dies is not raised, it cannot be called a resurrection, but a new creation.

Our bodies will be raised in a refined state and made immortal—the corruptible blood being stricken from our veins. After this change it will still be the identical body which the spirit inhabited, but purified, redeemed, and clothed with immortality. "And the *dead* shall be raised incorruptible, and we shall all be changed. For this corruptible must put on incorruption, and *this* mortal must put on immortality." (I. Cor. 15:52-53). What will put on immortality in the morning of the resurrection? Will it be a new and spiritual body which never died, that will be thus clothed? Paul answers these inquiries when he says: "*This* mortal must put on immortality." That which dies and is placed in the tomb will be resurrected, and clothed with immortality. When clothed with immortality death will have no power over the body. We shall know each other, yea, know even as we also are known, and will have a divine, sacred work of a glorious nature to perform.

Through the atonement of Jesus Christ mankind are raised from the tomb, and death is swallowed up in victory. Thus will the redeemed and sanctified sing this triumphant song, "O death, where is thy sting? O grave where is thy victory?" while they enter into celestial joys, and are forever with the Lord.

EVILS OF IDLENESS.

Man was born to work. To be happy he must have something to busy himself with. The mind, as well as the body, must be occupied with labor or problems of some nature. Unhappiness, discontent and unhealthy conditions all come from idleness. And all human beings are alike susceptible to these evils.

A splendid illustration of this fact is found in the recent farewell address of Hon. E. G. Coffin, late warden of the Ohio penitentiary. He said:

"It will be clearly seen that, although these financial results have been happily achieved, they have not been at the expense of the prisoner's welfare. We have reduced the number of idle-houses from six to one, and that contains, on an average, less than fifty men, all infirm or convalescing from illness. It might now appropriately be called a 'rest-house,' where men whose vitality has been impaired by sickness can recuperate.

"When I assumed the wardenship I received hundreds of applications for work from the enforced idlers, who looked upon their condition as one of slow torture. One of them said:

"'I know how many nails there are in the floor within reach of my eye, and the number of seams, also. I am familiar with the stained spots, the splintered furrows, the scratches and the uneven surfaces of the planks. The floor is a well known map to me—the map of monotony—and I con its queer geography all day and at night in dreary dreams. I know the splotches on the whitewashed wall as well as I know the warts and moles on the hopeless faces opposite me. My mind is a mill that grinds nothing. Give me work—work for hand and mind, or my heart will lose its last remnant of reason.'

"But now, and for a long time, all this has been changed. Even the men in the idle-house contribute something to the industry of the establishment, by assisting in the preparation of the vegetables for the great kitchen. I believe in labor. Whatever capital there is in existence is the fruit of labor. Work and wealth are parent and child. Work is a wonderful medicine, and it is not patented by anybody. It cures the blues and conquers time and trouble. While it may be that contract labor in any form is not the best system of prison labor, it is better than idleness. It is also better than a mere pottering and tinkering that cannot be styled labor. If I had my way, every prisoner should enjoy the net product of his labor, after deducting the necessary expense for keeping him."

Union Pacific Railroad.

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RELIGION.

BY L. E. JORDAN.

The above word signifies an outward expression of devotion and love for something superhuman, or overruling power. Religion is found in every nation and clime under the sun. The sage and savage, black, white, red or yellow, all appear infected with this attribute (which comes from God), to worship some form of deity.

The inclination to bow down in religious devotion and praise to a God is general among all the children of men, in all the world. The Asiatic appeals through his idols to Buddha and Brahma, whose teachings in connection with Confucius, are the embodiment, to him, of all that is divine. He is willing to make weary pilgrimages, hundreds of miles, sometimes measuring the distance with his body, prostrating himself with the most sacred and humble devotion to his idol, and his sincerity cannot be questioned. These enthusiasts are willing to sacrifice all and even life itself in the service of their God.

In the city of Benares, in India, during the great annual festival held in honor of the idol juggernaut, many of these frenzied idolaters sacrifice their lives. When the great car, containing the idol, rolls forth, drawn by thousands of fanatics, many will stand in the way and willingly throw themselves beneath the wheels, being ground to pieces and considered martyrs to a glorious cause. Their carcasses being left on the ground to be devoured by vultures, which are also considered sacred, and who glut themselves during this annual high festival with the blood of these poor fanatics.

The sincerity of the Hindoo mother cannot be questioned, when she will willingly throw her only child, her bosom's joy, into the river Ganges to appease the wrath of her God and satiate the appetite of the sacred crocodile. Millions of infants have thus been sacrificed to this inhuman and unnatural system. Such rites and ceremonies have, and do still, disgrace the sacred name of religion. The fakir still practices his austerities and macerates his body, will tie himself in some unnatural position and thus remain for years, before disease and death liberates him from his self-inflicted torments.

The Mussulman dervisher, in his fanaticism, will whirl in his mazy dance until exhausted and insensible, and the true followers of Mahomet are ever found willing to sacrifice their life for their religion. It is thus we find him courting death in battle, making of him a brave and intrepid warrior, hard to overcome. He believes that if he dies in defense of his faith that Paradise and a beautiful harem await.

The sincerity of the above so-called heathen cannot be brought in question, and the Protestant reformers were equally as honest in their views. Many of them died at the stake and were burned to death for the principles they espoused. Sectarians as well as Catholics; Pagans as well as Christians, all have suffered tortures and death for their religious principles, and to say men or systems of religion are sincere does not imply their truthfulness. Many people today believe that for a person to die happy with a benign and cheerful countenance, expressing great faith in religion, that their salvation is secure and that such a person has gone to heaven. I would say to those people—be not deceived; such enthusiasm, emotion and fervor is no token of true religion and the gifts of heaven are not secured by any such manifestations.

Many deceitful spirits are gone forth and made manifest in the various rites and ceremonies of a corrupt Christianity. The enthusiasm displayed through religion is deceiving the world and superhuman efforts are being made by the father of lies to give miraculous manifestations of his power, to attest his claim, as "the God of this world;" in consequence many are following these delusive spirits.

One hundred years ago, in the south, great religious revivals were in progress. Large bodies of worshippers would gather in camp-meetings and wonderful powers were witnessed—men and women were cast to the ground, were rolled and tossed to and fro, fell in trances, acted like maniacs and otherwise were transported with enthusiasm—being possessed of devils. At this time it was called an outpouring of the Holy Ghost; a second Pentecostal shower; the greatest ever witnessed in America!

Since that time many revivals of a like nature have occurred and the same spirit has been manifested; perhaps not to such an extent, but still today peculiar phenomena and miraculous things occur through the influence of evil spirits, in the name of religion. Old men and old women, crippled, gouty and stiff with age, will leap and dance like the young, shouting glory, being apparently transported to the third heaven with glee. This exhibition of enthusiasm lasts until the victim of such fanaticism sinks exhausted in a delirious trance or visionary insensibility.

The following, which I recently clipped from a newspaper, shows the same enthusiastic fanaticism displayed by the fakir of India, the dervisher in Asia, and the American Indian, who will dance around his camp fire until he becomes drunk with excitement, and many times in his fervor falls in the fire, a victim to his religious superstition.

The religious order of Shakers practice similar methods. The article reads as follows and is headed, "Some Sanctification:"

"For some days a sect with no known title, composed principally of ignorant country people, has been holding revivals in Roylston's big camp-meeting ground. After they have prayed ten minutes, all present, young and old, of both sexes, rise from their knees and dance most violently. There is no concerted movement, each individual gyrating as the spirit impels. Some of the women whirl around in a continual circle until too dizzy to continue. Men cut all sorts of capers, keeping up the most infernal din until finally all become completely exhausted. Then, with the perspiration streaming from their faces, they proceed to exhort all within hearing to join the sect and become sanctified.

"All claim that they are constrained to this peculiar conduct by the fact that they have lydite, dynamite and other explosives in their souls. The ceremonies yesterday were especially violent."—Roysston (Ga.) Special to the Philadelphia Evening Telegram.

The only apparent difference in this sanctified class and other fanaticism is that they are filled with more modern and powerful explosive material.

Common gunpowder might do for the Methodist and Baptist, who may be more moderate in their enthusiasm, but an up-to-date deacon, occupying the amen corner, in this enlightened age, must be filled with gun-cotton and lydite, or the bottom will be knocked out of his religion, founded on enthusiasm.

From the above we can readily see that the foundation of modern Christianity is generally based on emotion and enthusiastic fanaticism, and it would be true to state that this same system of religion is practiced the world over, being bred and fathered by Paganism.

True religion will stand scrutiny and honest investigation; it is logical and philosophical and will not conflict with truth, wherever found. A scientific truth is just as valuable as if gleaned from the sacred pages of Holy Writ, and true religion will not conflict with the Word of God.

In these days, as well as in the past, archæologists and geologists and other scientists who have delved into history and science have been condemned by bigoted Christians, who have looked upon their discoveries as being in conflict to the teachings of the Bible. The fact generally has been that their own interpretation of the Word of God has been in error. The false doctrines which are taught in the name of religion are astounding. Several hundred professed faiths, all claiming Christ as the author and founder of their views, when the rites and ceremonies they practice are absolutely framed and manufactured by man.

Let us view some of the traits of the religion which Jesus taught in Judea. He was unpopular and branded as a wine-bibber, blasphemer and imposter, but the preachers of today are very popular, nevertheless they teach for doctrine the commandments of men and are ever learning, but never able to come to the knowledge of the truth.

Jesus did not worship an etherial being who lived beyond the bounds of time and space, who sits on the top of a topless throne, and who is described in the creed of the Church of England as a God, without body, parts or passions. Jesus did not sprinkle, christen or baptize infants. He did not deal in penitent forms, mourners' benches, with their attendant dancing and shouting. He did not wear a beautiful gown, with a mitre on His head, when delivering His discourses. He did not have any tiaras, croziers and beautiful vestments, nor teach His disciples to adore the virgin Mary. He did not teach that belief alone would save a man. He did not pander to the rich, but chose His followers from the meek, poor and lowly. He did not indorse the religion of the Jew, be he Sadducee, Pharisee or Esenee. He did not say the Pagan, epicurian or academic was right. He did not sympathise with Greek philosophy and its pleroma.

Jesus Christ pronounced them all wrong. He laid the axe at the root of the tree and looked upon the whole system of theology, in His day, as being very corrupt. He called all men to repentance and taught an exclusive faith. He said, "Except a man be born of water and the Spirit, he cannot enter the Kingdom of God." His religion was looked upon with disfavor by all the world. He warned His disciples, however, that they would be hated of all men for His name's sake, but that, if they would endure to the end, they would be saved. He taught them faith in His Father, of whom He was the brightness and express image of His person, that is, a material God, with a body, with parts and with passions, a God that could hear, taste, see and smell, with all the attributes of man, as man was made in His image. His converts were all baptized by immersion that their sins might be washed away, and hands were laid upon them that they might receive

the Holy Ghost. He, in connection with His Apostles, traveled without purse or script, taking no thought of the morrow. They did not labor for filthy lucre, preaching for hire and divine for money, thus making merchandise of the souls of men. Jesus said, "Not every one that saith Lord, Lord, shall enter into the Kingdom of Heaven; but he that doeth the will of my Father which is in Heaven," and "If ye love me, keep my commandments." In the most beautiful sermon ever recorded, He said, after teaching the people, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto the foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell; and great was the fall of it."

This same Teacher taught humility and took infants in His arms and blessed them, and told His disciples that except they became pure like a little child, they were not His, "for of such is the Kingdom of Heaven." He taught His disciples to observe all things whatsoever He had commanded them, gave them authority and sent them forth to preach His Gospel and cry "Repent, for the Kingdom of Heaven is at hand."

Jesus Christ's Church, or exclusive system, was governed by Apostles, Prophets, Seventies, High Priests, Elders, Priests, teachers and Deacons, which officers and instructors were to remain until all were brought to a unity of the faith and a knowledge of the Son of God. It embodied "one Lord, one faith and one baptism," and the spiritual gifts which would follow believers were wisdom, knowledge, faith, healing, miracles, prophecy, descerning of spirits, tongues, interpretation of tongues, etc., and He also said that these signs shall follow them that believe, they should cast out devils, speak with new tongues, they should take up serpents; and if they drank any deadly thing, it should not hurt them, and they should lay hands upon the sick, and the sick should recover. These same Apostles, when asked by believers what they must do to get saved, said, "Repent, every one of you, and be baptized in the name of Jesus Christ, for the remission of your sins, and you shall receive the gift of the Holy Ghost." They also taught that this system of salvation was not only applicable to the generation in which they lived, but was "to all that are afar off, even as many as the Lord our God shall call."

The above are a few of the Scriptural truths taught by Jesus, the Nazarine, the Captain of Salvation and the founder of Christianity. His theology is pure and undefiled and finds no place among fanaticism and intolerance. Let us therefore follow Him and keep His commandments and be truly religious. Let us build upon a good foundation, so that we may be able to withstand the storms of scepticism, fanaticism and wickedness, which overwhelm the earth. Thus we will bring about the reign of peace and righteousness, the desired end of Christ's system of theology.

RELEASES AND APPOINTMENTS.

Releases.

D. J. Sparks, Virginia Conference.
A. Arrowsmith, office.

OUR CONFERENCE PRESIDENTS.

The third president of the Chattanooga Conference—Elder Geo. A. Adams—was born Dec. 4, 1864, in Iron county, Utah. He comes of good, valiant, sturdy pioneer stock, and his parents are enrolled among the early settlers of Utah and the West. His father worked on the Nauvoo Temple, Illinois, and was an eye witness of the remarkable transfiguration of President Brigham Young when the mantle of the martyred Prophet Joseph rested upon him, and he spoke as with the voice of Joseph, while in appearance, attitude and figure the resemblance was strikingly similar.

It was in 1849 that Brother Adams' family settled in Iron county, Utah, and began to till the soil, irrigate the crops, and make the sterile wastes to yield the bounties of life. George A. worked on the farm in the summer and attended the district school during the winter season of the year. He remained at home until the spring of 1881, at which time he was called to locate in San Juan county and reclaim that barren plain. He obeyed without hesitation, and engaged in various kinds of labor.

Realizing the truthfulness of the word



ELDER GEORGE ALBERT ADAMS,
President of the Chattanooga Conference.

of the Lord when He said, "It is not good for man to be alone," Brother Adams changed the name of Nancy E. Mortensen to Sister Adams. This lucky move took place April 22, 1885, and since that time six sweet babes have been sent to cheer their hearts and make of home a home indeed! These little ones are faithful to fast and pray for "Papa" and the progression of God's work.

In January, 1899, Brother Adams was notified that his labors were desired in the ministry of the South. He cheerfully responded, and with a ready, willing heart was set apart March 15, 1899. Arriving in Chattanooga, he was assigned to labor in the East Tennessee Conference. Here he spent a few months, and then was transferred to the Florida Conference. When President David H. Elton was released from presiding over the conference, that he might devote his time and talents to the work on The Star, Elder Adams was called from Florida to succeed him, and so for some four months he has presided over the Chattanooga Conference.

Brother Adams is an earnest worker, untiring in his efforts to warn the people to flee from the wrath to come, and preaching the Gospel of the Kingdom of God. He has no peers in the line of book selling, and when he fails to sell a book no others need apply. He is steady, deliberate, conscientious and faithful. He is wise in counsel, and is beloved of all the Elders under his jurisdiction. With such a valiant corps of soldiers, and such a gallant, trusted captain, we naturally enough look for a good, praiseworthy work from this Chattanooga Conference. Brother Adams is very humble, and this excellent trait, coupled with his stability and earnestness, makes him a power for good among his associates. He has the faith and love of all; the esteem and good will of his companions, and this has much to do with his present success.

Funeral of Elder H. D. Bronson.

The train bearing the earthly remains of Elder H. D. Bronson arrived at Preston, Idaho, Oct. 14, 1900, at 11 a. m. There were present at the depot a sorrowful father, a weeping mother, and host of relatives and friends of the deceased. The Bishopric and almost the entire community of Fairview were on the platform of the station when the train pulled in.

The body was first taken home, and then to the meeting house, where a large congregation had assembled to show their esteem, love and respect to the departed brother and friend, who had laid down his life in the service of the Lord.

Meeting was called to order at 2 p. m. by Bishop M. W. Pratt. There were present Apostle M. F. Cowley, Geo. C. Parkinson, S. H. Hale and Jos. S. Geddes, of the Stake Presidency. The choir sang that beautiful hymn, "Home, Sweet Home," and prayer was offered by President S. H. Hale. Continued singing, "The Resurrection Day." Bishop Pratt then introduced Elder John F. Perkins, who had accompanied the corpse from Chattanooga. Elder Perkins spoke in glowing terms of the faith and fidelity of the deceased brother while he labored in the vineyard of the Lord, and also explained how he came to lose his life.

Bishop Pratt also spoke words of praise for and in behalf of the deceased. Apostle Cowley, Wm. C. Parkinson, Geo. C. Parkinson, and Jos. S. Geddes all spoke words of commendation for the noble, sterling characteristics of Elder Bronson, and words of consolation for the bereaved parents. The choir then sang, "Farewell, all earthly honors," etc., and the benediction was pronounced by Apostle M. F. Cowley.

LOVE'S SONG.

I saw a youth and maiden
Upon a pleasant day,
Their hearts responses beating
To raptures of the May.
Young buds with fragrance waited
To greet them on their way;
Sweet birdies carolled gladness
From every bush and spray.
So happy were they all they needs must sing:
"Oh, welcome, oh, welcome, lovely spring!
The earth is fresh and flowers gay,
And love is love in joyous May."

I saw two happy beings
Whose lives were made complete,
For scenes of summer beauty,
Of wreaths and roses sweet.
Bright autumn's golden harvest
Of luscious fruits and grain,
And winter's hoary whiteness
All breathed the soft refrain:
"Oh, love, thou gift to mortals given,
Thou gift which flows from out of heaven!
Each gentle word, each tender thought,
By thy sweet spirit, Love, is taught."

I saw two white-robed angels
Upon that far-off shore,
Where earthly scenes had vanished
And earthly trials were o'er;
With crowns of glory resting
Upon each peaceful brow,
This holy anthem pealing—
(I hear it even now)—
"Oh, love, thou love which e'er endureth!
The angels' song the theme immureth:
Though life and time no more shall be,
Thou lasteth through eternity."

—L. Taylor.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING OCT. 13, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	334	118	13	58	30	138	27	6	1	12	11	110			Chattanooga	Tennessee
Heber S. Olson	Virginia	28	574	541	130	136	10	453	62	28		15	35	385			Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	23	530	25	4	106	14	291	17	9	1	17	26	315	1		Centre	Kentucky
J. Spencer Worsley	East Tennessee	27	527	1215	38	161	21	324	108	36	2	8	55	460	1	6	Hale, Mitchell Co	N. Carolina
W. D. Rencher	Georgia	34	883	263	44	122	27	273	82	52	2	18	64	663			Savannah	Georgia
A. C. Strong	North Alabama	30	485	91	115	138	30	598	79	46	4	9	51	443		1	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	30	654	213	14	126	10	415	121	20	2	22	42	272	5	3	Valdosta	Georgia
John Reeve	Mid. Tennessee	30	590	4	75	155	29	521	14	14	1	6	44	364		2	325 N. Summer st. Nashville	Tennessee
J. M. Haws	North Carolina	39	793	490	224	306	29	493	93	21	1	17	51	669	1	4	Goldsboro, Box 924	N. Carolina
C. R. Humpherys	South Carolina	30	479	69	128	182	19	294	65	14	1	5	33	359		2	Blacksburg	S. Carolina
G. M. Porter	Mississippi	6	136	42		45		32	3	4		4	4	67	1	1	Ackerman	Mississippi
W. W. MacKay	East Kentucky	22	506	68	307	164	6	454	56	9	1	35	40	375	1		Barboursville	Kentucky
F. H. Critchfield	Louisiana	4	57	96	1	12		42	14	2	1	9	7	110	3		Lake Village	Louisiana
R. L. Houtz	South Alabama	14	596	20		150	1	71	19	16	1	4	18	157			Lapine	Alabama
Don C. Benson	North Kentucky	19	571	57	49	60	34	1146	72	6	1	8	14	288			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	17	367	292	192	122		729	20	17	1	15	18	384			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	10	245	451	87	31		636		18	1	17	11	135	...		41 Cheshire St., Cleveland	Ohio

OBITUARY.



ROBERT A. PAXTON.

Robert Anthony Paxton was born in Kanosh, Millard county, Utah, Oct. 25th, 1874. He attended the B. Y. A. at Beaver, and was the first missionary called from that branch.

The poem here given was written by his father.

He sailed on the lifeboat Zion,
Launched from the land of the brave
To rescue the perishing freemen
Who strive on the brink of the grave.

He knew not the points of the compass,
He cared not the depths of the sea,
He heeds but the voice of the Captain
Who calls from the letter box "B."

He bent to the oar like a seaman,
He sought but the stranger to save;
No thought for himself in the conflict,
He heeds not the malarial wave.

When drifting about on half rations,
Or fainting he sank on the deck,
He still throws a line to his neighbor,
A wreck in search of a wreck.

As I read the notes in his journal,
Each contents marked with a sob,
My heart grows sick with emotion
When I think of my brave boy, Rob.

He made many friends of the foemen,
His colors he nailed to the mast,
And threw out a buoy to his comrades,
With a rope to the vessel made fast.

He died on the good ship Zion,
Full of faith, with the harbor in sight,
And said with a smile when parting,
"I have fought, I have fought a good fight."

The angels have opened the portals,
A hero has pass'd in his check,
The Master has read from his passport,
He died at his post on deck.

—James M. Paxton.

History of the Southern States Mission.

(Continued from page 381.)

February, 1900—On the 3d and 4th, conference was held with the South Carolina Elders at Columbus. The meetings were well attended and a good time was had by all present. Business of an important nature called President Rich to Ohio, so Elder L. R. Anderson took charge of the affairs of the Conference in his absence. The press in Columbus gave a fair report, and the Elders were treated very nicely by all the good people of that city.

On the 5th a company of Elders arrived from the West, and gave their names as follows: F. Layton, W. M. Holmes, G. H. Mower, T. Bingham, Eli Gordan, A. S. Hawkins and Joseph Brimhall. On the 11th and 12th, the Florida Conference was held in the Park Opera House, Jacksonville, Fla. The papers treated the cause with silent contempt, and miserably broke their contract to publish notice of the meetings. This Conference completed Brother Rich's tour of the Mission, and was one of the most successful held, there being a large turnout at the last meeting.

The second annual Conference of Conference Presidents was held in Chattanooga on the 17th and 18th. The details were given in the Star—Vol, 11, page 105. Four Elders arrived on the 19th. The names of this quartette are W. J. Rushton, A. T. Jones, A. L. Day and J. D. Brown.

On the 26th a telegram from Mesa City, Ariz., announced the death of Elder Alva T. Stewart, who left here on the 19th inst., en route home on account of sickness. He died on the morning of the 25th.

Elder Stewart labored in the South Carolina Conference and performed his labors with honor and credit. He arrived in the field in June, 1898, and can be truthfully termed a martyr for the truth. His death was occasioned, it is believed, by quick consumption, which was contracted by overwork. (See Star, Vol. 2, page 120.)

On the 27th, Elder J. U. Allred, of the Middle Tennessee Conference, telephoned the death of Elder Bryan W. Peck, of Gentile Valley, Idaho. His death was caused by a backset of measles, which terminated in acute bronchitis. His relatives were wired the sad news. On the 28th President Rich met the body of our dead brother in Nashville, had it embalmed, placed in a nice casket, and sent home in charge of Elder J. H. Belnap.

On March 4th Elder Belnap telegraphed his safe arrival in Gentile Valley, where he was met by the bereaved relatives.

Elder Peck came to the Mission June, 1899, and was untiring in his zeal, faithful and courageous in the work of God. God took him, no doubt, to do a grander and a greater work. (See Star, Vol. 2, page 120.)

March—On the 15th, Elders W. H. Jensen and W. P. Jacobs were mobbed in the city of Albemarle, N. C., by a band of mobocrats numbering some 100 men, one of the men having the audacity to say, "We are Christians." Letters were sent to the Governor of North Carolina, and also to the Sheriff of Stanley county, where the mobbing took place.

On the 7th the Elders in Jacksonville were abused by a drunken fellow, who struck Elder Jensen and called the Latter-day Saints all sorts of bad names. The Mayor refused to grant the Elders protection, and so the work in that city was abandoned for some time.

In the Georgia Conference, good weather, good health, peace and prosperity prevailed. On the 21st President Rich left for the West to attend the April Conference.

(To be continued.)

A Testimony of the Gospel.

I trust you will allow me a little space in the valuable little Star to bear my humble testimony to the truthfulness of the Gospel as taught by the Latter-day Saints.

I never was a member of any church until I joined the one established by our Lord and Master, and revealed in these the last days to the Prophet Joseph Smith. I first heard the Elders preach about July, 1893, in Calhoun county, Ala., and commenced to investigate their doctrine, and by January, 1895, I was so well satisfied of its divinity that I applied for baptism, the ordinance being performed by Elder Murphy, and was confirmed by Elder Beckstead.

I have had a testimony of the Gospel ever since, and it becomes stronger every day; and I know that any person who will investigate the doctrine with a prayerful heart can have a testimony, for Christ has said, "If any man will do his will he shall know of the doctrine."

We often meet with persecution, but this only strengthens us and makes us press ahead and live near to the Lord.

John Hicks.

THE DEAD.

Brother James Monroe Hale, of Provo, Ala., died at his home Oct. 10th, at 1:30 a. m. He leaves a wife and six children to mourn his loss. Brother Hale was a loving husband, a peaceful citizen, a large-hearted neighbor, and a faithful Latter-day Saint. He has gone to enjoy the glories of eternity and mingle with the redeemed.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 R.V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, NOVEMBER 10, 1900. No. 50.

SKETCH OF THE LIFE OF APOSTLE ORSON HYDE

BY APOSTLE MATHIAS F. COWLEY.

The subject of our sketch was one of the first Quorum of Twelve Apostles chosen in this last dispensation. He was the son of Nathan and Sally Hyde, and born in Oxford, New Haven county, Connecticut, Jan. 8th, 1805. Like all his associates in the first Council of Apostles, Orson Hyde and his progenitors for several generations were native born Americans. The love of country was a strong element in their composition, and this trait Orson inherited from his forefathers in a high degree. His father was a talented man intellectually, possessed of keen wit, and was athletic and strong in his physical anatomy. Nathan Hyde, Orson's father, served in the United States army in Canada and was several times wounded. He was on the frontier in the war of 1812. Orson's mother died when he was 7 years old. Himself, eight brothers and two sisters became separated by living in different families. Orson was placed in the care of Nathan Wheeler, a gentleman, with whom he lived until he was 18 years of age. When Orson was 14 Mr. Wheeler moved from Derby, Conn., to Kirtland, Ohio. The young man Hyde walked the entire distance, 600 miles, carrying his knapsack. Subsequent to his arrival in Kirtland he launched out into the world for himself, reliant and dependent upon the providences of the Lord to ever rule his course and guide his footsteps in proper channels. He labored at various occupations and for some time served as a clerk in the mercantile establishment of Gilbert & Whitney in Kirtland, Ohio. In 1827, under the influence of a religious revival, he joined the Methodist church and became a class leader. Realizing, however, that the truth he had received was only fragmentary and that he must look for something better, he subsequently embraced the Campbellite persuasion, which taught faith, repentance and baptism by immersion for the remission of sins. This being in form more Scriptural, he accepted it as a step in advance. He went to reside in Mentor, Ohio. Under the direction of Sidney Rigdon he took up various lines of study, and by close application of mind became quite proficient in several branches of education.

He soon became a preacher and took part in organizing branches of the Campbellite persuasion in Loraine and Huron counties, Ohio. Over these branches he was appointed pastor in 1830. In the autumn of that year several Elders, Oliver Cowdery, Parley P. Pratt and others came to Ohio with their Book of Mormon and declaring a new dispensation. This was the first time Sidney Rigdon had seen the Book of Mormon, notwithstanding the oft repeated fallacy that his learning was coupled with Joseph Smith's ingenuity to produce the Book of Mormon. The book was published to the world several months previous to Sidney Rigdon ever seeing the book or the Prophet Joseph Smith. Orson Hyde read a portion of the New Record, and by request preached against it, but feeling convinced that he had done wrong, he determined to say no more against it until he had investigated thoroughly for himself with an unprejudiced mind. He recognized the great truth that no man can know a thing nor justifiably oppose anything concerning which he knows little or nothing. "He that judgeth a matter before he heareth it is not wise." After some consideration of the new message he went to Kirtland to see the Prophet Joseph Smith, and bent on further investigation. Upon his arrival there he learned that Sidney Rigdon and others of his Campbellite associates had embraced the faith taught by the Latter-day Saints. Upon a more mature investigation, with a prayerful spirit to obtain light from Heaven, he became convinced that God had really spoken from the Heavens and established anew the Church of Christ after the primitive pattern. He accordingly presented himself for membership and was baptized Oct. 31st, 1831, by Sidney Rigdon and confirmed the same day by the Prophet Joseph Smith. He soon received strong and most convincing manifestations of the Holy Spirit concerning the truth of the work, and began in earnest to bear witness to his former associates. Shortly afterwards he, with Hyrum Smith, performed a very successful mission among the Campbellites of Ohio. Brother Hyde had been ordained a High Priest in the Church. They baptized a goodly number, organized several branches of the Church, and under their administration many sick people were healed. The Lord "confirmed their words with signs following" in a remarkable manner. In those days spiritualism and other counterfeits of God's power were not extant in America. They are prevalent today, as predicted by Joseph Smith and the ancient Prophets. In the early days of Elder Hyde's ministry in the Church, thousands of people had been, by the operation of the Spirit of the Lord upon their own hearts, in course of preparation to receive the Gospel. They knew the voice of the Good Shepherd, and followed the same. It was the good fortune, God-given, of Elder Orson Hyde to reap the fruits of Gospel seed, sown by the Almighty in the hearts of thousands, who readily received baptism when the truth in its purity was presented to them. In the spring of 1832, with Samuel H. Smith, he accomplished an arduous mission in Massachusetts, New York, Rhode Island and Maine. They traveled on foot 2,000 miles without purse and scrip, and rejoiced in being counted worthy of so great an honor.

Early in 1833 he went with Elder Hyrum Smith and performed a faithful mission in Ohio and Pennsylvania. They baptized many people in the course of a brief mission. Returning to Kirtland, Elders Hyde and John Gould were appointed as message bearers to the persecuted Saints in Missouri. They traveled on foot 1,000 miles, and crossed the rivers and large streams by swimming. Orson Hyde was strong and active in body, cheered on by the living faith and a certain testimony of the truth. They frequently walked forty miles a day. They performed their mission faithfully and returned to Kirtland in November of the same year. Shortly after this he, with Elder Orson Pratt, filled another important mission in Pennsylvania. In May, 1834, he went with Zion's Camp to Missouri. On the way to their destination Elder Hyde, with Elder P. P. Pratt, called on Gov. Daniel Dunklin to secure his offices in restoring the Saints to their homes and lands in Jackson county. This property they had secured legally from the government and by purchase from

individuals, and from which they had been driven without provocation or even the shadow of law, by ruthless mobs, the excuse of their enemies being that the Saints believed in revelation, fulfillment of ancient prophecy, spiritual gifts and blessings, and in the abolition of slavery. The Governor gave them no encouragement, and their effort to save the chief executive of Missouri from the shame of cowardice, because he feared to do his duty, was comparatively in vain. Sept. 4th, 1834, he married Marinda Johnson, a sister of Lyman E. and Luke S. Johnson, who were also members of the first Council of Apostles. In the winter of 1834 Elder Hyde was chosen to be one of the Twelve Apostles and ordained to that holy calling Feb. 15th, 1835. With his associates in the Apostleship he traveled on a mission through Vermont and New Hampshire. In 1836 he went on a mission to New York, thence to Canada, where, with Elder Parley P. Pratt, he raised up several branches of the Church. In 1837 he went with Elder Kimball and others to introduce the Gospel into England. The history of Apostle Hyde in this first mission to Europe is largely the same as that of President Kimball and the other Elders associated with them. The spread of the truth was rapid. The power of God richly attended their labors, and in one year the baptisms in the British Isles approximated 1,500 souls. Elder Hyde returned to Kirtland May 22d, 1838, and in a short time removed to Far West, Missouri. Following the bitter persecutions endured by the Saints in Missouri he removed to Nauvoo, Illinois, and took part in the early settlement of that historic place. At the April Conference in 1840 Brother Hyde was called on a mission to Jerusalem. He was soon on the way, bearing the Gospel message to the land of Caanan, where once dwelt the Messiah and His holy Prophets and Apostles. John E. Page was appointed to accompany him, but failed to comply, and Elder Hyde proceeded alone.

Crossing the ocean to Great Britain, he passed on to Germany and in Bavaria sojourned awhile to learn the German language. He proceeded to Constantinople, thence to Cairo and Alexandria, and encountered many hardships during the journey. He reached the Holy City in October, 1841, and on Sunday morning, Oct. 24th, 1841, he ascended the Mount of Olives, the sacred spot where once stepped the feet of the Savior, and where He will stand again in the last days, and consecrated the land for the gathering of the Jews. He erected a pile of stones there as a witness, and one upon the Mount Zion, in verification of a vision given him before leaving Nauvoo, and the predictions of the Prophet Joseph Smith concerning him. He reached his home in Nauvoo December, 1842. Brother Hyde was active at home as well as abroad in preaching the Gospel and assisting to build up the interests of the Saints in Nauvoo. When the Prophet and patriarch were martyred Elder Hyde was on a mission with other Apostles, but returned with them to Nauvoo after receiving the sad news. Apostle Hyde was with the Saints in their exodus from Nauvoo and endured patiently the hardships incident to those trying ordeals. In 1846, with Elders John Taylor and Parley P. Pratt, Brother Hyde went on a mission to England to set in order the Churches in that land. Upon their arrival he was placed in charge of the Millennial Star, while Elders Taylor and Pratt visited through- the mission and regulated the branches of the Church. He edited the Star efficiently, and his writings were read with much interest by the Saints in the British Isles. He returned to Winter Quarters in 1847. While the Pioneer company explored the West and located the resting place of the Saints in Salt Lake Valley Elder Hyde remained in charge of the Saints at Winter Quarters. He published a paper at Council Bluffs, known as the Frontier Guardian, and came to Salt Lake Valley in 1851. He was energetic in helping to found the new commonwealth and in every way promote the growth and development of the Church and the country. In 1855 a mission was established in Carson Valley under the immediate Presidency of Apostle Orson Hyde. He organized a county there, which was then in Utah, but subsequently was a part of Nevada. In later years Brother Hyde was sent to take charge of the interests of the Church in Sanpete county, making his residence at Spring City. He was the leading spirit in that region up to the time of his decease. For a number of terms he represented his county in the Territorial Legislature, and was an active, efficient law-maker. He was also occupied with President Young and other leading men of the Church in visiting the settlement of the Saints and encouraging the people in all their labors, both spiritual and temporal. He was also a member of the committee for the construction of Manti Temple. More than 73 years of age, and after a life of useful activity, in which he suffered many trials and hardships, Apostle Orson Hyde departed this life at his home in Spring City, Sanpete county, Utah, Nov. 28th, 1878. He left a large family and a numerous host of co-religionists and friends, who loved him in life and mourned his absence when the hand of Providence beckoned him to another sphere. Apostle Hyde was a man of marked ability. He had a strong physical constitution and a powerful intellect. By application of mind he acquired a good education, which, coupled with a long and varied experience, made him a strong instrument in the hands of God in disseminating and defending the truth. He was a great Scriptorian, and it was said of Orson Hyde that in his younger days if anyone should quote or read a passage from any part of the Scriptures Elder Hyde could quote the next verse and tell you where to find it. He was a gifted speaker and writer, and like all true servants of the Lord, ascribed all the praise, honor and glory to our Heavenly Father.

A DISGRACEFUL AFFAIR.

Cleveland, O., Oct. 23, 1900.

President Ben E. Rich.

Dear Brother—Since last I wrote I have been mobbed, but feel more persistent and determined to battle for truth.

Last Monday, Oct. 15th, Elder C. D. W. Priday, George Summerhays and I set out for Damon, Ashtabula county, to hold a series of meetings. After an eleven minutes' walk from the end of the car line we arrived at our place of destination and were welcomed by our many friends. Tuesday the news that the Mormon Elders would speak in the church was noised around. The meetings held Tuesday and Wednesday evenings were successes in every particular. Thursday, when we went to the church, we found the following notice:

"To the Mormon Elders who are now assembled in Damon: You are hereby notified to leave town within twenty-four hours and avoid further trouble.

"Judge Lynch."

The significant brand, skulls and bones, was on the whitecap sheet. During the day rumors were afloat that the Mormon Elders were to be mobbed. We supposed that there was more "threat" and "blow" than anything else, so paid little or no attention to the circulating stories.

Thursday we held forth. The services were unmolested. Part of the mob had assembled, but being fewer than the number of friends, there were no serious results—a few eggs were thrown.

Notwithstanding the many threatenings, Friday night found us about our Father's business. Scarcely had the strains of the second song, "Weary not," died away, than pealed forth a war whoop that would make the strongest heart shring. Immediately the door flew open. About two dozen rotten eggs struck us and the pulpit simultaneously. The women and children rushed screaming into the aisle, thus getting quite besmeared with bad eggs. The men leaped to the door and succeeded in closing it against the mob. One man grabbed an iron rod and calmly told the lawless ones that they would walk over his body before a hair of an Elder's head was touched. The mob rushed to the window near the pulpit. Soon eggs, apples and most everything they could get hold of was piling through the window. Brother Priday and I received some stinging pelts. The rabble was very determined. It was some time before the men within dared to venture out. When they did the howling outlaws were dispersed and pursued in all haste across the meadows. None were caught, but most of the offenders were identified.

Saturday morning, when we went to the church, we found several baskets, a can of tar and a jackknife. What their intentions were I'll leave you to judge.

The church was badly damaged. It will have to be repapered. The pulpit and floor were a loud mess. When I saw the age of some of the eggs I did not wonder from where the mob could get feathers. However, it was rather reversing the order of tar and feathers. Our clothes were spoiled. The dresses of many were ruined.

Now, distinctly understand that the Damon people did not take part in this disgraceful affair. The blamable ones were factory hands and hoodlums that live nearby. The good citizens of Damon regard it as most disgraceful and as an insult to the neighborhood. The cowardly rascals will be handled by the State. The charge is riot. It is to be hoped that the guilty ones shall find a home at Columbus. All praise is due the Damonites for their manly stand in behalf of right and truth. We will keep you posted on court proceedings.

I hardly thought that I should ever be mobbed for the cause of Christ, that, too, so near the place where the Prophet Joseph was stripped, covered with tar and beaten on the night of March 25th, 1832. However, I thank God that I have a testimony of the Gospel for which I am willing not only to be whipped but to die. Your brother,

H. Z. Lund.

"Pure religion, and undefiled before God and the Father is this: to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world."

"Everyone that loveth is born of God and knoweth God."

SUCCESS.

BY LEROY PUGMIRE.

This life is a university; experience is the pedagogue; the earth the school room, and all people scholars. Each member of this alma mater has lessons assigned, examples allotted, and problems apportioned them to solve. Old Father Time stands at his post of duty; the past he has written and her record he has sealed; the present is revealed upon the page before him, while with his unerring ruler he points into the future, and warns us that the hours are swiftly fleeting by. Learn your lessons, learn them well, battle with experience; brave the trials that beset you on every hand; make your seeming defeats rounds in the ladder to success; your obstacles stepping stones to higher grades.

Some of the best lessons we ever learn we learn from mistakes and failures. The error of the past, carefully and judiciously avoided in the present, becomes the success of the future. One great man has very truthfully remarked thus: "The longer I live, the more deeply am I convinced that that which makes the difference between one man and another —between the weak and the powerful, the great and the insignificant, is energy —invincible determination—a purpose once formed, and then death or victory." These words bespeak in forceful terms the secret of true greatness, and sound in striking tones the keynote to success.

Example is better than precept; the acts of men are safer guides than mere theory or verbosity. Look over the pages of history and biography; peruse the acts and general conduct of the great and mighty men of the earth, scan with delight and satisfaction the joyful results of their labors, until you are filled with pride and ambition, and led to exclaim. "What man has done men can do," like causes will produce like effects under similar conditions. You will find that these noble sires whose worthy names grace the history of the past, whose records are cniseled on the monuments of everlasting remembrance; whose lives are deeply engraven as examples of honor and sterling integrity, have been men who were willing to work with muscle and brain power, not disposed to shirk the present duty nor content to lounge in wealth and splendor, or spend their moments in idle pastime or trivial enjoyment. No! they were valiant, sturdy, energetic souls, whose energy knew no defeat, and whose invincible determination surmounted every seeming obstacle in their way. The men who have been truly great in the public mind, whose lives we honor as exemplary, whose acts we deem worthy of emulation, and whose immortal names we cherish and revere, have been men who, for the most part, have arisen to their prominence through the school of adversity, who have braved the trials of human kind and trod with weary feet life's rugged way.

The successful man is he who first learns to govern himself; for if he can master self, and better his condition, then he is gaining the ascendency in the scale of progression and advancement. To be successful means to be great, and to be truly great means to be good, and goodness consists in helping one's self and others, instead of standing idle with arms akimbo expecting some one to help you, and making yourself weary calling for assistance. It is said of the Master that He went about doing good, and thus it can be stated of all great and good men; they are the successful ones in life. If one would be successful, then he must needs be useful. No matter in whatsoever avocation he may be placed, let him learn to be useful, exhibiting a careful willingness to make the very best of life, to take the good of every day and hope for more tomorrow. Honor your calling, whether it be in the lower walks of life, or in higher circles, for no matter what the calling may be, it will never degrade the man, but the man may, and oft times does, degrade the calling.

Success in life depends upon the well directed ambition, the will to do, the energy to do it, and the understanding to do it well. "Wisdom," says the wise man, "is the principal thing; therefore get wisdom, but in all thy getting, get understanding." Success is an achievement; if we would gain it, then we must win it, achieve it by our efforts if you will, for men are not born successful, and success is not a legendary virtue, a gift of ancestry. Its satisfying results are the natural consequences of well directed energy, prompted by righteous ambition. Successful men have possessed the mind and will to do it, and they either found a way or made one. It was not with them a faltering attempt, an indecisive endeavor, but a firm, determined resolution, which carried out with vim and vigor, gave them a name, never to be forgotten or erased, but forever to be remembered, honored and revered. The nation's history is full of examples of men who, by their firm integrity, determined energy, and indomitable stick-to-it-iveness, have overcome barriers, surmounted obstacles, and became heroes of the past. Galileo, in prison, where one ray of light shone in his cell, worked out his astronomical problem proving that the world moved around the sun. Milton, the poet, was blind; Beethoven, the musician, was deaf. These masters of art, literature and science came up through the school of adversity, which has produced more noble graduates than any university in the world. Adverse winds filled their sails, and wafted them to the shore of Success. We are placed in more favorable positions than were these honored souls, we labor under more advantageous conditions than they, and our opportunities for development and advancement are more prolific and plenteous than theirs. Kites rise against the wind, not with it. No man ever worked his passage anywhere in a dead calm. Opportunity! why, her avenues are legion, her channels are innumerable! She greets us on every hand, she smiles upon us on all sides. Like the stinging nettle of the meadow, she must be grasped firmly and tightly, if we would claim her as our own, held tenaciously, and worked out energetically, that the boon Success may crown our efforts. Let no one lament—sorrowing because of a supposed lack of opportunity, or bewail thinking there are no privileges of becoming great and successful. Their mourning and weeping is in vain, for through the tears which bedim their eyes may be distinctly observed the avenues and highways they imagined barred and hidden. Then it is not a lack of opportunity which checks the course of progression, but the inability to grasp it and apply it to its proper use. All things in nature are useful, save to be an idle, shiftless man, and all things have been placed here for a purpose. The deadliest of poisons act as an antidote, and the little insect under the water builds a rock; everything is made for some end. The sun has her appointed station in the luminaries, the moon her course arranged, and the twinkling stars their place in the spacious firmament, but pray, what were men created for—shall he, the crowning glory of all creation's handiwork, be useless, helpless, and unsuccessful in his lofty sphere? Common sense will not have such to be so, and reason forbids the reiteration. You have heard a score of times that if you do but drop a pebble in a brook it causes a small ring at first, then another outside of that, and then another, and then another, till the influence of the pebble is perceptible over the entire bosom of the water. So success hinges upon the doing well of small things, and the gradual, but continual ascendency into those positions for which we are best qualified and fitted.

Contentedness is a blessed gift, and a stimulus to success. Not that one should be content to be idle and ignorant, no, not by any means whatever, but content to remain where you are placed, to fill your lowly calling with signal and marked ability, and then step higher as your qualifications may merit, and your faithfulness deserve. Do not leave your humble position to degrade one which you are not able to fill. Gen. Washington was contented as a farmer in Virginia. Abraham Lincoln conceived some of his brightest thoughts while splitting rails. James A. Garfield was happy while working for his mother in a little log cabin. Thomas A. Edison was contented with the workshop. The lives of these illustrious men stand out as monuments of honor, and signal posts to the present generation. The secret to success, the keynote to the whole situation, is to have some righteous target in view with a determined will to deliver the shaft. I can't has never accomplished anything, while I'll try has wrought wonders. Invincible determination is what we need to possess and utilize. The proper and lawful exercise of this resolute will power shall prove to all a blessing, it is a stimulus to noble deeds, an inspirer for the accomplishment of lofty purposes. Man is his own star, the master of his own fate, the architect of his own destiny. If he would build a monument that shall never crumble or decay, then let the foundation stones be first hewn, then squared, then smoothed, and fitted in their adapted places by wisdom's gifted hand. Erect a superstructure worthy of this broad foundation, and with well directed effort, energy and tact you may place the cap stone of success on this pinnacle of honor. The greatest man is he who chooses right with the most invincible resolution, who resists the sorest temptations from within and without, who bears the heaviest burdens cheerfully, who is calmest in storms, and most fearless under menaces and frowns. What can be said of the great man can be as properly applied to the truly successful man, for the success of one will make him great and the greatness of the other will make him successful.

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SATURDAY, NOVEMBER 10, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

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THE KINGDOM.

A religious journal on exchange, recently published an article entitled "Phoenix, Miss., and Mormonism," written by John Lee Black. It appears that Mr. Black has been down in Mississippi holding religious services, and that while at Phoenix he was suspected and taken for a "Mormon Elder." Of course the accusation was false, but nevertheless it caused Mr. Black no small annoyance, as he readily perceived the intense hatred manifest toward the Mormon people, and was on this account refused permission to use the school house. To prove his identity, or at least to prove that he had no connection with the so-called Mormon Church, he says, "I gave them a discourse against Mormonism to convince them that I was not a Mormon in disguise, as I had been accused."

Evidently Mr. Black was preaching some glorious truths, and advocating parts of the everlasting Gospel which led the people to suppose him a Mormon, and then, fearful of the consequences of such a supposition, he winds up with a "discourse against Mormonism." The truths he advanced when he first entered that hostile and bitter community were in strict harmony and perfect accord with the doctrines as taught by the genuine Elder, and therefore he was silenced; but when he exhibited an antagonistic feeling for the Mormon Elder, he was allowed to remain in peace and quietude, and preach early and late. It is ever thus: so long as a fellow will revile the Latter-day Saints, scoff and scorn at their peculiar faith, deliver racy sermons in condemnation and derision thereof, he will be granted "both sides of the road," an open field and innumerable favors shown; but just let a Mormon Elder arrive upon the scene, who minds his own business and preaches the word of God, pure and simple, and the "tables are turned," another vastly different episode takes place and he is compelled to depart on danger of bodily injury or peril of his own sweet life.

In speaking of the Latter-day Saints, or as he designates them, "Mormon Prophets," Mr. Black says: "If they (the Mormon Prophets) give us another Gospel, Paul says we are accursed if we preach it; and if they give us the same Gospel, we have it already, and so we have no use for the 'Latter-day Prophets.' 'Whether there be prophecies they shall fail." (I Cor. 13:8.) The gentleman has evidently overlooked the fact that John the Revelator in prophetic vision saw the time when an angel should restore to the earth the everlasting Gospel (Rev. 14:6), and inasmuch as God deals with the children of men through His servants, the Prophets, (Amos 3:7), it becomes absolutely necessary that the Lord should prepare and appoint a Prophet to receive this heavenly, angelic message—the everlasting Gospel. If the children of men already possessed the Gospel in its fullness, then John's words are delusive and his professed vision a myth. So far as the Scripture contained in (I. Cor. 13:8) and quoted above by Mr. Black, is concerned, it is but an additional proof for a firm belief in prophecy. Prophecies were not to fail until perfection was attained, when we should see eye to eye, know as we are known, the dimming vails removed, and all mysteries understood. This is clearly seen by perusing the following verses: "For we know in *part*, and we prophesy in *part*. But when that which is *perfect* is come, then that which is in *part* shall be done away." Have we arrived at perfection in the knowledge of the Lord or in the unity of the faith? No! Then prophecies have not yet failed to be a gift of the Spirit, and consequently are enjoyed where that goodly influence prevails. There is no denying this fact; it is an evidence for, and not against. Those who use the same to overthrow Mormonism are condemning themselves, and are finally prostrated in their own pitfalls.

Mr. Black continues: "The Mormons say that the kingdom prophesied of by Daniel (chap. 2) was set up by Joseph Smith in the year 1830, because it was to be in the 'latter days;' but Peter tells us that the things which happened on the day of Pentecost were to come to pass in 'the last days.'" (Acts 2:17). The prophecy of Joel as referred to by Peter was not altogether fulfilled on the day of Pentecost, for the things which did transpire on that memorable day, were only in part and not in full, as Mr. Black would infer. So, then, we have no evidence to prove that these manifestations were not to be witnessed at a much later date than Paul or Peter's time. The gentleman asks this question: "If Peter had the keys of the kingdom (Matt. 16:19). how could Joseph Smith unlock the door eighteen hundred years after Peter's time?" Of course there is only one way that this could be done, and that is for Peter to restore those "keys" and the authority of the Holy Apostleship upon the boy prophet—Joseph Smith—which the latter day prophet solemnly declares he did. The testimony of Joseph Smith to the people of this generation is to the effect that the Apostles Peter, James and John came from the mansions of glory and conferred upon him all the keys, authority, privileges and blessings pertaining to the work of God on the earth, and the setting up of His kingdom among the children of men.

The time of the setting up of this kingdom spoken of by Daniel, the prophet, in his second chapter was not to be in the meridian of time—the days of Christ's personal ministry on earth—but in the dispensation of the fullness of times—the great and mammoth dispensation of all ages—the last days. The kingdom of God is eternal, everlasting, and although it may be overcome in the earth through the wickedness and sinfulness of men, still it exists in perfection and completeness in the heavens of glory. From the very matter of fact that Daniel speaks of the setting up of a kingdom which should "never be destroyed," or "left to other people," it gives us to understand that at some time it may be destroyed in the earth or given to other people, but at this specific time it would not.

Our brother will discover that that which the world erroneously calls "Mormonism" is well guarded against all assaults, fortified for all attacks, and perfectly able to defend her glorious system, in the face of all opposition. Our claims are broad, because we stand upon a broad foundation—the solid rock of revelation; our faith is steadfast because we heed the voice of God as He speaks through His servants the prophets; and our feet are kept in the straight and narrow way, because we march to the music of heavenly inspiration. We testify that the kingdom spoken of by Daniel is being established upon the earth, that God has communicated His mind and will to man, and that the Gospel of salvation is being heralded from shore to shore, as a witness unto all nations, before the end comes.

"For God hath not given us the spirit of fear; but of power and of love, and of a sound mind."

EDITORIAL THOUGHT.

An ambitious man without energy is like a well equipped vessel stranded upon the shores waiting for some favorable tide to waft it upon the ocean of fortune.

Persistent effort, determined energy, and a resolute will, guided by a righteous motive, and prompted by holy desires, are sure to win success in the struggle of life.

Strive for godliness, manifest humility, exercise charity, and overcome evil with good.

Let no man deceive you, the prize of Eternal Life awaits the enduring faith of the righteous.

Would you be loved, then bestow love upon others; would you have mercy extended unto you, then be merciful; would you receive the forgiveness of another, then see to it that you are willing to forgive.

Pluck, push, perseverance, these three are necessary in the affairs of life. Take hold, stick to and don't let go, for by thus doing you can shape your own fate, and master your own destiny.

Scatter seeds of truth in the stream of time that when launched upon the bosom of eternity you may reap the peaceable and everlasting fruits of righteousness.

We are here for a purpose, and our stay is brief. The end is not far distant, and the day of final accounts is near. Will we procrastinate the day of our redemption, and woefully neglect the salvation so graciously offered us by our Lord?

Our three worst enemies are, idleness, superstition and vice. The first wastes, the second frightens, and the third poisons. These are enemies to our tranquility here, and will prove detrimental to us hereafter.

Let us step aboard the ship of Zion as she stems the tide of persecution, and braves the tempests of false accusation. Her destiny is the harbor of life everlasting, and the shores of Eternal Bliss. No matter how the waves may dash, the winds howl, and the storms beat, the ship of Zion will suffer no harm, and all who keep aboard shall land in safety and security.

Do we fear the foe, then are we cowards; do we fear God, then are we His chosen sons. Never fear the puny arm of flesh, but trust in God and do the right, for to him that doeth good and loveth God there is a glorious crown in store.

A mighty and just Ruler is our God, whose ways are love, mercy and truth. To the murmurer He gives faith, to the weak strength, to the mourner joy, to the afflicted comfort. For all His wayward erring children, He has love and abundant mercy. To all who will come unto Him in spirit and in truth He has promised to bless, and not turn aside empty-handed, or cast them out forlorn and disappointed. Serve ye the Lord, and sing ye of His goodness, for He doeth all things well

"Let us not be weary in well doing: for in due season we shall reap, if we faint not."

"Not as a servant, but above a servant."

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OUR CONFERENCE PRESIDENTS.

Away down in the extreme southern part of Utah, on the banks of the turbulent Rio Virgin river, in Washington county, at the little village of Dunsaw, Elder John Reeve first saw the light of day in a mortal existence. The village is now vacated by reason of the fact that the river washed away much of the town and farming land. In 1892 the family sought a new home at Hinckley, Millard county, Utah, at which place they are now located—it being the home of the subject of our sketch.

The parents of Brother Reeve were converted to the Gospel on the other side of the Atlantic in the sunny isle of Great Britain, and are English by nativity. They emigrated to Utah in 1853, and are therefore well acquainted with the trials and hardships of pioneer life.

To those who are familiar with the educational facilities of Southern Utah, it is needless to say that they are limited, scant and meager. Like the majority of sturdy Westerners, Brother Reeve attended the public school for a few months in the winter, and during the summer worked upon the farm. After locating at Hinckley he was imbued with a strong determined desire to obtain a higher education, and so he attended the Latter-day Saints College, and afterwards the Brigham Young Academy at Provo, Utah.



ELDER JOHN REEVE,
President Middle Tennessee Conference.

After leaving the academy he taught school for two winters, and it was while teaching at Leamington, Utah, in the spring of 1899 that he received a call to preach the Gospel of Jesus Christ in the Southern States.

It was June 15th, 1899, when he left Salt Lake City for the South, and four days later he arrived, with the company, in Chattanooga, from which place he was assigned to labor as a canvassing Elder in Davidson county, Tenn., of the Middle Tennessee Conference. When the Middle Tennessee Conference was held in Nashville, Dec. 9th and 10th, 1899, Brother Reeve was called to act as a counsellor to President J. U. Allred, and upon the release of the President in June, he was selected to succeed him in the Presidency, choosing for his counsellors Elders Emery Barrus and John Kingdom.

President Reeve is a married man, and has two sweet little boys and a loving wife in his cozy domicile at Hinckley, who anxiously and longingly await the time when he shall return with honor and the blessings of the Holy Priesthood. Brother Reeve will be 28 years old on the 13th day of the first month of the new year. He is energetic, zealous, fearless and bold, being an intrepid defender of the faith and a stalwart supporter and advocate of righteousness and truth. His testimony to all the world is this. "The message delivered in these last days through the Prophet Joseph Smith, is the Gospel of Jesus Christ—the power of God unto salvation."

IN HONOR BOUND.

(Inscribed to W. S. Stratton.)

In honor bound to serve the state—
Humanity. Alone the great
Are they who nobly strive with fate
And love their fellow men;
Who bravely share the lot of those
Who by their manly toil uprose
To well-earned competence, and chose
To help their brothers then.

In honor bound to seek the right
Of public questions—hail the light—
With brain and brawn urge on the flight
For justice and "The Stars;"
To follow where our heroes led,
To trust our leader who has shed
New glory on our vallant dead,
And won in righteous wars.

In honor bound to meet a debt
With honest dollars. Never yet
Knew freedom shame, or base regret,
Or greed of place and power.
On in the march of progress! Yield
No foot to treason! Ours to shield
Savage from savagery! Our field
Is earth's God-given dower.

—Helen Hinsdale Rich, in Chicago Inter Ocean, Oct. 9, 1900.

THE DEAD.

Brother R. J. Ridgway, of Clarendon county, S. C., has been called to mourn the loss of one of his sweet little girls, who departed this life about Oct. 7th, 1900. Brother Ridgway is a faithful Latter-day Saint, and has been called to suffer much affliction for the Gospel of Jesus Christ. He is heart-broken over the loss of his sweet little girl, and we trust the Lord will bless him in the hour of his bereavement, and comfort him by the sweet consoling life-giving influence of His Holy Spirit.

Opportunity.

The recent death of ex-Senator John J. Ingalls will give new interest to the poem, entitled "Opportunity," which he wrote many years ago. It has been widely printed and much admired:

Master of human destinies am I!
Fame, love and fortune on my footsteps wait.
Cities and fields I walk; I penetrate
Deserts and seas remote, and, passing by
Hovel and mart and palace, soon or late
I knock unbidden once at every gate!

If sleeping, wake—if feasting, rise before
I turn away. It is the hour of fate,
And they who follow me reach every state
Mortals desire, and conquer every foe
Save death; but those who doubt or hesitate,
Condemned to failure, penury and woe,
Seek me in vain and uselessly implore.
I answer not, and I return no more.

A Chicago professor predicts that in 1,500 years Chicago will be inundated by Lake Michigan. The city is sinking at the rate of nine inches every 100 years.

"His truth shall be thy shield and buckler."

The Narrow Way.

BY A. ARROWSMITH.

"Enter ye in at the strait gate; for wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat; because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Near two thousand years ago the Captain of Salvation uttered the above in connection with many beautiful truths. After His resurrection, when all power was given unto Him both in Heaven and in earth, He gave a commission unto His Apostles (eleven of them), saying, "Go ye into all the world and preach the Gospel to every creature." "Ye have not chosen me, but I have chosen you and ordained you." "Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost."

Upon the strength of the above commission, men of all nations, creeds and colors have taken it upon themselves to go forth in the pomp of their own doctrines, rites and ceremonies and preach their system of religion, calling it Christianity. The result is that upwards of 500,000,000 of the inhabitants of this world profess a belief in Jesus of Nazareth and accept Him as Divine, "the Son of God," the way, the truth and the life," and apparently Christianity has been a success in bringing humanity to a knowledge of its faith.

In this age of the world man has adopted a system of manufacturing parsons, and seminaries of learning have been provided so that men whose ambitions and aspirations are of the clerical order might be educated in the profession of a preacher, and a line of argument adopted so that each particular sect might, with apparent authority, have the conscience to proselyte its particular faith.

We thus have multitudes of uninspired parsons, ever learning and never able to come to the knowledge of the truth, men of corrupt minds, reprobate concerning the faith, in every nation under the sun, preaching dogmas contrary to the instructions of the Divine Master they pretend to follow.

Such is the general condition of Christianity, and with its multitude of creeds, rites and ceremonies, it is sneered at by the Pagan and held up in derision as a system of discord and disunion, a "house divided against itself," stigmatized and branded "confusion."

"God is not the author of confusion," and sent His Son Jesus in the meridian of time to introduce a system of pure theology. He came from the Father, with due authority, and presented His "Everlasting Gospel," which was a code of laws, suitable for mankind, to purify and sanctify them and make them perfect. Jesus was "the perfect man" and practiced what He preached, designing that His Kingdom should be an everlasting Kingdom and that His Father's will should be done on earth as in Heaven; also that He should reign on the earth, as King of Kings and Lord of Lords. In fact, He laid the foundation for a theocratic government, whose pure and equitable laws should abound, from the east to the west and from the north to the south; which should eventually cause all men to see eye to eye and knowledge to cover the earth as the waters cover the sea. The ultimate design of Christ's system of theology is perfection, and is embodied in the expression, "Be ye perfect, even as your Father which is in Heaven is perfect."

In order to attain perfection, it is absolutely essential to secure an entrance into "the strait and narrow way" and become citizens of Christ's government, and then to walk uprightly, not swerving to the right or to the left. Snares are laid by the adversary, and man, unless he is thoroughly clad in the armor of righteousness, is apt to stumble and fall. Perfection is apparently unattainable in this life, and although we may strive our utmost to overcome the weaknesses of the flesh, we fall and are compelled to recognize the fallibility of man.

We need a guide that we might get on that "strait and narrow way," and the "law and the testimony," the "Word of God," should be studied, which is the plan of salvation. "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me." If we will do this, taking the advice of Jesus, and study the acts and doings of the Apostles, who walked and talked with the Captain of Salvation for upwards of three and a half years, we will find that faith was one of the essential requisites, and that "without faith it is impossible to please God," that whosoever would come unto Him must believe that He is, and that He is a rewarder of them who diligently seek Him. (Heb. 11:6.) Another essential gift in the order of salvation is repentance, which is a godly sorrow for sins committed, which would work a repentance unto salvation not to be repented of, whereas the sorrow of the world worketh death. (II Cor. 7:10.) The next requisite was to obtain a remission of sins, and, according to Holy Writ, this could not be obtained only through baptism by immersion, which was ordained by God, for to remit sin. (Mark 1:4.)

The tabernacle now being pure, is a fit receptacle for the Holy Ghost, for man must be born of the Spirit. Anciently this was conferred by the laying on of hands. (Acts 19:6.)

All the above gifts could not be bestowed by the devout Pharisee or Sadducee, much less by the magician or sorcerer, and the keys of the Kingdom were only held by one man, at one time, who was recognized as the mouthpiece of God upon earth, "a Prophet, seer and revelator." In the primitive church Christ chose His Apostles and delegated Peter to be the head, bestowing the keys of the Priesthood of Melchisedec upon him, that whatsoever he should loose on earth should be loosed in Heaven, and whatsoever he should bind on earth should be bound in Heaven. (Matt. 16:19.)

This authority upon the earth did not grant to others the right to officiate in the name of Jesus Christ. The epicurians and gnostics, likewise academics and platonics and all the Pagan faiths, were equally obnoxious to Christianity. The devout Pharisee, Essenee and Sadducee were equally gone astray and grovelling in the dark, and unless they repented they likewise would perish. All the world stood opposed to the Gospel of Christ and the principles of righteousness. The theology of Jesus was therefore exclusive, it was not a system of many lords, many faiths and many baptisms, but only acknowledging "one Lord, one faith and one baptism"—but two ways, the one broad and the other narrow, and it is not everyone that saith Lord, Lord, that enter Heaven, but it is the one who doeth the will of the Father.

Just before the ascension from Bethany, Jesus imparted His final instructions to the Apostles, which was that they bear His Gospel and deliver His message unto all the world, and "He that believed and were baptized should be saved, otherwise they should be damned." These men who had been duly chosen by the Savior, filled their mission acceptably, judging from the record of "the acts of the Apostles." They preached and exhorted all men to accept Jesus as the Christ, and called upon them to exercise faith in Him, repent of their sins, be baptized for a remission of the same, and receive the Holy Ghost. These were the initiatory principles, to adopt aliens into the Kingdom of God, and to fully attest the divinity of this message, certain signs should follow believers.

Upwards of six weeks elapsed after the departure of Jesus, and these Apostles were met together in an upper chamber conversing of past events, and the miraculous work of the Messiah. It was in Jerusalem, at the feast of Pentecost, when the Jews were gathered from all nations, understanding different languages, when lo! the Holy Ghost, the promised Comforter, came to testify to the divinity of the mission of the Nazarene. The Apostles spake in strange tongues, declaring to each nation represented the glad tidings of great joy. Apparently the message spread consternation among the Jews, and they thought such actions was the result of drunkenness, but Peter boldly told them it was the operation of the Spirit, spoken of by Joel, the Prophet, which should eventually be poured out upon all people. These foreign Jews listened, became convinced and converted to the fact that the Son of God had actually been led as a lamb to the slaughter. Many of them had not taken active part in the crucifixion, nor consented to His death, and others again had actually taken part in that sad drama before Pilate and had shouted with the rabble, "Crucify Him, crucify Him, away with Him, the blasphemer," and perhaps they had spat upon their Redeemer; however, they were filled with remorse, and believed, crying "Men and brethren, what shall we do?" Peter, in the majesty of his Priesthood, said unto them, "Repent and be baptized, everyone of you, in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." (Acts 2:38.)

The above is but a very brief account of the establishment of the Kingdom of God upon the earth in the primitive days. That particular event was remarkable and attested by great power, about three thousand being added to the Church and were baptized. The labors of those ministers of salvation, who, by the way, were not college-bred, seminary-learned parsons, but were chiefly composed of poor, illiterate fishermen, were confined for many years to the land of Judea,

among the lost sheep of the house of Israel. As the Church grew they obeyed the law of consecration and had all things in common. In order that the temporal affairs of the Church could be better attended to, seven men were ordained by the laying on of hands, to the lesser Priesthood, which held the authority to preach and baptize, but not the authority to confer the Holy Ghost. (Acts 6:6.)

Philip was one of the seven, a man who performed a remarkable mission among the Samaritans. He baptized many into the Church and worked many mighty miracles, but in order that they might be endowed with the Holy Ghost, it was necessary for Peter and John to travel from Jerusalem to Samaria, a distance of seventy miles, and lay their hands upon the heads of those baptized converts, that they might be filled with the Holy Ghost, and the record says: "Then laid they their hands on them, and they received the Holy Ghost." (Acts 8:17.)

In the latter part of this same chapter we also read of another convert, who desired to get into "the narrow way," a man in authority, being a treasurer to Candace, Queen of the Ethiopians. This man evidently was a Jew and a student of the Prophets, being deeply interested in the prophecies of Isaiah. Philip rode in his chariot and interpreted the fifty-third chapter of Isaiah to him, giving the eunuch such evidence that convinced him that Jesus was the Christ.

When he was converted, like the Jews at Pentecost, and the people of Samaria, he desired membership into Christ's Church through the door of baptism, saying: "What doth hinder me to be baptized?" And Philip said, "If thou believest with all thine heart, thou mayest." And he answered and said, "I believe that Jesus Christ is the Son of God." And he commanded the chariot to stand still; and they went down both into the water, both Philip and the eunuch; and he baptized him." (Acts 8:38.)

Contemporaneous with these events, and an active mobocrat against the Christians, was one Saul, a young man born in Tarsus, in the province of Silicia. His father, a Jew of the Pharisee order, having aided the empire in conquests, was granted his citizenship and made a Roman. Saul was educated in the hellenic schools, and learned the trade of tentmaker, but in order to give him more faith in the religion of his fathers, he was sent to Jerusalem and instructed in theology by the great teacher, Gamaliel. In this school he was taught to believe Jesus an impostor, and he labored faithfully, as an honest mobocrat, to expunge this new religion from off the earth. He was in league and union with the Sanhedrin and Priesthood of the Jews and was remarkably active in driving the Christians from Jerusalem.

At the head of a band of mobocrats, with due authority from the High Priest, he started on a long journey to Damascus for the purpose of persecuting a few Christians organized there. En route, when near his destination, this assiduous worker of wickedness was called upon to halt in his career, and henceforth we find him transformed into a worker of righteousness. It required a remarkable manifestation and a verbal conversation with the slain Messiah to convert this young man. The brilliancy of the light from Heaven affects his sight, and we find him a blind, helpless, penitent sinner, searching for Ananias, a devout Christian of Damascus. Ananias had been duly notified in a vision of Saul's conversion and was instructed to go to the house of Judas, in Straight street, and he would find the repentant Saul, who had fasted three days and nights and was fully prepared for the message of Ananias. Saul was commanded to be baptized and wash away his sins, and Ananias laid his hands upon his head, thus bestowing the Holy Ghost and restoring his sight. Saul was born again, and started in that strait and "narrow way," putting off the old man with his sins and putting on the new man in Christ Jesus. He was afterwards generally known by the Greek appelation, Paulus, or Paul, and was the most intrepid and valiant disciple that the primitive Church had. As a soldier of Christ, he was clothed with the armor of righteousness, being always in the van in contesting with the powers of darkness. He was persecuted and finally martyred in Rome. A short time before he was beheaded, he made use of the grand expression, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but to all them also that love His appearing." (II Tim. 4:6.)

Another notable convert in those days was Cornelius, a Gentile. Being a Roman citizen and a soldier of renown, he had been made a man in authority, a centurian, or Captain over one hundred soldiers. The record states that he was just, prayerful and hospitable, and that his supplications before the throne of grace had come up as a sweet memorial, so much so that God sent an angel to visit him, to give him instructions and set him on the "narrow way," that he might obtain salvation. Cornelius, who resided in Caesarea, was told to send for Simon Peter, who at that time was lodging with a man named Simon, a tanner, at Joppa, and he would tell him what he should do, in order to get into the Kingdom of God. The instructions were obeyed, and Peter traveled that thirty-three miles to Caesarea, in order to tell Cornelius and his household words whereby he and all his house could be saved.

Peter was not convinced that the Gentiles were fit subjects of the Kingdom, and it was necessary for the Lord to send him a vision, of a variety of beasts let down in a net, when he was commanded to kill and eat. Peter being a Jew, was very particular about what flesh he partook of, and he said: "Not so, Lord; for I have never eaten anything that is common or unclean." The answer was: "What God has cleansed, that call not thou common." Immediately after this vision the messengers of Cornelius were admitted, and Peter accompanied them to Caesarea, saying, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him, and worketh righteousness, is accepted with Him." Afterwards Peter taught this household the doctrines of a resurrected Savior, and the Holy Ghost came upon them, as upon the Jews at Pentecost, and this Gentile family spake in tongues and glorified God. Until this, Peter appeared reluctant about allowing the Gentiles in the strait and narrow way, but upon seeing that the Holy Ghost operated among them, he said. "Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord." Thus the Gentiles were started in the "narrow way" and made heirs of salvation. (Acts 10.)

I will recount one more instance of the Gospel being taken to the Gentiles, also a Roman, a native of Philippi, then I will close this article. Paul and Silas had been preaching and organizing a branch of the Church in the city of Philippi, had started Lydia and her household in the "narrow path," baptized them, and were meeting with some success, when they were taken and whipped by the authorities and cast into prison. During the night an earthquake shook the prison, liberated the captives and opened the doors. The jailor, in terror, believing his prisoners had gone, drew his sword and attempted suicide. He had been asleep on duty and it was a capital offense, under the Roman laws, to allow a prisoner to escape. Paul said, "Do thyself no harm; for we are all here." The jailor appeared filled with gratitude and thanksgiving at this joyful news, and he washed their stripes. Undoubtedly the backs of Paul and Silas were raw and sore with the beating they had received, and the grateful jailor administered comfort to them and washed and anointed their backs. Paul meanwhile preached the plan of redemption to this man and his family, converted them, took them out in the night and baptized them, starting them also in the "narrow way." (Acts 16.)

What more need we add? Is not the way made clear, so that a man, though a fool, need not err therein? Does not the Gospel of Jesus, as taught by Him and His Apostles, show clearly that the fundamental laws requisite to get into the "narrow way" are, first, faith, second, repentance, third, baptism by immersion for the remission of sin, and fourthly, a baptism of the Holy Ghost, which is conferred by the laying on of hands? These ordinances being duly administered by one holding authority. (Heb. 6:1.)

Reader, examine the several hundred sects in Christendom and see if they resemble the primitive Church of Christ, as described in this article. This Church was built upon the foundation of Apostles and Prophets, High Priests, Seventies, Elders, Priests, teachers and Deacons. See if their rites and ceremonies are identical with those enumerated above. Ask them if signs follow believers as they did anciently, when the sick were healed, devils cast out and men spake in tongues and prophesied.

Thus you can prove all things and hold fast to that which is good, and be a follower of Jesus Christ, a "Latter-day Saint," and you will go on unto perfection, growing in grace and a knowledge of the truth, learning line upon line and precept upon precept, until you become perfect, having walked in the "narrow way" and earned the crown of righteousness laid up for the faithful.

(The end.)

The battle is not to the strong,
The race not always to the fleet;
And he who seeks to pluck the stars
Will lose the jewels at his feet.

The profit of books is according to the sensibility of the reader. The profoundest thought or passion sleeps as in a mine, until an equal mind and heart finds and publishes it.—Emerson.

Modern education too often covers the fingers with rings, and at the same time cuts the sinews at the wrist.—Earl of Sterling.

Men are as much blinded by the extremes of misery as by the extremes of prosperity. —Burke.

REPORT OF MISSION CONFERENCES FOR WEEK ENDING OCT. 20, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	350	20	21	49	25	197		14	1	8	21	181	1		Cartersville	Georgia
Heber S. Olson	Virginia	28	650	247	164	221	6	668	146	65	1	14	43	591		2	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	23	638	53	13	114	27	326	7	18	2	9	29	322	...	1	Centre	Kentucky
J. Spencer Worsley	East Tennessee	24	655	11	40	132	95	861	252	34	1	7	39	464			Hale, Mitchell Co.	N. Carolina
H. P. Hansen	Georgia	33	902	479	53	123	18	238	41	65	2	9	61	626			Savannah	Georgia
A. C. Strong	North Alabama	26	653	235	116	152	11	372	66	53	6	14	51	446	1	2	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	29	619	96	26	137	13	453	30	33	2	18	47	257	3	10	Valdosta	Georgia
John Reeve	Mid. Tennessee	30	627	285	67	105	6	270	38	9	2	8	28	289	7		Sparta, White County	Tennessee
J. M. Haws	North Carolina	34	731	266	314	226	22	469	136	16		9	40	536			Goldsboro, Box 924	N. Carolina
C. R. Humpherys	South Carolina	28	752	75	384	316	29	610	167	14	1	12	30	625	2		Box 129, Greenville	S. Carolina
G. M. Porter	Mississippi	6	92	118	2	28		9	3	3			2	51			St. Helena Parish	Louisiana
W. W. MacKay	East Kentucky	22	584	19	198	167	15	309	36	15		21	38	960	3	1	Barboursville	Kentucky
F. H. Critchfield	Louisiana	4	55	59	8	6		43	8		2	3	10	86	1	2	Lake Village	Louisiana
R. L. Houtz	South Alabama	13	394	73	15	390	10	324	45	5	1	3	9	146			Lapine	Alabama
Don C. Benson	North Kentucky	19	565	45	28	70	45	736	48	17		4	8	277			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	17	454	263	374	96	14	1027	4	32	1	3	28	576			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	10	303	962	131	89		590	50	28	1	8	12	167			240 Wade Park Avenue	Cleveland, O.

History of the Southern States Mission.

(Continued from Page 392.)

April, 1900.—President Rich visited the Ohio Conference during the latter part of the month. The conference was divided, and Elder H. Z. Lund was called to preside over the North Ohio Conference, with headquarters at Cleveland, Ohio, while Elder L. M. Nebeker was appointed to take charge of the South Ohio Conference, with headquarters in Cincinnati. President Maycock was called home on account of the death of his father.

The city of Jackson, Tenn., was opened during this month, and a good work was performed in that place. Some opposition, led by a sanctified preacher, was encountered, and a few eggs were thrown, but no serious damage was done.

In Macon county, Tenn., Elders J. Reeve and E. S. Parkinson were molested and threatened. Hickory switches were left on the door step of the home of Brother Choate, with a note warning Elders that they would be visited in the night. The threats were made by cowards, and nothing came of it outside of the above. All was peace! The arrivals for this month were: Silas S. Smith, A. G. Haskell, W. Sowards, John Banks, R. E. Skinner, L. Dunn, F. Childs, Ira D. Massey, J. S. Brown, J. R. Poulson, Geo. Davis, Geo. R. Lyman, W. R. Bybee, W. W. Selck, D. A. Brinton, J. E. Follett, A. N. Allred, J. W. Lewis, Theo. Martineau and J. D. Frankland.

May—The Elders met with some little opposition during this month. On the 9th President Rich made a remarkable and somewhat hazardous trip to Yazoo county, Miss. The purpose and intent of his visit to that place was to see that the Saints were not despoiled of their rights. The trip was entirely satisfactory, and President Rich was able to hold meeting, bless two children, and return unmolested.

The arrivals for May: E. T. Mayhew, W. A. Lindsay, Hyrum Brinkerhoff, W. A. Adams, H. Randall, Isaac Clegg, E. R. Wooley and F. L. Hickman.

June—In Buchanan county, Va., on the 4th Elders Lewis Bastian and K. R. Sowards were in the woods reading, when they were attacked by some demons in the form of men, who amused themselves by throwing rocks at the Elders. Some shots were also fired, but the Elders escaped unharmed. Elders Hugh Roberts and W. G. Miles, Jr., were egged in the town of Corbin, while preaching on the streets, but instead of being a detriment to the cause, it made many friends for the Elders.

At Middleton, Tenn., a crowd of unruly fellows gathered for the purpose of breaking up meeting, but failed in their attempt. Several shots were fired, but no one was injured.

On the 18th inst. an armed mob of forty-four went to Brother Gray's house in Hardeman county, Tenn., in search of Elders Fisher and Brown. The Elders had not been there for several days. The mob intended to drive the Elders out of the county, and made many threats.

In Georgia a mobocratic spirit was manifest. Elders M. Smith and G. H. Mower were compelled to leave McWhorter and vicinity, Douglass county, because of the orders of an "Organized Mob" of about fifty men. Elders R. D. Green and E. T. Mayhew had a meeting broken up in Forsyth county, Ga., by a gang of about thirty hoodlums, while a few nights later they were pelted with rocks and eggs. (See Star, page 238.)

In the East Tennessee Conference Elders J. H. Woolsey and W. A. Adams received some rough treatment at the hands of a masked mob, who molested them at Brother Gorman's home, Cabarras county, N. C. (See Star, page 228.)

The June company of Elders were: Geo. Miner, A. C. Jensen, C. R. Sullivan, V. Bean, B. J. Bean, M. O. Cooley, R. J. Evans, J. W. Prince, W. R. Johnson, Ezra Bunker, Jas. Smith, C. E. Napper and Jens J. Jensen.

(To be Continued.)

Cows Wearing Glasses.

Cattle with spectacles are to be seen on the Russian steppes. The steppes are covered with snow more than six months of the year. The cows subsist on the tufts of grass which crop above the snow, and the rays of the sun on the snow are so dazzling as to cause blindness. To obviate this calamity. it occurred to a kind-hearted man to protect the cows' eyes in the same way as those of human beings, and he manufactured smoke-colored spectacles which could be safely worn by cattle. These spectaclts were a great success, and are now worn by upwards of 40,000 head of cattle, who no longer suffer from the snow-blindness which once caused such suffering among them.—Exchange.

Honor and shame from no condition rise;
Act well your part, there all the honor lies.
—Pope.

Love all, trust a few,
Do wrong to none: be able for thine enemy
Rather in power than use; and keep thy friend
Under thy own life's key; be checked for silence,
But never taxed for speech.
—Shakespeare.

The best laid schemes o' mice and men
Gang aft a-gley,
And leave us naught but grief and pain,
For promised joy.
—Burns—To a Mouse.

GLEANINGS.

Trenton, Fla., Oct. 11, 1900.

To the Southern Star.

With pleasure I herewith write to the valuable little Star—the welcome visitor to the homes of the Saints—and tell of the good and pleasant meetings we had together with the Saints and Elders in the Branch Conference over at Moroni school house, near Old Town, Fla., on the 30th day of September. Elders Peter Vanorden, Andrew J. Reese, Charles H. White and Wiliam L. Eldridge, the Elders that were present, who, being notified by President Bankhead that he and his companion, Elder Nelson, would meet with them on the occasion. But on account of the sickness of the President, the Elders had learned he would not be present. The Elders present proceeded with the organization of the Branch Conference. Meeting was called to order by Elder Vanorden at 3:30 o'clock in the afternoon. The name for the branch was sugested by Brother John L. Hogan to be the name of Zarahemla, which was adopted, and Brother John L. Hogan and D. H. Arline were ordained Elders. But Brother Hogan was sustained to be the Presiding Elder over the Branch. Harvey Arline was sustained as clerk and Sister Annie Hogan as assistant clerk. Brother D. H. Arline was sustained as treasurer, this being the officers elected in the Zarahemla Branch, and enrolling thirteen of the names of the other members of the Latter-day Saints gives to the Zarahemla Branch forty-three members in this part of the vineyard. Fourteen able, instructive sermons were delivered by the Elders on the true and pure Gospel of Christ.

A good spirit prevailed throughout the whole entire meeting, and much good is being done in the Sunday School also, which is bringing about much good in the cause of truth. J. R. Smith.

The Eternal Remedies.

There is usually but a single remedy for every evil, great or small. Sophistry, temporizing, experimenting or dodging are alike futile, says the Toledo Bee. One remedy for each ill is law.

The remedy for slavery is liberty.
The remedy for doubt is faith.
The remedy for transgression is repentance.
The remedy for trouble is hope.
The remedy for indolence is industry.
The remedy for sin is renunciation.
The remedy for want is prudence.
The remedy for unhappiness is content.

"For all the law is fulfilled in one word, even in this: thou shalt love thy neighbor as thyself."

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1:8 & 9.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, NOVEMBER 17, 1900. No. 51.

SKETCH OF THE LIFE OF APOSTLE EZRA TAFT BENSON.

BY APOSTLE MATHIAS F. COWLEY.

Ezra T. Benson was born on the anniversary of Washington's birthday, Feb. 22, 1811, in Worcester county, Mass. He was the eldest son of John and Chloe Benson. His father was a farmer and Ezra, who, like his father, was extremely industrious, worked upon his father's farm until he was sixteen years of age, when he went to reside with his sister and her husband, who kept a hotel in the city of Uxbridge. His Grandfather Benson suddenly died while at work in the field, after which Ezra T. was placed in charge of the farm, which he managed successfully. At the age of twenty he received in marriage Pamelia Andrus, of Northbridge, Worcester county, Mass. Soon after this he moved to Uxbridge, bought out his brother-in-law and became a hotel keeper. He was engaged in this business two years, in which time he made considerable means, which he invested with his wife's brother in renting a cotton mill, and commenced the manufacture of cotton in Holland, Mass. A combination of circumstances which he could not control rendered him unsuccessful in this business. He lost money and, retiring from it, went to hotel keeping, and was also postmaster in the same town. He was very prosperous in this avocation, rapidly making means, but a strong, unexplainable desire came over him to visit the west. He knew not why, and yet he could not shake off this feeling. Early in 1837 himself and family left for the west. In Philadelphia a gentleman whose acquaintance he formed spoke against the west and persuaded him to locate in Salem and he would assist him with means to establish himself in business. He acted upon this suggestion and spent one year in the place. In the meantime this great desire to go west remained with him, and he could not rid himself of the feeling. His friends offered him money and tried to persuade him to tarry and locate with them, but to no purpose; he longed for the west and in that direction he started. Calling at St. Louis, he purchased a small stock of goods and went up the Illinois river, not knowing where he should land. While on the river he became acquainted with a gentleman who proved to be his father's cousin. He lived at Griggsville, Illinois, where Ezra concluded to stop. He was still unsettled in his feelings and only remained a short time, when he moved to Lexington, Ill., thence to the mouth of Little Blue river, where he and a man by the name of Isaac Hill located and laid out a town and named it Pike.

At this place he built a dwelling and a warehouse, but the place was sickly and his restless spirit led him to move onward. In 1839, early in the year, he was led by his impressions to Quincy in search of a home. Soon after he heard of the place he was impressed to move there, and here for the first time in his life he met the Latter-day Saints, who had just been exiled from their homes in Missouri. Becoming acquainted with their history and sufferings, his sympathies were enlisted. He heard they were very peculiar in their views, yet in conversation with them and listening to their public discourses he was very favorably impressed.

During the winter he boarded with a family of the Saints, whose faith and deportment in the walks of life led Brother Benson to hold them in high esteem. About this time a public debate was held in Quincy, in which a Dr. Nelson opposed the doctrines of the Latter-day Saints. The Prophet Joseph was in attendance and Ezra T. Benson listened with honest attention to both sides. At the conclusion of this debate he was fully convinced that the principles of the Saints were superior to those of their opponents and in perfect harmony with the Bible. While rejoicing in their victory over the opponent, Ezra had no idea at that time of joining the Church. He and his wife continued to hear them and their doctrines were the chief topic of conversation. His wife first declared her faith in the doctrines, and when the people who knew them learned of their belief in "Mormonism" they made a determined effort to get them identified with a sectarian church. About this time Elders Orson Hyde and John E. Page, on their way to Jerusalem, preached in Quincy, and all doubts, if any still existed in the mind of Ezra T. Benson, were removed. He and his wife were baptized by the President of the Quincy Branch July 19th, 1840. From the time he reached Quincy all desire to move left him. He was content, and when the light of the Gospel was given to him through obedience to the same he knew why he wanted to go west and why discontent attended him in every place until he reached Quincy, the home of the Latter-day Saints. The Lord led him by his own right hand and prepared his heart and that of his wife to obey the truth and accomplish the great work which Ezra T. Benson subsequently performed as a servant of God. In the fall of 1840 at conference in Nauvoo he was ordained an Elder. Soon after his return to Quincy he was honored with a visit from President Hyrum Smith, who ordained him a High Priest and appointed him second counsellor in the presidency of the Stake recently organized by President Hyrum Smith in that place. In April, 1841, he moved to Nauvoo, purchased a lot, built a home and was in every way active in promoting the growth of the Church and the city of Nauvoo.

June 1st, 1842, he went on a mission to his native Eastern States, performed a good work and returned in the fall of 1843. In the month of May, 1844, he went east with Elder John Pack and was absent until they learned of the martyrdom of Joseph and Hyrum Smith, when they returned to Nauvoo. In the fall of 1844 he was called to be a member of the High Council in Nauvoo, and soon after was sent on another mission to the Eastern States. He presided over the Boston Conference until May, 1845, when he was counseled by the authorities of the Church to gather up the Saints in that region and lead them to Nauvoo.

Upon his return he went to work on the Nauvoo Temple, working hard by day and many times by night standing guard to prevent the onslaught of fiendish mobocrats.

At the exodus from Illinois, Ezra T. Benson and family moved out with the first company in 1846. William Huntington presided at Mount Pisgah, and to him Ezra T. Benson was appointed a counsellor. While at Pisgah he was notified of his appointment to the Apostleship to fill the vacancy in the Council of

the Twelve made by the Apostacy of John E. Page. He moved on to the main camp of the Saints in Council Bluffs, and at this place was ordained to the Apostleship July 16th, 1846. From Council Bluffs he went on a brief mission to the east, returning Nov. 27th, 1846. In the following spring he was selected by President Young as one of the honored company of 143 to pioneer the great West and find the home which God had held in reserve for his people. When Brother Benson, years before, felt the spirit urging him westward little did he dream how great the import of such impression. That in the west he should find the True Plan of Salvation and carry the standard of that Gospel still westward 1,500 miles, plant the Stars and Stripes on Mexican soil, and be himself one of the first men in founding the greatest commonwealth of people ever founded in our great republic.

Soon after his arrival in the valley he returned to meet the companies of Saints en route and inform them that a place of location had been found. He accompanied them to their destination and then returned to Winter Quarters with the pioneers. He next performed a successful mission in the east, being absent several months. On Jan. 14th, 1847, he with others was named in a revelation to the Prophet Brigham Young to organize companies of Saints for their pilgrimage to the Far West. "Let my servants, Ezra T. Benson and Erastus Snow, organize a company," was the word of the Lord to His mouthpiece on the earth. Upon returning from his mission to the east he was appointed to preside in Pottawattamie county, Iowa, where he was associated in the management of the Church in that region with Apostles Orson Hyde and George A. Smith. Concluding his labors in Iowa, he moved to Salt Lake Valley in 1849. En route he was seriously ill, but by the prayers of the camp, with fasting, the power of God was manifested and he recovered. Again in 1851 he was sent to Pottawattamie county, Iowa, to gather up the Saints and help move them to the body of the Church. From this mission he returned in 1852. While at home in Utah he was constantly at work either with his hands to improve and develop the country, in council with the Priesthood, or preaching the Gospel among the Saints. In 1856 he went on a mission to Europe, where he was associated with Apostle Orson Pratt in the presidency of the British Mission. He returned home the following year. Elder Benson was not considered as a great public speaker, yet he was vigorous and earnest. When the weather was oppressively warm it is said that he would take off his coat while preaching and remark to the congregation that he believed in "comfort more than in style." In 1860 he was called to preside over the Saints in Cache Valley. He made this his home the remainder of his natural life, being the Apostle of the Northern country. He was wise in council, industrious and exemplary, and a source of great strength to the people in colonizing and building settlements in that valley. In the early settlement of Cache it was so cold that it was hardly deemed feasible for being occupied. Today it is the best watered and has under cultivation a greater percentage of its land than any other valley in Utah.

He went to the Sandwich Islands with Apostle Lorenzo Snow, Elders Joseph F. Smith, Alma L. Smith and Wm. W. Cluff, to regulate the affairs of the Hawaiian Mission. He, with President Snow, narrowly escaped drowning while approaching the coast of one of the islands by the capsizing of the boat. This was the last mission abroad performed by Apostle Benson.

Aside from his labors abroad he performed many important missions among the Saints. He was an active member of the Provisional State of Deseret. Afterwards he became a member of the house for several sessions in the Territorial Legislature, and the last ten years of his life was elected and served with ability in the legislative council.

In 1869 he became associated with Elder Lorin Farr and Bishop Chauncey West in constructing the Central Pacific railway. They had a large contract of grading on the promontory. On Oct. 3d, 1869, while in Ogden City attending to a sick horse he was suddenly stricken with heart failure and died the same day. His funeral occurred in Logan a few days later, with a numerous family and thousands of Saints and friends to mourn his departure.

He had "fought the good fight, kept the faith and finished his course." He went to receive the crown of glory laid up for the faithful and left to his sons and daughters the legacy of a good character, a faithful record of devotion to God and His cause. He gained eternal riches and "He that hath eternal life is rich."

History of the Southern States Mission.

(Continued from page 400.)

July, 1900—Owing to the revivalistic feeling prevailing throughout the South at this season of the year, the Elders were counseled to conduct themselves in a quiescent manner, and therefore the month opened with things in a quiet way, generally speaking.

Elders J. A. Welker and W. A. Adams encountered a mob in Cabarras county, North Carolina, but the brethren escaped unharmed. In Charlotte, N. C., the Gospel was opposed by a sectarian preacher, and a discussion was carried on through the columns of the Charlotte News. Fair play was granted on both sides, and we trust that many honest souls were thus brought to a knowledge of the truth, or at least, a better understanding of our faith.

Elders E. G. Anderson and Joseph H. Lewis were forced to leave Chester City, Chester county, S. C., being ordered to do so by a band of mobbers. (See Star, 308-310.) In all the work is progressing, although the reports of the Elders are small.

The arrivals from Zion for the month of July are: J. W. Imlay, George H. Clark, C. L. Riding, Lot Robinson, N. L. Richards, Joseph Mills and Eugene C. Miller.

August, 1900—The month opened with the weather hot and dry. There seems to be much illness among the Elders, owing the excessive and oppressive heat. In North Carolina several cities were opened, and work in them successfully conducted. The Elders in Mississippi were threatened with mob violence, but they avoided the ruthless fiends and the Lord protected them.

On Aug. 9th Elder Robert A. Paxton, of the South Carolina Conference, was taken sick at Greenville. After languishing for twelve days he was taken to Blacksburg, where he could be better cared for by the Saints and Elders. He showed every sign of recovery until Aug. 25, when a change was noticeable. He steadily grew weaker until the evening of the 27th, when he passed peacefully from this mortal probation, saying, "I have fought a good fight." President Rich, who had just returned from New York, received word in Richmond, Va., of the death of Elder Paxton, and hastened to Blacksburg, at which place the body was embalmed. (See Star, Vol. II, 313, 328, 392.)

Only five Elders came during this month. They were: James M. Taylor, Alfred B. Hill, W. C. Crump, Jr., Ira De Mill and W. H. Wilcox.

September, 1900—The spirit of heathenism was manifest in Statesville, N. C., and Elders W. G. Atkin and A. O. Smoot were commanded by a band of about twenty men to abandon the city and keep out of its precincts. Florida reported that not a few of her Elders were sick and unable to work.

This month, like unto August, witnessed the death of one of our faithful and valiant Elders, whose energy and zeal made him an efficient and successful worker—Elder J. D. Frankland. His death was sudden, and his beloved companion, Elder A. L. Meacham, did all in his power to help him, but the call to a higher mission could not be thwarted, and he succumbed to the summons Sept. 12th at 8:40 p.m., near Ansley, Pike county, Ala. (See Star, 338, 347, 351.) He died, as he had lived, a faithful servant of God.

On the night of Sept. 9th Elders J. F. Hamilton and A. T. Jones met with an experience in Battletown, Ky., which assumed a serious aspect. Having just received a visit from their President, they appointed a meeting at a friend's house, and were favored with a large congregation. The President and his companion remained at the friend's home, while Elders Hamilton and Jones left for the home of another friend. On their way they were compelled to pass through a thick patch of woods, and here they encountered a shower of eggs, ancient with age, and strong to the sense of smell. As luck would have it, none of these "rotten members" found a resting place on the Elders, although the womenfolk in the company received a goodly share, more than the average sister would bargain for. The President left the next day, but the Elders remained to hold meeting in the city. A large crowd turned out, and the brethren felt safe and secure, but when meeting was over and they were walking around the house they were very much surprised to find themselves confronted by a mob of masked men, about twelve or fifteen in number. One of the ladies present recognized the voice of one of the mobbers, and procuring a lantern she went up to him and uncovered his face. Her recognition was correct, for it proved to be her own brother, and when he found himself thus identified he became exceedingly angry, and grabbed his sister, kicked her, struck her violently with his fist, and finally endeavored to choke her, and it is doubtful if she will ever fully recover from his wicked, uncalled, malicious assault. At this juncture the hearts of these outlaws began to fail them and quake with fear, so they decided to go. The Elders took advantage of the opportunity and left also, moving to another part of the county, that they might continue their work without molestation.

Only two Elders arrived during this month, and these two, Heber C. Kimball and Oliver Jackman, were fitted out and assigned to their fields of labor.

(To be continued.)

"Let us hear the conclusion of the whole matter: Fear God and keep His commandments; for this is the whole duty of man."

OUR CONFERENCE PRESIDENTS.

Louisiana is soon to become a part of the Southwestern States Mission, but before we bid adieu to her and her noble Elders, we desire to present to the readers of the Star a brief sketch of the life of Elder F. H. Critchfield, who now presides in that Conference. In the cold, bleak month of December, on the 13th, in the year 1874, at Batesville (now Erda), Toole county, Utah, he first saw the light of day.

When 6 years of age his parents moved to Oakley, Idaho, at which place they now reside. In a newly settled region it was not possible for our brother to obtain a high scholastic education; such blessings were not afforded him, but he labored with his parents to redeem the barren land and make the desert to blossom as the rose. Under such conditions one would naturally develop more brawn than brain, more muscle than mentality. Environments, to a great extent, make us what we are, and if you would find



ELDER F. H. CRITCHFIELD.
President of Louisiana Conference.

bold, sturdy, true-hearted, whole-souled men, then explore the regions of the West, where the towering peaks of the snow-clad Rockies stand out as sentinels to the clear, blue sky.

In the winter you might find our brother in a little log school house, wrestling with mathematical problems, dictation exercises, spelling, or articulating grammatical difficulties. The summer found him upon the farm, attending to the necessary chores, and making himself generally useful. From the log school house he graduated to the Cassia Stake Academy, where he spent a few months in study.

Although his father never obeyed the Gospel, he accepted it, and taught his children to ever observe the Golden Rule. At the age of 17 he commenced to work for himself, separate from the household. For some time he herded sheep, and this exercise in the material, literal world gave him a slight insight for his future work of gathering lambs for the fold of the Good Shepherd, Jesus. In 1894 he became the husband of a sweet damsel, who awaits his release with expectant anxiety.

It was on the 2d day of April, 1899, that he was notified that his services were required to preach the Gospel in the South, and, as all the faithful have done heretofore, he responded. Scarcely a year has passed since he was set apart (Nov. 16th, 1899,) and today we find him presiding in Louisiana.

He has but a very small corps of laborers, the smallest in the Mission, but they are doing a good work, and the Lord is blessing their noble efforts. Brother Critchfield and the Elders of the Louisiana Conference have a hard field, but by the help of our Father they struggle with might and main for the Gospel of salvation.

The Magnificent Revenge of the Governor of Missouri.

A few years ago, while Robert Stewart was Governor of Missouri, a steamboat man was brought in from the penitentiary as an applicant for a pardon. He was a large, powerful fellow, and, when the Governor looked at him, he seemed strangely affected. He scrutinized him long and closely. Finally, he signed the document that restored the prisoner to liberty. Before he handed it to him, he said: "You will commit some other crime and be in the penitentiary again, I fear."

The man solemnly promised that he would not. The Governor looked doubtful, mused a few minutes, and said:

"You will go back on the river and be a mate again, I suppose?"

The man replied that he would.

"Well, I want you to promise me one thing," resumed the Governor. "I want you to pledge your word that, when you are mate again, you will never take a billet of wood in your hand and drive a sick boy out of a bunk to help you load your boat on a stormy night." The steamboat man said he would not, and inquired what the Governor meant by asking him such a question.

The Governor replied: "Because, some day, that boy may become a Governor, and you may want him to pardon you for a crime. One dark, stormy night, many years ago, you stopped your boat on the Mississippi river to take on a load of wood. There was a boy on board who was working his passage from New Orleans to St. Louis, but he was very sick of fever and was lying in a bunk. You had plenty of men to do the work, but you went to that boy with a stick of wood in your hand and drove him with blows and curses out into the wretched night, and kept him toiling like a slave until the load was completed. I was that boy. Here is your pardon. Never again be guilty of such brutality."

The man, cowering and hiding his face, went out without a word.

What a noble revenge that was, and what a lesson to a bully!—Success.

The Road to Success.

Dr. D. K. Pearson, millionaire, philanthropist and patron of colleges, says that the rules of life can be summed up as follows:

1. Practice steady economy. Do not spend until you have it to spend. Be strictly honest, and never take advantage of men. Avoid show and extravagance. Use your money to educate the poor.

2. Be your own executive. Trust no man to administer upon your estate. You cannot carry out of this world any amount with your dead hands. There is no use for money beyond the grave.—Saturday Evening Post.

OUR CONFERENCE PRESIDENTS.

Elder John H. Bankhead was born at Wellsville, Cache county, Utah, Oct. 12th, 1874. His parents are Utahns—on his mother's side of English descent, and on his father's of Southern Dixie lineage; thus we may properly designate him an Anglo, Southern American Utahn.

His early boyhood days were spent upon the farm in the summer, and in the Wellsville district school in the winter time. After graduating from the district school in 1893, he entered the State Agricultural College. In 1897 he received his diploma, which conferred upon him the title of B. S., having completed a four years' commercial course. He taught school in Wellsville during the winter of 1897-98 and 1898-99. While thus engaged he received a call to perform a mission to the Southern States. His call came in the early part of March, 1899, and on the 18th of said month he left Salt Lake City for Chattanooga.



ELDER JOHN H. BANKHEAD.
President of Florida Conference.

Upon arriving in Chattanooga he was assigned to labor in the North Kentucky Conference. He spent the first nine months as a canvassing Elder, and was then called to act as first counsellor to President Don C. Benson. During the three months that he occupied this position he visited all the Elders in that Conference.

In the latter part of June Brother Bankhead was transferred to the Florida Conference to succeed President George W. Skidmore, of that Conference. Since July 16 he has assumed control of Conference affairs in the Balmy State, and his work and manly effort is a striking and lasting testimony of his worth and sterling integrity. He exercises great care, is judicious, wise and discreet. His reports show him to be a careful and earnest presiding officer. The Elders love him, and a perfect unity exists in his Conference.

Elder Bankhead is a married man, and Miss Annie Mipplesen was the lucky girl, who is now the honored spouse. His labors have been a source of joy and pleasure, and we trust they may ever continue so to be.

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SATURDAY, NOVEMBER 17, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

"BE NOT DISMAYED."

Mankind are easily discouraged in this life, and oftentimes, otherwise noble, valiant souls, sink beneath the yoke of disappointment, failure, affliction and persecution. While it is true that in this mortal probation we have many trials which in their nature are discouraging and depressing, yet we can also find joy, consolation, strength and encouragement. There is no trial but what there is also a way by which it may be successfully encountered, and triumphantly overcome. Many trials and much affliction seems to be the common heritage and legacy of the people of God, and to all such the Father of mercies has, through His inspired servants, both ancient and modern, given words of encouragement and comfort.

Speaking by the mouth of the prophet Isaiah, the Lord says, "Fear thou not; for I am with thee; be not dismayed; for I am thy God; I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." (Isaiah 41:10). Here we have a divine expression of the help of the Lord, a comforting counsel to "be not dismayed," a promise of strength, and that we shall be upheld with the right hand of righteousness. It has ever been necessary for the Father to comfort His people, for they have at all times been subject to the wrath of the evil one, targets for the enemy, and material for the scoffs, jeers and ridicule of the ungodly. So we find the Creator blesses them with inspired men, upon whom He bestows the spirit of wisdom, counsel and revelation, that they in turn might impart the same unto the people and comfort them in their afflictions. To the gallant Joshua, the valiant captain of Israel's host, the Lord spake thus: "Be strong and of good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." (Joshua 1:9). When we have the blessed assurance that God is with us, and that by His holy spirit He will shield, strengthen, guide and comfort us, we need not be dismayed, or fear the hosts of the wicked, for legions of angels stand ready to protect the servant of righteousness. Could we but realize the majesty, might and overruling power of our God, and then consider that One great as He is even our Rock and Defense, why should we fear the foe or be dispirited for the conflict? The Father has in times past bared His mighty arm in defense of His chosen ones, and He has not lost His strength, neither has His love for His people vanished. He stands ready now to defend the righteous and bring the wicked low in misery and anguish.

Though afflicted, persecuted, scorned and derided, the people of God can lift up their heads and rejoice, knowing full well that their redemption draweth nigh, and that the truth they have embraced will eventually triumph and righteousness fill the whole earth. Ye need not be dismayed, saints of the Most High God, the Lord He is your friend, your strength and your Deliverer! When the wicked scorn, the ungodly deride, and the evil ones persecute, look unto the Lord, read the good word, and find joy in these words, "The Lord is with thee whithersoever thou goest." The joy one derives by reason of loyalty to God, and fidelity to His laws, is a joy supreme, holy and divine, and one which passeth all understanding. In serving the Lord we oppose the world; in serving the world we oppose God. We cannot afford to bow in acquiescence to the ways of the world, neither can we afford to worship at the shrine of mammon. If we would only forsake God, righteousness and truth, and be one with the world, honors from men, titles, dignities and worldly favors would be ours; but, on the other hand, to serve God and walk in His holy ways, means that we shall be subjected to hate, that we shall be maligned, reviled and sneered at by the lovers of this world. We have a faith that impels us onward, forward, upward. Yea, in the midst of persecution, misrepresentation and false accusation, we can plod cheerfully the weary way of life, with a hope of enjoying that more abundant life promised to the faithful.

"Why should we mourn and think our lot is hard?
'Tis not so, all is right!
Why should we think to earn a great reward?
If we now shun the fight!"

This is the theme and song of the righteous. This was the anthem the exiled Saints sang as they crossed the barren desert from Winter Quarters to Salt Lake City! They cried unto the Lord in their distress, and He delivered them from the hands of the enemy. They sang of His goodness and He led them forth by the right hand of righteousness. Footsore and weary, hungry and fatigued, half-clad and destitute, they journeyed on, and the Father brought them to the land of their present inheritance, where they founded a city of habitation, and are now established in the tops of the mountains, exalted above the hills.

Our Father has ever proven a deliverer and a friend unto those who serve Him in spirit and in truth, then let all the faithful take courage, and be of good cheer. "I will never leave thee, I will never forsake thee," are His loving words to His erring children. Oh! that we might never leave Him, or forsake the truth, then our happiness here, and our salvation hereafter would be secured and made certain. He will *never* leave us, and if we will only cling fast to the word of God, strive for the guidance of His Holy Spirit, we may know that He is our stay, and our course in life pleasing and acceptable before Him. In the hour of trial let us draw near with a true heart in full assurance of faith, and when the clouds have rolled away, and we feel the warmth of the sun's bright ray, let us still be found faithful and true, honest in our convictions, and steadfast in our integrity to do the right. Let the wicked scoff, and the ungodly frown, truth will yet prevail, and righteousness reign supreme, while the glory of God shall be poured out upon all flesh.

Be not dismayed, but arise in the strength of the Mighty One of Israel. The goal is in sight, the day of redemption awaits the faithful and true. Cleave to righteousness and truth, that you may be raised at the last day to honor, glory, immortality and life eternal. Be not dismayed, though trials come, and tribulation visits you with affliction, for you have One who stands ready to grant relief, to bestow comfort, and minister consolation. Be not dismayed, though false accusations may arise against you, and vile abuse descend upon your head; the faith of the ancients should be your faith, and such a faith will give you strength to cope with anything. When fierce persecution makes you the butt of violence and oppression, remember the words of the Lord, "Be not dismayed," and the words of the Messiah, when in the throes of death, "Father, forgive them, for they know not what they do."

"Fear not, I am with thee, O, be not dismayed,
For I am thy God, and will still give the aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by my righteous, omnipotent hand."

LIFE'S COMPLETENESS.

There are no lives unfinished, incomplete.
God gives each man at birth some work to do,
Some precious stone of strange prismatic hue
To carve and polish, till it shall be meet
To place within his temple, still and sweet.
Ere that be done, the soul may not pass through
The door to grander worlds, to aim more true,
To wider life with love's sweet joy replete,
And, if the working time be short, and earth
With its dear human ties be hard to leave,
Be sure that God, whose thought hath given thee birth,
Still holds for thee the best thou canst receive:
Be sure the soul, in passing through that door,
Though losing much, gains infinitely more.
—Christian Leader.

EDITORIAL THOUGHT.

Would you be immune from the odium of the world, then lock arms with worldlings, and love worldliness; then you shall be "Hail fellow well met." Would you so conduct yourself as to be the object of persecution, and the butt of ridicule? then join hands with the righteous, love godliness, and let revealed truth be your choice companion and wise counsellor, and you shall be counted a vain babbler, a rank impostor, a false prophet, heretic, crank and fanatic.

The truly brave man is he who dares to do right in the face of bitter opposition and fierce persecution; whose faith in God and the divinely established laws of salvation will enable him to forsake all, and glory in the knowledge of the truth.

Let us prepare ourselves for the gifts and blessings of heaven as Elisha for the mantle and priesthood of Elijah.

Boast not of riches, boast not at all, but be thankful that the Father of all mercies and good gifts has blessed you in the past, and even now holds out a helping hand to the unrepentant, wilful sinner.

"God hath commanded men everywhere to repent." Repentance, deep repentance, must take place in the heart and be manifest in the acts. If men fail to repent and fail to exhibit a godly sorrow for sin, with a sincere desire to sin no more, then they will most assuredly be punished, and they will fall and fester in their own corruption and wickedness.

No one need be idle; there is work for all, and blessed is the man who doeth with his might the labor assigned. Work will ease the mind, harden the muscles, and strengthen the body. Be not afraid to bend your back, or use your hands in honest toil, for there is a dignity attached to honest toil which makes the trusted laborer a worthy, upright man; a man whom all must respect and honor.

Do you not behold the "Signs of the Times?" The journals of the day bring new accounts of floods, distress, destruction of life and property! These things were to come to pass, and then the Lord of Hosts, Jesus, the light of the world, will suddenly come to His temple. Prepare yourselves, ye sons and daughters of men, and ye inhabitants of the earth, be ye moved to repentance so that when the Lord cometh He may be pleased to own and bless you!

Do not sit idly by and sing, "Rescue the perishing, care for the dying," but arise and let your light shine, that others may behold your good works and glorify God in the highest. As Christ is our Helper and Friend, so should we help and befriend each other.

The riches of heaven are eternal, the joys of the kingdom everlasting. All that the Lord doeth He doeth forever; His handiwork shall never fail. His love and gentle goodness will never fade or grow dim with age.

Let your anthem be, "Glory to God in the highest:" your daily life an exemplification of your seraphic muse.

"What doth the Lord require of thee but to do justly and to love mercy?"

THE MYSTERIOUS.

BY A. ARROWSMITH.

The age in which we are now living is, without doubt, the most wonderful through which the world has ever passed. These are peculiar times. Science is producing so much new food for thought that one must be indeed up and doing to keep pace with passing events.

Infidelity and agnosticism stalks rampant through the land, and daily we are being brought in closer touch with things etherial and the unknown world, so much so, in fact, that to the clear, thinking, unbiased mind the immortality of man is an assured fact.

Among the mysterious agencies being made use of in this age, we find Spiritualism taking an active part, also hypnotism and mesmerism. Either of these can be made the agent for good or for evil, and through them many marvelous things are accomplished.

The Bible specifically testifies to a time when Lucifer (the devil) should have such power as to cause fire to come down from Heaven, on the earth, in the sight of men, and deceive them that dwell on the earth by the means of such mighty miracles.

At this day it is impossible, without the spirit of discernment, to distinguish between good and bad, truth and error, right and wrong, and it is hard to detect where truth ceases and error commences.

When the Gospel was restored to this dispensation, Satan realized that truth had once more been introduced, and that, through faith, devils were cast out, the sick healed and the dead raised to life. Knowing that his power and dominion were in danger of being overthrown, he shook off the lethargy into which he had fallen and proceeded to introduce some of his wonders.

Spiritualism, with its rappings, mutterings and unintelligible jargon, was one of them, and it led many from the way of righteousness and truth, to the broad road of infidelity, some of these thus led away being among the grandest spirits of the day, whose noble souls have been deceived with this demonstration of the miraculous.

I believe it to be true that foolish and ridiculous spiritual agencies can make chairs and tables move, and there are powers at work which mortality cannot see, which will raise heavy substances from the floor; that will inhabit the tabernacle of mortality and demonstrate wonderful powers beyond the comprehension of man.

Often a medium who is illiterate and unlearned, will, under the influence of this power, deliver the most learned discourse, perhaps treat on philosophy, archaeology and the higher studies, or charm the hearers with beautiful music, as the case might be, thus making full use of the arts and sciences. It is a fact, however, that nothing new is ever brought out by this means, and what is done is simply a repetition of something formerly accomplished.

These peeping, muttering spirits do not teach us anything but the fact that man is a dual being, and that there is a spirit life closely connected with this mortal life. This system or sect does not recognize Christ as the Son of God, and right here is the key by which we find its source, and it thus discloses from whence it came. The Apostle John says that every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God, but is the spirit of deception, and anti-Christ.

These deceptive spirits have been known thousands of years. We read that before the peopling of this world by mortality, of a war in Heaven, where Satan and one-third of the hosts of Heaven, who followed him, were cast out on the earth, and ever since, they have been busy trying to deceive and decoy man from the path of virtue and truth.

Peter says, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he might devour."

Upwards of 2,800 years ago Isaiah advised Israel to avoid these manifestations of evil. He says: "And when they shall say unto you, seek unto them that have familiar spirits, and unto wizards that peep and that mutter; should not the people seek unto their God? for the living to the dead? to the law and to the testimony; if they speak not according to this word, it is because there is no light in them."

This condemns spiritualism and shows us plainly that a seeker after the mysteries pertaining to the dead and the beyond, must apply through the legitimate channel, viz., godliness, and the law and the testimony.

The magicians and soothsayers of ancient Egypt, Babylon and Assyria, who performed and worked their marvels through the channels of this "dark art," were able to turn rods into serpents, water into blood and bring frogs on the land of Egypt.

Saul, the King of Israel, disappointed at the withdrawal of his Priesthood and power, desired communication with the unseen world, he sought out a witch at Endor, who had the power to gratify his desire, and he held discourse with Samuel. The result of this interview was misery and death. The same would apply to all who seek after information in this forbidden channel, and is very graphically related in Shakespeare's Macbeth, who is described as a very ambitious Thane, who cruelly murdered the good King Duncan and his friend Banquo, that he might himself sit on the throne of Scotland. His conscience sorely troubled him, and he sought frequently the haunts of witches, that he might get consolation through their power. They gave him encouraging information, and he felt perfectly safe, but the result was deception and he died a miserable and untimely death, cursing the deceptive power which gave him the intentive and wicked encouragement to let nothing stand in the way of his ambition.

We therefore find that these many attestations of power, miraculous as they may appear, are lacking, and invariably those who seek for information through these influences, like Saul and Macbeth, only reap misery and death.

It is said "there is good in all things evil, could men but observingly distil it out," and because we find so much evil arising from the abuse of these powers, we find many who at once pronounce them of the devil and from beneath,

without an honest investigation. It is always easy to deny the existence of what we cannot understand; far easier than it is wise; for by such stubborn denials the world is often kept in pitiable ignorance of precious truth.

The mysterious happenings, which appear as supernatural, through the powers of hypnotism, are usually pronounced as impostors and humbug. Leading and acknowledged authorities say that hypnotism is really the basis for the explanation of much of the phenomena that has occurred and that now happens, and that psychology is a true science. They say that the mind of man is dual; it consists of a subjective part, or spirit, and an objective part, or intellect.

The subjective part is immortal, intentive, has control of the bodily functions, is the seat of instincts and memory.

The objective mind, or intellect, is mortal, depending upon the brain as its functioner, and declining its power as the brain declines its physical vigor. Our objective mind is given us to enable us to cope with our environments in this life. It is capable of inductive and deductive reasoning. It is the guide and controller (while we are in this life) of the subjective mind or soul, which it can fit for an eternity of bliss or remorse—that is—we have free will, we are free agents to work out our own salvation.

The All-Wise Creator has provided us with a perfect instrument; but it is left for us to decide whether or not we will keep it in tune and bring out all its music; till on its divine harmonies we soar aloft.

We are free agents, not machines. The subjective mind, when it passes from the control of the objective, accepts whatever premise is presented to it, and reasons from that premise, with wonderful power and acuteness.

It is therefore through the power of a natural law that hypnosis is produced and the subject made to operate, apparently, supernaturally. The objective mind sleeps; the subjective mind is on the alert to receive and grasp any suggestion which is earnestly made to it, by a spoken word or concentrated thought. It is thus disease and sickness is cured in many cases; also men of immoral tendencies have been benefitted through this power.

The "Book of Mormon" declares that the Spirit of Christ is given to every man, that they may know good from evil; "everything which inviteth to do good, and to persuade to believe in Christ, is sent forth by the power and gift of Christ; wherefore ye may know with a perfect knowledge it is of God; but whatsoever thing persuadeth man to do evil, and believe not in Christ, and deny Him, and serve not God; then ye may know with a perfect knowledge it is of the devil, for after this manner doth the devil work, for he persuadeth no man to do good, no, not one; neither doth his angels; neither do they who subject themselves unto him. Then Mormon goes on to say, "Seeing that ye know the light by which ye may judge, which light is the light of Christ, see that ye do not judge wrongfully; for with that same judgment which ye judge, ye shall also be judged. Wherefore I beseech of you, brethren, that ye should search diligently in the light of Christ, that ye may know good from evil; and if ye will lay hold upon every good thing and condemn it not, ye certainly will be a child of Christ."

We all know in past ages that the truths advanced by Copernicus, Galileo, Newton and others were rejected by a bigoted and superstitious people. Even in recent years many truths have been kept back and withheld, through bigotry, being prejudged as falsehood of the devil. Modern christendom has railed against some of the grandest discoveries in this century, simply because they conflicted with their supercilious, arrogant and unscriptural forms of worship and their misconception of the Word of God.

Faith is a mighty fulcrum in moving the powers with which we are surrounded, and God's laws are natural laws; so that if one of His children understand some of nature's laws and can even call down fire from Heaven, he will operate his power through a natural law, God's law. Such a man might be wicked and evil, but his understanding and application of a truth brings the fire, nevertheless. Evil is nothing but truth corrupted and misapplied, and God does not always reveal His truths through His Church.

Edison has been a grand instrument in revealing some of the powers of God, through electricity, and Edison does not believe in vision and revelation and does not understand the channel from whence he gets his inspiration; but he is God's instrument, notwithstanding.

The fakir in India who is the most successful hypnotist is described as living meagerly, on the most simple diet, and he strives to kep his body pure, that it might be a fit receptacle for the influence which gives him power in his profession. Anciently the most wise men sought seclusion in the deserts, macerated their bodies and held long fasts. They were desirous of communication with the spirit world, and if we are to believe history many of them attained great knowledge on things etherial. It is true that many fanatics would sit for years in silent contemplation of the sufferings of Jesus, and it is related that the nail marks, as suggested by thought, would appear on their hands, feet and side.

My object in writing the above is that we might be careful in judging between right and wrong, good and evil, and not condemning everything we see, because we don't understand it. God is operating and controlling all things, and He sometimes makes the wrath of man praise Him. Let us therefore learn how to separate truth from error and apply it in our lives.

The principle of faith has, in the past, as well as the present, been the most potent factor in disclosing the mysterious. Realizing this, we find the Christian Scientist and many others working miracles and healing the sick.

The Roman Catholic exercises faith in the bones and clothing of departed Saints, and they actually idolize such relics. Strange to say, they often obtain miraculous blessings through the faith and prayer they offer these idols.

Many pilgrims who seek for health through the waters that have been blessed by Saints in the past and who bow with reverence and worship to the bones of some supposed Saint, receive benefit, and sometimes, if we are to credit history, many are cured from disease.

Through the exercise of faith these results are brought about, as Jesus would say, "Thy faith hath made thee whole." If some poor superstitious and ignorant fanatic bows down and worships a yellow dog, or even some old rags or bones, be it the coat of Joseph, the carpenter, or the raiment of Jesus, the soldiers of Rome cast lots for, or the bones of a primitive Saint, no matter, that poor soul is a child of God, and an object of compassion, entitled to the respect of a just and merciful Father, providing, of course, the individual is honest, knowing no better, and does the best he can. His poor weak soul, like the Hindoo fakir, is willing to do anything, according to the knowledge and education it has imbibed, to get eternal bliss and immunity from pain, sickness and disease, both body and spirit.

There is a true and a false faith. They will both work wonders. To illustrate, I will relate a circumstance: Some years ago a school of medical men, desiring to test the powers of the imagination, secured for their test a man condemned to die. They blindfolded him, gagged him and bound him to a chair, and while he sat thus, unable to speak or see, he was able to hear all they said. They spoke of how they would open the jugular vein, and by so doing the victim would die inside of five minutes.

One student held his pulse, another a watch, whilst another poured blood tricklingly from the poor fellow's neck into a bucket by his side. The doctor pricked the neck with a pin without injury, but this poor victim of experimentation imagined, fancied, or had faith, false faith if you please, that he had been subjected to the knife, and he believed what the doctors said, that within five minutes he would bleed to death. He heard the blood as it trickled into the bucket, and the false faith that he exhibited caused him to die within the limit.

Many such illustrations could be cited, showing the powers of the imagination, when controlled by a false faith. Why should not this same faith have also a healing influence upon the weak-minded fanatic, even should he exercise it on old bones and relics of the middle ages?

All mankind are the children of the Eternal Father, and the principle of faith is a part of their spiritual inheritance as His sons and daughters. They can all come unto Him in sincere and earnest prayer—and no matter what may be their race or creed, He will regard their devotion when they seek to serve Him as best they can. We therefore do not think that the ears of Deity are open solely to the members of one particular religious body. Faith is not confined to any specially selected individuals. "God is no respecter of persons." The Savior said: "All things are possible to them that believe.' We must give God credit for all good things, and attribute all evil to Lucifer.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

This is my commandment; that ye love one another."

WOODRUFF MONUMENT DEDICATED

Deseret Evening News, Nov. 10, 1900.

The monument to the memory of the late President Wilford Woodruff was dedicated with imposing ceremonies in the city cemetery at 1 o'clock today. Something like 100 people were in attendance, mostly members of the family of the departed President. By request the male quartette, consisting of Messrs. Pyper, Whitney, Patrick and Spencer, furnished the music and opened with the hymn "Lord, We Come Before Thee Now." Apostle Heber J. Grant then made a few remarks, speaking of the pleasure it had given the General Board to receive the responses with which their request for subscriptions from the Mutual Improvement associations throughout the Church in aid of this cause had been met, and asking the blessings of God upon the family of President Woodruff.

Elder James Woodruff, son of President Woodruff, then returned thanks to the General Board on behalf of the family, and appealed to all the members of his father's family to so live that he would never have cause to blush for his sons and daughters.

Apostle Lund expressed pleasure with the beautiful monument and said its plain, solid character indicated fittingly the man who rested beneath it.

President Joseph F. Smith stated that the granite from which the monument was built came from President Woodruff's native State, Connecticut. He said he was grateful and proud to see this monument erected to the memory of one who had been so loved as President Woodruff, but he desired to say that the record he had made in life would outlive this monument, and when the granite had mouldered into dust his work would still be remembered, and his great labor known by millions yet unborn. He congratulated the family, and all who had contributed to this monument, that the work had been done under such happy auspices. He urged the members of the Woodruff family to honor the memory of their father, and this they could do in no better way than by showing by their lives and works that they appreciated the example he had set.

President George Q. Cannon followed, speaking of the providence shown in the raising up of men of distinguished characters to stand at the head of this work since its commencement. He told of Joseph Smith's special adaptation for the great work he had to perform during his life, and said that when he fell it seemed as though no one could be found to fill his place. Yet President Brigham Young had been raised up, and he was a man well fitted for the problems with which he had to contend. Then came President Taylor, who had himself been almost a martyr, and whose familiar name was "the champion of liberty." Following him came President Woodruff, a man whose character was the most childlike, humble and unassuming and free from ostentation and pride, more so than that of any character he had ever known among his people. He was the embodiment of truth and innocence, and yet a man of undaunted courage. This was well shown by the "manifesto" which had been issued by him. The speaker said, knowing Brigham Young and John Taylor as he had, he doubted whether they could have brought themselves to do what President Woodruff did in that respect. It seemed as though the Lord had decreed in advance that Wilford Woodruff should be the man to do that work. He spoke of President Snow's particular mission on earth and said he possessed the particular qualities of mind and character that enabled him to perform it, and closed with an appeal to the members of the Woodruff family to tread in the footsteps of their father.

The dedicatory prayer was then feelingly pronounced by President Joseph F. Smith, after which the quartette rendered "The Last Hope," and Bishop John R. Winder offered the final prayer.

Elder Thomas E. Hull, on behalf of the family, thanked those who had taken part in the services and the assemblage dismissed.

The beautiful monument is of solid granite and faces east and west. On the north front are inscribed the words, "Fourth President of the Church of Jesus Christ of Latter-day Saints, 1889-1898." On the west side is inscribed the names of the wives of the deceased: "Phoebe W. Carter, born March 8th, 1807, died Nov. 10th, 1885. Mary A. Jackson, born Feb. 18th, 1818, died Dec. 25th, 1894." The monument cost about $1,500, nearly one-half of which was subscribed by the members of the Young Men's Mutual Improvement Association, and the remainder by the Woodruff family. It was erected by Elias Morris & Sons Company.

HONOR GOD'S PRIESHOOD.

BY ELDER W. G. MILES.

It has long been an established fact to the reasoning mind that when God, in past ages, designed to accomplish a certain work upon earth He did it through His servants, who were divinely chosen from among men, and upon whom he conferred His Priesthood or authority. At one period of the world's history so great became the inclination of a people to honor God's Priesthood, and so complete and perfect became their love for each other, that they were translated with their beloved Prophet and leader, Enoch. At another time in the history of the world we find the people almost universally repudiating God's Priesthood and Prophet, Noah, bringing upon themselves the displeasure of a just Creator, manifest by their total extermination in flood. We will not dwell longer upon the condition of man at this stage, but hastily come to the time when God sent His only begotten Son into the world, who was to do not His own, but His Father's will.

As He Himself has said, "For I came down from Heaven not to do mine own will, but the will of Him that sent me," (John 6:38), and that Jesus held the Priesthood of God, with power to confer it upon others, is very evident from His teachings, especially His words recorded in John 14:10, wherein He tells us that the Father dwelleth in Him. By a further investigation of Scripture, we find that Christ did not withhold this Priesthood from others, but it was extended unto the Apostles and those whom He had chosen. The object of this article is not to make a lengthy explanation of this subject, but to briefly point out the necessity of, and the safety in, honoring and obeying those who hold the Priesthood of our Creator; and on the other hand the apparent danger encountered by those who ignore these divinely authorized servants. No better understanding can be had on this point than that given in the words of Jesus as recorded in Matt. 10:40-42, wherein He says, "He that receiveth you receiveth me;" also in Matt. 25:35-46, "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me," showing very decisively that whosoever will not receive those servants, sent of Him, but will mistreat them, shall be held just as responsible as though they rejected the Son of God Himself.

But in this advanced age of bigotry and intolerance, when men are professing great piety and holiness, we find them ready on every side, not only to repudiate, but put to death those holding God's Priesthood, and bearing to them the fruits of the Gospel.

Let the world awake from her profound sleep of spiritual darkness and shake off the iron-clad fetters of superstition and error, which are binding her inhabitants so close.

And to those desiring to be among the right ous few, who shall inherit the kingdom prepared from the foundation of the world, let them become submissive to the will of God, by honoring, upholding and sustaining His Priesthood here upon earth.

THE END OF THE WICKED.

BY ELDER J. W. BERRY.

Varied conclusions have been presented to my mind recently regarding the final destiny of the ungodly and sinners. Many people strive hard to justify themselves by becoming members of some church, and then cease their good works, forgetting that they have an individual labor to perform, to gain the blessings of the Lord hereafter. The Bible is sufficient to at least satisfy the earnest, who desire to know what is required of them. Mark well the prayer of the Psalmist David, "Draw me not away with the wicked, and with the workers of iniquity, which speaketh peace to their neighbors, but mischief is in their hearts. Give them according to their deeds, and according to the wickedness of their endeavors; give them after the work of their hands; and render to them their desert." (Psalm 28:34). We can see by this petition that he desired assistance from the Almighty that he might be enabled to cease an association with the ungodly.

We will notice in the following verses that Solomon makes mention of some praiseworthy deeds, and their opposite vices. "The fear of the wicked it shall come upon him, but the desire of the righteous shall be granted. As the whirlwind passeth, so is the wicked no more, but the righteous is an everlasting foundation. As vinegar to the teeth and as smoke to the eyes, so is the sluggard to them that sent him. The fear of the Lord prolongeth days, but the years of the wicked shall be shortened. The hope of the righteous shall be gladness, but the expectation of the wicked shall perish. The way of the Lord is strength to the upright, but destruction shall be to the workers of iniquity. The righteous shall never be removed, but the wicked shall not inhabit the earth." (Prov. 10:24-31). Is it not our desire to inhabit the earth? The Savior says "the meek shall inherit the earth."

The Apostle Paul in his letter to the Thessalonians gave warning of the appearing of the anti-Christ, who should shortly visit them. He said, "For the mystery of iniquity doth already work, only he who now letteth will let, until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming." (II. Thess. 2: 7-8). Read carefully the words of Job, and you will readily see that the trans-

REPORT OF MISSION CONFERENCES FOR WEEK ENDING OCT. 27, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	311	266	37	45	25	195	33	14		2	22	228			Box 182, Rome	Georgia
Heber S. Olson	Virginia	26	5 3	191	113	230	2	584	139	50	1	10	43	608	1	6	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	654	41	11	134	35	289	2	15	1	11	31	344	..	1	Centre	Kentucky
J. Spencer Worsley	East Tennessee	24	655	11	40	132	95	861	252	34	1	7	39	464			Hale, Mitchell Co.	N. Carolina
H. P. Hansen	Georgia	35	773	305	21	141	10	143	44	47	3	8	68	698			Savannah	Georgia
A. C. Strong	North Alabama	25	465	267	190	100	22	657	92	92	2	12	57	461		1	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	29	600	215	17	133	5	468	9	35	2	8	36	246	6	3	504 E Bay St., Jacksonville	Florida
John Reeve	Mid. Tennessee	30	694	28	73	137	18	254	14	13	3	4	36	325			Sparta, White County	Tennessee
J. M. Haws	North Carolina	35	743	178	190	271	22	465	180	27	1	6	49	594			Goldsboro, Box 924	N. Carolina
C. R. Humpherys	South Carolina	29	869	77	313	295	29	551	291	12		10	42	608		1	Box 129, Greenville	S. Carolina
G. M. Porter	Mississippi																St. Helena Parish	Louisiana
W. W. MacKay	East Kentucky	24	729	38	128	140	15	228	41	15	2	22	39	347		3	Barboursville	Kentucky
F. H. Critchfield	Louisiana																Lake Village	Louisiana
R. L. Houtz	South Alabama	13	375		7	245	17	190	11	10	2		15	164			Lapine	Alabama
Don C. Benson	North Kentucky	21	501	236	5	71	68	725	24	13		5	10	286			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	18	505	635	366	121	19	1044	2	43	2	8	23	557			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	9	213	130	55	71		630	32	18	5		13	130			240 Wade Park Avenue	Cleveland, O.

gressor is almost in a hopeless condition regarding the salvation of his poor soul. "But the wicked shall be cut off from the earth, and the transgressors shall be rooted out of it." (Prov. 2:22).

The Savior in giving a description of the last judgment, says to the wicked on the left hand, "Depart from me, ye cursed, into everlasting fire prepared for the devil and his angels." (Matt. 25:41). Paul, in speaking to members of the Church, said, "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins." (Heb. 10:26.) John in his prophetic vision while in banishment upon the Isle of Patmos describes the residence of sinners thus, "But the fearful and unbelieving and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death." (Rev. 20:8).

GLEANINGS.

As I see nothing written from Missouri, I thought I would write a few words to the much prized little Star that lights our home once a week. There is so much valuable truth contained in its pages that it does my soul good to read and re-read it.

I moved from Cocke county, Tenn., to Missouri one year ago. You brethren that may chance to see this that have been to my home, remember me in your prayers, and know, too, that I will say to all the Elders who it has been my good fortune to meet that I am well and still firm in the faith. I know we have the Gospel again restored to earth, and I know if I am faithful I shall meet them in heaven. I am surrounded by other denominations, but they do not molest or make afraid. In conclusion, I ask the faith and prayers of all the Saints.

Your sister in the cause of truth,
Mrs. Jane Gillespie,
Holt, Mo.

RELEASES AND APPOINTMENTS.

Releases.

J. C. Barrington, South Carolina.

R. E. Skinner, North Carolina Conference.

Ralph Cutler, Ohio Conference.

Transfers.

Peter A. Bushman, from Florida to Southwestern States Mission.

Special Low Rates Via

Union Pacific Railroad every Tuesday to Colorado, Utah, Montana, Idaho, Oregon, Washington. For particulars address J. F. Aglar, General Agent, St. Louis.

"YE SHALL KNOW THE TRUTH."

(John 8:32.)

What a heavenly gleam of light
Beaming from the Southern Star,
Pointing out the path of right,
Radiates and shines afar!

How the faithful joy to meet thee,
Precious gem of priceless worth!
May success and victory greet thee,
In your mission here on earth!

I have been a constant and studious reader of the Star ever since its inception in the fall of '98, and I desire to communicate through its inspired columns, to my fellow-men of this Southland, a brief recital of my experience, and how I became a Mormon. I am a Georgian by nativity, and Jefferson county is the home of my birth. My parents, Dr. William and Eliza Hauser, were anxious for me to be a defender of the faith, after the order of John Wesley, and so I was sent to Trinity College, North Carolina, and educated for a Methodist Priest. I was turned out in first-class style, I suppose, fully equipped with the schemes and dogmas of uninspired theologians, and fortified with the necessary paraphernalia essential to the defense of the sect I was to represent, and yet I was not content. I could not harmonize the mode of baptism believed in by my tutors with the words of the Apostle, who said, "Buried with Him in baptism," and therefore, to be consistent with my own views and conscientious with my fellow-man, I became affiliated with the Baptist Church, and donned my ministerial cloth in defense of their belief.

All went well; that is, I continued to preach to the best of my ability and understanding of the Scriptures, until 1879, when Elder Matthias F. Cowley (now a member of the Quorum of Apostles), a "Mormon," came into Tazewell county, Virginia, where I was holding forth for a season. Of course, the presence of a Mormon Elder created no small stir in the neighborhood, for the people were possessed of all sorts of strange vagaries and vain imaginations concerning this peculiar sect. It did not take me long to discover the weakness of my creed, when compared with the everlasting Gospel in its fullness, as declared by this young man of tender years. I perceived with plainness and perspicuity that I was without a foundation, adrift upon a sea of confused sectarianism, no anchorage, stability, or landing of security. The words of this young man were convincing, and had a familiar sound, so different from anything I had ever before heard. I listened with attention, believed in faith, accepted with gladness, and rendered obedience with thankfulness to Him from whom all blessings flow. Friends forsook me, my salary vanished, and threats of mob violence were uttered against me. The schemes of theologians, dogmas of commentators, and instructions of Trinity College, were nothing to me now; they had departed as the dew before the sun's directer ray, when brought in contact with the touchstones of truth, and I possessed only that simple faith once delivered to the Saints, with a glorious hope of salvation in the kingdom of our God.

Some may contend that it is not possible for mortal man to know of the truthfulness of the Gospel, but I have a living testimony of its divinity, and through the medium of the Holy Ghost I am enabled to say that I absolutely know that the doctrines enunciated by the so-called Mormon Elders are true, ordained of God, and the only means appointed of the Father for the salvation and exaltation of the children of men. Since the day of my acceptance and obedience until the present time I have never doubted, but, contrariwise, the testimony of the truth has been multiplied upon me and increased. I know that the Gospel is true through the whisperings of that "still small voice," and the influence of the Good Spirit. I know it by comparison with the Holy Bible, by contrasting it with poor, confused, divided Christianity, and by my experience in the world, by the rebuffs, scoffs, jeers and frowns of the ungodly which the faithful Latter-day Saints are called upon to endure. I know that Joseph Smith was a true Prophet of the Most High God, and that he was the chosen instrument in the hands of the Lord to assist in the establishment of His righteous purposes upon the earth. The Book of Mormon is a sacred, divine record, this I know beyond all question or controversy. I am proud of my faith, my co-religionists, my leaders, and all connected with the Church of Jesus Christ of Latter-day Saints, and I thank God that I am what the world calls "a Mormon."

Your brother in the Gospel,
C. M. HAUSER.

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, NOVEMBER 24, 1900. No. 52.

SKETCH OF THE LIFE OF APOSTLE BRIGHAM YOUNG, JR.

BY APOSTLE MATHIAS F. COWLEY.

A son of the late President Brigham Young and Mary Ann Angell Young was born in Kirtland, Geauga county, Ohio, Dec. 13th, 1836. With his parents he removed to Missouri, and thence to Nauvoo, Illinois. In these states, though in childhood, he learned something of the hardships of persecution, and they have never been effaced from his memory. His father, as well known, was one of the first and greatest Apostles of the Church. His mother, too, was a noble type of womanhood, and a true, devoted Latter-day Saint. While in poverty and her husband on a mission to Great Britain, Elder Lorenzo (now President) Snow called upon Sister Young on the eve of his departure to fill a mission in Europe. He asked Sister Young what news from home he should convey to her husband. She answered, "Tell him we are about as well as other people, and though in straitened circumstances, temporarily speaking, we don't want to see him home until he has completed a good mission and has been honorably released." Before their children, the Church and the world this example of endurance and devotion to God and His cause did the parents of Apostle Brigham Young set all the days of their lives. Brigham was baptized by his father in the Mississippi river at Nauvoo, Ill., when 8 years of age.

He was exiled with his father and family from their home in Nauvoo in 1846. With his mother he remained in Winter Quarters until 1848, when they journeyed across the plains and reached Salt Lake Valley in September of that year. Brigham was then only 12 years of age, but he at once performed good service as a herd boy, working in the canyon and other manual labor. He was likewise a "minute man," keeping watch against the encroachment of hostile Indians. In this capacity he participated in several dangerous expeditions. Nov. 15th, 1855, he took to wife Sister Catherine Curtis Spencer, daughter of Orson Spencer. At the approach of "Johnston's" army he did able work as a scout, suffering many hardships while in the mountains from inclement weather and overexertion in his duties. When one of the hand-cart companies crossing the plains were in distress Brother Brigham went as one of a relief party, and suffered such exposure and hardships that he was attacked with inflammatory rheumatism, from which he has suffered at various times ever since.



APOSTLE BRIGHAM YOUNG, JR.

At the April Conference in 1861 he became a member of the Salt Lake Stake High Council. In 1862 he went East with Utah's delegate to Congress, Dr. J. M. Bernhisel. While in New York City he received a letter from his father requesting him to proceed as a missionary to Europe. He promptly complied and sailed for Liverpool, where he arrived July 26th, 1862. His labors were principally in London with Elder William C. Staines. He also visited Scandinavia and other parts of Europe. He sailed from Liverpool on his return home Sept. 1st, 1863. In 1864 he was again called to Europe, this time to associate with President Daniel H. Wells in the Presidency of the European Mission. Accompanied by his wife, Catherine, he reached Liverpool July 25th, 1864. He labored in company with President Wells, looking after the interests of the Mission in all departments, until August, 1865, when he succeeded President Wells as the President of the Mission. During his administration he traveled extensively through the Conferences upon the British Isles, and several times visited the Continent, giving personal attention to the interests of the Church in Denmark, Sweden, Norway, Switzerland, France and Russia. By request of his father he returned home on a visit, sailing from Liverpool Sept. 19th, 1865, Apostle Orson Pratt taking charge of the Mission. A peculiar incident occurred while crossing the Atlantic ocean. A terrible storm arose, threatening to sink the vessel. A portion of the rigging was torn down by the wind, and one man was washed overboard. A burly Irishman on board in the shape of a religious fanatic, attributed the cause of the storm to the fact that a "Jonah" was aboard the ship in the shape of a "Mormon" Elder. He

made a persistent demand of the captain that Elder Young be cast into the sea. He was so boisterous and persistent that at last the captain had to interfere and compel the Irishman to hold his peace. After a very rough journey by sea and land, Elder Young reached home Oct. 25th, 1865. In the spring of 1866 he returned to Europe, resumed the responsibilities of the Mission, and continued his labors until he sailed from Liverpool on his return home, June 29th, 1867. While absent he visited the World's Fair at Paris, France. Returning home, he left the Mission under the Presidency of Apostle Franklin D. Richards. While on his mission two of his children were born in England, Mabel and Joseph. The following year Elder Brigham Young, with his brother, Joseph A., acted as agents for their father (in sub-contracting), who had contracted to grade a great many miles of the Union Pacific Railway. Brother Young was also prominent in the Nauvoo Legion as a military man until its disorganization in 1870. In that capacity he displayed considerable talent, and did efficient service in the annual drills of the Territorial militia. Elder Young was previously ordained to the Apostleship, and was set apart as one of the Twelve Apostles Oct. 9th, 1868. From then to the present his chief and almost entire labors have been directly in the duties of his Apostleship. Subsequent to the decease of Apostle Ezra T. Benson he was called by President Young to preside over the affairs of the Church in Cache Valley. For this purpose he removed to Logan City and presided in Cache Valley until the Stake was organized in 1877. At the annual Conference held in April, 1873, Apostle Young was chosen one of the assistant five Counsellors to President Brigham Young, which place he filled until his fathers' death in 1877. During this period he spent much of his time in St. George, looking to the interests of the Church in Southern Utah. After his father's demise he was appointed one of the administrators of his estate. In settling the affairs of the estate he showed a just and amicable disposition, which elicited the confidence and respect of the Saints, as well as that of his father's family. For refusing to deliver certain Church property into the hands of the receiver, W. S. McCormick, he, with President John Taylor, George Q. Cannon and Albert Carrington, were adjudged guilty of contempt by Judge Boreman. Aug. 4th Apostle Young, with the two last named brethren, was sent to the penitentiary, where they remained until Aug. 28th, when they were liberated, the decision of Judge Boreman having been reversed by the Supreme Court of the Territory.

In 1881 Apostle Young went to Arizona, where he spent one year, returning in time to wait upon his noble mother in her dying moments. She departed this life at her home in Salt Lake City June 27th, 1882. Among the many positions of honor and trust held by Apostle Young, and always held with integrity to his sacred trust, he has served several terms in the Territorial Legislature. He has been East on several visits in the interests of the Church, as well as doing considerable missionary labor abroad. In more recent years his labors have been chiefly in the Stakes of Zion, quite extensively in Mexico, Arizona, New Mexico and Colorado, as well as Utah, laboring zealously with his brethren, the Twelve, in the many duties and responsibilities of their high calling While visiting the Yaqui Indians in Mexico he was stricken with yellow fever and brought nigh unto death, but was healed by the power of God. During the anti-Mormon crusade in Utah and surrounding Territories Apostle Young suffered, with many of his brethren, an exile from home. And again in 1890 he presided over the European Mission. He labored with zeal for the spread of the Gospel, possessing the love and confidence of the Elders throughout the Mission. He returned home in the spring of 1893 in time to take an active part in the dedication of the Temple of the Lord in Salt Lake City. Since then he has traveled extensively among the Stakes of Zion, assisting to regulate the affairs of the Church, and has been prominent in the councils of the Presidency and Apostleship of the Church. He stands today the fourth Apostle in the order of the Priesthood, Presidents Snow, George Q. Cannon and Joseph F. Smith being his seniors, but they constituting the Presidency of the Church, leaves Apostle Brigham Young the presiding officer in the Quorum of the Twelve. Apostle Brigham Young is a social, unassuming, humble and pleasant man, and from the nature of his disposition is most beloved and appreciated by those who know him best. As a fitting conclusion of this very brief and incomplete sketch of his life, we subjoin the following quotation from the gifted pen of Sister Susan Young Gates, a beloved and devoted sister of Apostle Brigham Young:

"Brigham Young is a noble representative of his father's family. His gentle wisdom, his merry heart, and his integrity and truth are known to all the Saints. No matter what may be his troubles, he does not impose them upon his friends. He has naught but contempt for all forms of hypocrisy or deceit. His own life and soul is a clear, open book, and he would not gain the whole world were it to be secured through policy or subterfuge. A wide stream of bubbling gaiety flows through much of his life. All who know him, even in the least, are well aware of this trait in his character. Yet, well as he loves a joke, he cannot tolerate anything savoring of irreverence or mockery. His wrath is rare, but so much the more to be dreaded. Woe to the doer or speaker of anything which might savor of the betrayal of the Priesthood when Brigham Young is nigh! One of his most notable traits is an innate modesty, which is almost extreme when he estimates his own worth and character. Ask him for the facts of his life and he will innocently ignore that you are asking about himself, and will give you leaf after leaf from the life of his beloved father, or others of his friends and associates. He must be often reminded that it is his life that you are seeking to know about. He will assure you that he is the least worthy of his exalted position of any in his Quorum, and your silent comment thereon is, 'He that is least among you the same shall be greatest.' Today Apostle Young has the same genial tone of voice, the same youthful spirit, and the same quiet wisdom that have been so prominent in his character from boyhood. Those who know him best honor and revere him most. May his useful life be prolonged many years upon the earth."

Wilt thou seal up the avenues of ill?
Pay every debt as if God wrote the bill!
—Emerson.

Force is no argument.—John Bright.

GLEANINGS.

I have found joy in reading the testimonies and experiences of my fellow-Saints in the South, and I take pleasure in writing a brief testimony for my brethren and sisters to read. The testimonies of others have given me added testimony, and I trust that mine will in like manner strengthen and increase their faith in the Lord and hope of salvation.

My home is in Tipton county, Tennessee, and I have been a member of the Church of Jesus Christ of Latter-day Saints some five months. I have witnessed the fulfillment of Christ's words where he says, "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.) I have obeyed the will of God, and in consequence thereof I have received a testimony of the truth, so that I can now say, "I know it is the power of God unto salvation."

There were no Saints in this county when the Elders came, and in the month of June last Sister Waldron and myself led the way, being the first to be immersed for the remission of sins in this county, at the hands of a duly authorized servant of God, at least of late years. Since our acceptance fifteen others have been led in the right way, so that we know "Zion is growing! Zion is growing!"

I rejoice in the Gospel of salvation, and pray for the success and final triumph of truth and righteousness. I have my trials, but by the help of the Lord I will strive to endure to the end.

Your sister, Mrs. Fannie Smith.

THE BEAUTIES OF NATURE.

BY W. HAMPTON MAYO.

Written for The Southern Star.
To look upon the forest,
With its many sparkling rills,
And to view the grassy meadows
And the grand old ancient hills.

Just to see the leafy woodland,
With her green and lofty bowers,
Can we tell the varied specie
Of the grasses, birds and flowers?

Oh, how beauteous the creation,
All its scenes our hearts to cheer,
When our minds are overladen
With affliction, toil and care!

There's one star whose light is shining,
That some cold heart it may warm,
With the honest it is pleading
Southern Star, Millennial Dawn!

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

And when with envy Time transported
Shall think to rob us of our joys,
You'll in your girls again be courted,
And I'll go wooing in my boys.
—Thomas Percy.

THE WORD OF WISDOM.

If you will kindly spare a little space in your valuable paper for me, I shall be pleased to relate an experience which will doubtless be of interest and benefit to readers of the Star.

Before and after the Elders first visited us I was addicted to the uses of tobacco and coffee—in fact, I was a slave to the former. In lonely hours, the poison weed, I believed, was my best companion; in times of trouble and worry, my best comforter. In fact, it had become so much a part of my life that it seemed impossible to do without it. The Elders taught me the evil of its use; but still I could not realize the evils of using it, nor did I see any wrong in it.

I was convinced of the truthfulness of the Gospel as taught by the so-called "Mormon" Elders, and was baptized; but still I did not see the evil of the tobacco habit, always declaring it to be too good a friend to desert, until one memorable Sabbath morning, while fasting, I retired to a secluded spot in the woods and petitioned our Father above to guide me right, to teach me my duty, and to help me live a godly life. After finishing my prayer I was walking slowly in deep meditation, when suddenly a deep impression came to me, and seemed much as if a voice speaking, which said, "It is best for you to quit tobacco." I stopped, being very amazed, and looked around as if to see who spoke to me; but no one was in sight. I realized the nature of the warning; but I said to myself, as if in argument to the voice, "My tobacco is my comfort, my happiness, and my greatest luxury. I inhaled it with almost my first breath; I have loved and used it from infancy; and now, after fifty-seven years, is it necessary for me to reform?"

This argument seemed a consolation, and I was about to forget the event, when the same impression returned even stronger than ever. The same argument was again used as before, and again my memory was about to lose the event, when the same impression roused me with the same warning as at first, and adding that blessings greater than I had ever dreamed would be given me, providing I would obey.

I had just taken a chew of the forbidden weed; but upon receiving the third admonition I cast it from me, fully determined to obey the prompting.

My faith, however, was very weak, and the struggle to keep my resolve was hard, and to add to the trial the absence of my "comforter" caused me to become despondent and gloomy. I continued thus until the following Tuesday, when the same voice brought consolation to my troubled soul, and repeated the promise that through faithfulness those greater blessings would be realized—blessings that I could not receive while using the filthy weed.

I now felt like a new being, and rejoiced at the victory I had gained, and I soon realized the evil of indulging in the use of the poisonous plant; but above all I felt a greater flow of the Spirit of God and saw more clearly the beauties of the Gospel.

Shortly after, while attending a Conference, I was ordained to the Priesthood, and the blessings of God multiplied, until now I fully understand the necessity of repenting of those evil habits. Today I am proud to say that I am obeying the word of wisdom as near as I understand it.

And now, after being so favored with the blessings of God, allow me to testify to all that the use of tobacco as practiced in its various and filthy forms, is displeasing in the sight of God, and will deprive those who claim to be Saints and use it, from receiving many great blessings, and will drive from us, to a greater or less degree, the Holy Spirit.

Liquor, tobacco, coffee and tea are weapons used by Satan to keep the Saints from the blessings which belong to the faithful Latter-day Saints.

Dear reader, which do you think I enjoy best today, the presence of the Comforter from above or my former consolation (?) I can only answer, All the pleasures of this earth, with its wealth, pomp and show, would not induce me to exchange my present joys for those of former days.

Hoping these lines will be of benefit to others and a strength to those who may read them, I remain sincerely your brother in Christ, E. J. Callihan.

THE BLESSINGS OF GOD.

Thinking a few lines from this part of the Lord's vineyard will be of some interest to the many readers of the Star, we thought we would let you know how the Lord is blessing us in our labors. I met Elder Morgan J. Rich in Giles county, at Mountain Lake. He had been sent by President Olson to take charge of a Conference that was to be held at that place on the 8th and 9th of September, in connection with Elders Fletcher, Larson, Gooch and Miller. We obtained a beautiful grove, and then we all went to work and placed seats under the trees and made a pleasant place to hold our Conference. All of the Elders spoke under the influence of the Holy Ghost. Hundreds of people listened to the inspired words that were uttered by the Elders.

Elders Gooch and Miller baptized five members a few days after our Conference. Elder Rich and myself then went to Haran and held an interesting Conference at that place on the 22d and 23d. Elders Gooch, Miller and Peterson were with us, Elder Rich taking charge. From Haran Elder Rich and I went up in Bedford county to visit the Saints. We arrived at Montvale on the 16th of October. We found a number of good Saints and a good Sunday School. All the Saints were pleased to meet the Elders once more. The people up in the mountains were anxious for us to hold meetings. We gave out a week's meeting and held them at private houses and out in the groves. We had hundreds of people out to listen to the Gospel plan.

The people insisted on us remaining over another week So we gave out another week's meetings. The Methodists were trying to hold meetings, but they were a failure. Nine-tenths of the people were out to listen to the true servants of God. We baptized six Methodists—and they are an honor to the Church they have become affiliated with. One of the members we baptized was a blind lady over 60 years old, and sick in bed. Her little home was, or is, located high in the mountains, and her name is Mary Dooley. We gave out in one of our meetings that we would baptize her on the following day. The Methodist preacher gave out in his meeting that she would never be baptized by a Mormon Elder. At the time appointed the good Saints fitted up a litter, put some quilts and pillows on it, and marched down the mountain single file and laid the blind lady down by the water's edge. We sang and dedicated the waters, and then grandma was assisted in and Elder M. J. Rich baptized her. When she came up out of the water she looked like a new woman, and thanked the Lord that she had embraced the true plan of salvation.

We will never forget that solemn occasion, when they brought the blind lady to the water's edge. It would remind you of a funeral procession. It brought tears to the eyes of many. One good Christian woman wished that the poor blind lady would drop dead before we could baptize her. But in the place of dropping dead, she was born again. The ministers did all they could to prevent grandma from being baptized. Before we left we strengthened the branch by putting in a President and a teacher and Deacon. The Spirit of the Lord was manifest to a great extent in all of our meetings and at our baptisms. We were only reaping the fruits of other good Elders, and we hope that someone may reap the fruits of our labors. With best wishes to all at the Office, we remain your brethren, F. H. SNOW.
MORGAN RICH.

THE DEAD.

Sister M. P. Cobia, the affectionate and loving wife of Brother W. N. Cobia, was called to answer the summons of death Oct. 21st, 1900.

The deceased was born Oct. 22d, 1860, and became a member of the Church Sept. 17th, 1892, and since that time she has lived the life of a Latter-day Saint.

Her door was always open to the Elders, to whom she gave the best she had. Her husband and twelve children survive her and mourn her loss. We extend our heartfelt sympathies and pray God to give them comfort by His Holy Spirit.

Mrs. Susan Taylor died at her home in Secanto, Florida, Oct. 5th, 1900. She was not a Latter-day Saint, but was a true, devoted friend to the Elders, and was ever willing to minister to their wants when opportunity offered her this privilege. She was laid to rest in the Secanto cemetery by the side of her only son, who preceded her some nineteen years. Her many friends, two daughters and a loving husband mourn the loss of a good, earnest soul in the demise of Mrs. Susan Taylor.

DEATH NOTICE.

"There is a reaper whose name is death—
And with his sickle keen—
He reaps the bearded grain at a breath,
And the flowers that grow between."

These beautiful and expressive lines come forcibly to mind as we chronicle the sad news of the passing of another of those valiant spirits who only needed to hear the Gospel's glad message to be convinced of its truthfulness. Sister Louisiana Starling departed this life Aug. 12th, 1900, after a brief illness, leaving a husband and a large family of children, besides hosts of friends, to mourn her departure. She was baptized May 30th, 1894, was a true Latter-day Saint, and died in full hope of a glorious resurrection. Of such we say, "Oh, death, where is thy sting? Oh, grave, where is thy victory?"

The beaming Star is a welcome visitor to our home once each week, as it brings us news from those whom we have learned to love most dearly that are bearing the Gospel banner. May it continue to shine till its illuminating powers shall have reached the heart of every son and daughter of father Adam, and shed forth a divine ray that will bring peace and joy to their heavy laden minds and them to a knowledge of the truth.

W. H. Mayo.

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SATURDAY, NOVEMBER 24, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

"LOVE ONE ANOTHER."

It was a memorable occasion, and one never to be forgotten by the worthy Apostles of the Lamb. Jesus with His chosen servants—the Twelve—had assembled in the appointed "upper room furnished and prepared," for the purpose of instituting the Lord's supper, and further instructing them in the work of the ministry, and their conduct one towards another. As an example of humility, and lowliness, the Savior had girded Himself and taking a towel, had condescended to wash their feet. This having been completed, He gives them some excellent counsel, and admonishes them saying, "A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13: 34-35).

Our first thought in considering this admonition is: Was the commandment to "love one another" a new one? Had not this command been a law of God from the very beginning, and was it not thundered from Mount Sinai during that marvelous display of divine majesty and power, when those tables of stone were delivered to Moses, upon which the decalogue was inscribed by the finger of the Creator? Yes; for the Lord promised to show "mercy unto thousands of them that love me, and keep my commandments." Now, we shall find that all these commandments hinged upon love; that love was the nucleus around which they clustered, and from which they radiated. The Father who had given them to the wayward Jews, to bring them unto Christ, was, and is, a God of love. John says, "God is love," and we read in Malachi, "I am the Lord, I change not;" therefore, love was a divine injunction from the very beginning! But why did the Savior remark, "A *new* commandment I give unto you"? Evidently this was a *new* commandment to the stiff-necked, hard-hearted children of Israel in that day, for in their struggle for wealth, fame and honored titles they had failed to exercise love. Jesus told them that they had omitted the weightier matters of the law, "love, judgment and mercy," so that, to such as they were, it could be consistently announced, "a new commandment."

Christ desired His people to forsake the ways of the world, to cleave to the perfect word of God, and love one another. Very well, did He realize that the world would hate and despise them, and that in the world they would find no happiness and peace; therefore He said, "Love one another." If they would have joy it must be found in their own circle; if they would be loved it must be by their brethren, for the world stood ready to hate, mock, deride and persecute them. This new commandment to them was an important one, vital, essential and absolutely requisite for their security, happiness and salvation. Where love abounds, peace reigns, and where peace reigns there is a happy contentment, the crowning glory and capstone of pure joy. Love has ever been a law with God, and "love one another" has been a universal summons ever since the creation. In His dealings with His erring children, He manifests love, and exhibits abundant goodness and never-failing mercy. Those worthy apostles did not forget the holy word, for we find Peter saying, "Above *all* things, have fervent charity among yourselves; for charity shall cover a multitude of sins." (I. Peter 4:8). Charity is the pure love of God, and when this dwells in the heart and soul, then do we behold the manifestation of the fruits of righteousness.

Paul gives us to understand that "love is the fulfilling of the law" (Rom. 13:10), and the same apostle, when enumerating the fruits of the spirit, mentions "*love*" first. In order for love to fulfill the law, it must be pure, holy, unfeigned, such a love as the Messiah possessed, which prompted Him to leave the courts of glory in the mansions of heaven and suffer the pangs of death upon the earth, that the will of His Father, God, might be done, and a way prepared for the wanderer to return from darkness into light, from the power and thralldom of Satan unto the almighty power and grace of God. The love of God shed abroad in our hearts will actuate us to perform deeds of loving kindness to all. "If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from Him, that he who loveth God love his brother also." (I. John 4:20-21).

Oh! how vastly different would be the state of affairs in the earth today if all the sons and daughters of men would but render obedience to this divine command, and earnestly walk in the light thereof. Alas! envy and rank jealousy have supplanted love and good will; and hypocrisy and empty pride have taken the place of straightforwardness and humility; while the stalking horse of vain glory and pomp has overridden the pure wisdom and meekness of primitive Christianity. Did love but abound and sweet charity reign, the world would be better, its people wiser, its homes brighter, and all filled with a nobler desire. What is the status of affairs today, and how goes the world at large? Scientific controversy is indulged in by the philosophers, social disturbances are manifest on all sides, political turmoil is rampant, and religious strife and contention issues from the pulpits of the learned divines. Why all this confusion, political jargon, religious malice, and social jealousy? Is it not due to the fact that mankind have not the love of Christ in their hearts, and can we not trace its inception and nascent operation to a transgression of this divine command, "Love one another?" Yes! Were the Lord to be revealed in the present day of turmoil and strife, when overreaching, penurious sycophants are taking the life's bread from the mouths of the poor, He could well repeat in thunder tones with renewed and vigorous emphasis, "A new commandment I give unto you, That ye love one another."

Yes! it would be new, in deed, if not in thought or verse. Men may read it, quote it from memory, preach eloquent sermons from it, but few, very few, engage themselves to an earnest literal fulfillment of it. They have neglected this weightier matter, love, while they have erected churches to the memory of men, built synagogues and endeavored to convert the poor cannibal with his sharp teeth and small modicum of clothing. Love at home is the first essential, and then success abroad is inevitable. "By this shall all men know that ye are my disciples, if ye have love one to another."

This is the divine rule by which we may know the true disciples of the Lord Jesus. Do we love one another? Are we kindly affectioned one to another? Do we manifest good will without dissimulation, and are we charitable to all men? If these can be truthfully answered in the affirmative, then it can be rightfully concluded that we are following the Lord. We are left to choose for ourselves, if we want happiness, then let love abound, and if we want misery and woe to sour happiness, poison joy, blight the bloom of life, and debar us from the heavenly kingdom, then let hatred and malice prevail. It is a duty devolving upon us, that we love one another, and that good will, harmony and a perfect unity, predominate and reign supreme. "*A new commandment I give unto you, That ye love one another.*"

FRET NOT THYSELF.

BY PHILLIPS BROOKS.

The little sharp vexations,'
And the briars that catch and fret,
Why not take all to the Helper
Who has never failed us yet?
Tell Him about the heartache,
And tell Him the longings, too;
Tell Him the baffled purpose
When we scarce know what to do;
Then, leaving all our weakness
With the One divinely strong,
Forget that we bore the burden
And carry away the song.

THE WHEELS OF TIME.

The constant rolling wheels of Time have brought us to the close of another volume, and in taking a retrospective view of our labors here in the South, we are led to behold on every hand the remarkable manifestation of God's goodness and love unto us. Were it not for the blessings of God, for the strength and power we receive from Him, and which we derive by obedience to His laws and commandments, then we could not have completed our work, neither could we have maintained our position as His people upon the earth. It has been with us, even as with the great Apostle to the Gentiles, "If God be for us, who can be against us?" What can the puny arm of flesh do in its frail opposition to things divine and eternal? What doth it profit them who array their feeble forces in antagonism to God's work? As well might they go to the seashore and command the stormy ocean to be still, or the surging tide to cease its mighty inward flow, as to oppose God's eternal work of righteousness, which He hath set His hands to establish, and decreed shall come to pass. It is increasing in the earth, and is destined to become mighty and powerful as a defender of justice, equity and truth.

The volume just brought to a close reveals the fact that although men may oppose the Saints of God, and endeavor to despoil them of their rights and privileges as American citizens, still the good work continues, and over one thousand souls have been added to the Church. This record alone, the bare figures in the case, are sufficient to prove that that which the world erroneously calls "Mormonism" is growing and increasing. In the vales of Utah and on the rising plateaus of the Western Highlands the children are singing, "Zion is growing," while here in the Sunny South the Elders are valiantly rolling up their sleeves, baring their arms, and fulfilling the encouraging anthem.

When the Prophet Joseph Smith announced to the world that the heavens had been opened, and divine communication had been given in answer to his humble prayer for wisdom and light, he was scoffed and derided, counted a fanatic, a knave, false Prophet, impostor, fool, etc. Later, when the Church was organized, and willing messengers responded to bear the glad tidings of the restored Gospel to the nations of the earth, the enemies of righteousness and truth raised a hue and cry, saying, "If Mormonism is true it will stand, if false it must fall." Judging from their own assertion (which we do not admit a righteous criterion), Mormonism must be true, for she has stood, and that too in the face of all opposition, supported only by God and the right. Yes! she has weathered a stromy gale of fierce persecution, and her gallant leader was cruelly martyred while piloting her course to the shores of safety and eternal bliss. Still she is afloat, her timbers well seasoned by the storms, her sails well proven by the winds, riding o'er the ocean of time to the shores of eternity.

How thankful indeed we should be to that God who reigns on high, whose children we are! He has been our strength and stay, our rock of defense, and refuge from the storms. The longer we live upon this earth, the more deeply are we brought to realize that without the Lord we can do nothing. We are grateful for the privilege of presenting another volume to the people of the world, and we trust that the many truths contained therein will be utilized profitably, and for the salvation of the sons of men. In closing this volume, we can say that the work has been a joy and not a labor altogether, a blessed privilege and not a mere duty. When the first number of this present volume was issued, it contained in its editorial columns these words, "Our intention is to produce only those articles that will impress readers to be good, virtuous, honest and holy, to strike out for whatever is right and manly, to make principle and not popularity, one milestone in your career, in short, to do good." We shall leave it to the discretion and judgment of the reader, as to whether or not we have fulfilled our claims, and kept the promise made.

Time is on the wing; the days come and go, the weeks pass and are no more, the months and years speed swiftly by to constitute the past. Our life here in mortality is but brief if we chance to live out the allotted three score years and ten, but during the time spent here on earth, the Lord hath made it possible for us to prepare for a never-ending existence in the eternal worlds of glory. Let us prove ourselves true to the trust, valiant in defense of righteousness, sober, earnest, honest, faithful, and obedient children, then the Lord will be pleased to own and bless us, and at the last day lift us up to glory, honor and immortality.

History of the Southern States Mission.

(Continued from page 402.)

October, 1900—A telegram from Elder H. C. Butler, dated Oct. 5th, brought the sad news of the demise of Elder H. D. Bronson, who met his death by drowning in the Oconee river, near Eatonton, Ga. The message read as follows: "H. D. Bronson, Fairview, Idaho, was drowned in the Oconee river this morning at 7 o'clock. Body not yet found." A full account of the causes which led up to, and terminated in, his death can be found in the Star under date of Oct. 13th, 1900. This intelligence was communicated by wire to President Rich, who, at the time of the accident, was in Salt Lake City. The funeral services over Elder Bronson's body were held Oct. 14th, at Fairview, Idaho. Many glowing tributes were paid to his cherished name. Sister Nina F. Rich wrote a cheering letter of consolation to the bereaved mother, as a token of heartfelt love and sisterly affection. (See page 375.)

In the early part of the month Elders Wilford Bennion and J. J. Facer entered Savannah, Ga., for the purpose of propagating the Gospel in that city and promulgating righteousness. Much bitter opposition was encountered, and for a time they were blankly prohibited from preaching, or distributing literature in any way. Finally, by dint of perseverence and manly stick-to-it-ive-ness, they succeeded in holding forth. Elder Bennion was taken dangerously ill with the dreaded chills and fever, and on this account was released to return home.

The authorities in Zion deemed it wisdom to transfer the Louisiana Conference to the Southwestern States Mission. This will be consummated some time in November, when all necessary changes can be completed.

Elders T. S. Karren and J. M. Redd went into the little city of Milen, Gibson county, Tenn. They interviewed the Mayor, and from him obtained permission to canvass the city and preach on the streets. The Elders at once proceeded with their labors, and at night were out on the streets for the purpose of holding meeting. Near the close of their services they were pelted with rotten eggs. This, of course, created confusion, and gave rise to a disturbance, which was soon brought to a quietus by the night watchman, who rode into the crowd with a pack of hounds. One good fellow, whose heart was truly Christian, cared for the Elders over night, and the next morning they sallied forth with undaunted determination to do the Master's will. They were met by the Mayor and police, who commanded them to leave town, the chief executive saying, "If you do not you will be severely punished." The Elders, remembering the words of Jesus, "If they persecute you in one city flee to the next," departed, and left that burg.

Circular letters were sent out to all the Elders, and their aids at home, giving information of the policy of the Church relative to the Mission, and requesting the Elders to have money on deposit.

A disgraceful affair took place in the North Ohio Conference, in which the Elders were subjected to some severe treatment. (See page 394.) In all, the health of the Elders is at par with the general report. Silent contempt seems to be the most formidable weapon used in opposition, although mob violence is exhibited in some few places. The work is prospering, notwithstanding, and the results are indeed gratifying and very encouraging. The force of Elders is not as large as formerly, and the ranks are being thinned each month. Twenty Elders arrived from Zion and were assigned their fields of labor. In appearance, judgment, and general deportment they were a worthy band of men. Their names and fields of labor are as follows:

John P. Greene, South Carolina Conference.

John A. Richey, Mississippi Conference.

Joseph Johnson, Kentucky Conference.

Franklin Crow, North Kentucky Conference.

William Parkinson, Virginia Conference.

James F. Iverson, Kentucky Conference.

Hyrum Morrison, North Alabama Conference.

Ed J. Smith, Kentucky Conference.

Jefferson Boffin, Georgia Conference.

William C. Wootton, South Alabama Conference.

Oscar Geertsen, North Ohio Conference.

Ed L. Linford, Virginia Conference.

George O. Hamblin, East Tennessee Conference.

Preston D. Thomas, Mississippi Conference.

George Q. Stephenson, North Kentucky Conference.

Jesse H. LeFevre, Georgia Conference.

Ed C. Bagley, North Ohio Conference.

Crozier Kimball, East Ketnucky Conference.

Wilford McKendrick, South Alabama Conference.

W. D. Reed, East Kentucky Conference.

The Conferences report in good style, and all indications point to a steady growth, with a solid united effort on the part of the Elders.

(To be continued.)

Special Low Rates Via

Union Pacific Railroad every Tuesday to Colorado, Utah, Montana, Idaho, Oregon, Washington. For particulars address J. F. Aglar, General Agent, St. Louis.

SAINTS OF THE SUNNY SOUTH.

My Beloved Brethren and Sisters:

For some time past I have felt an intense desire to address a general communication to you, my fellow Saints of the household of faith, who reside in this sunny Southland. Ever since I have taken charge of the affairs in this mission, now almost thirty months, I have thought of you constantly, exercised my faith in your behalf, given you the benefit of my prayers, and labored for your welfare and felicity; your future happiness and exaltation. I realize, to some extent at least, the many trials and tribulations you are called to endure, and that persecution is your common heritage in this life, and fierce opposition your inheritance. It has ever been thus since the days of righteous Abel, who fell a victim to his brother's cudgel—the wicked have sought to club and drive from the face of the earth the upright, faithful and honest in heart. The Lord God hath protected His people, and, in obedience to His will and word, they have been given strength, faith, hope, and love. He will, and *does*, protect us in the present, and soon He will bare His almighty and powerful arm in defense of His chosen ones, and the wicked and ungodly will feel the avenging hand of God, and shall be destroyed from the earth, for they shall have no place or inheritance with the righteous.

You have not forgotten the words of the Father, and how that He hath declared, "Vengeance is mine, I will repay." Let no spirit of vindictiveness or revenge have place in your hearts, or be exhibited in your dealings and affairs of life. Rather that you manifest love unfeigned, charity, pure, sweet and simple, forgiveness, forasmuch as we are commanded to forgive all men. The Lord will forgive whom He will, as justice and mercy shall determine; but we must forgive each other and exercise righteousness in spirit and truth.

Just so long as wickedness abounds and evil finds a place in the hearts of the children of men, we may look for persecution, for the Gospel of Jesus Christ, embracing as it does all truth, comes in direct opposition to error, and is averse to evil, so that a conflict ensues as a logical sequence. As the children of God, who have been rescued from the darkness of Satan, and given the light of inspiration, we should so conduct our lives and labors as to be effectual in leading others aright. How very careful we should be that we set an example worthy of emulation, that our neighbors and friends may observe our acts of pure godliness, and fruits of perfect righteousness, and that they, thus seeing, may be led to glorify and serve our Father in heaven.

In the eyes of the Lord you are His chosen people, and to the Church, Latter-day Saints, but to the world you are poor, fanatical, deluded "Mormons." You must never expect in this mortal sphere to gain the friendship, esteem and regard of the world, for the friendship of the world is enmity with God, and those who serve the world are not serving God, but contrawise, they are led by that wicked one, even Lucifer, who seeks the destruction of their souls. You remember that the Apostle Paul said, "The carnal mind is enmity against God." The lovers of this world, and her evil ways are carnally minded, "lovers of pleasures more than lovers of God," and in their carnality and worldliness they are not fit subjects for the heavenly kingdom. It is expected of the true Latter-day Saints that they will be spiritually minded, seeking only the glory of God, the salvation of a brother or sister, and the progression and advancement of the Gospel of Jesus Christ. If we will only strive to help others, and keep *ourselves* unspotted and untainted from the sins of this generation, the Lord will bless us, and reward us with the rich, everlasting treasures of heaven.

To *know* that you are doing those things which are pleasing and acceptable unto the Lord is, in and of itself, a comfort and a joy, the best of all blessed assurances we can possess, for you remember that this was the testimony given to the righteous Enoch, who never tasted death, "*He had this testimony, that he pleased God.*" Now we can all receive this divine assurance, if we will serve the Lord with full purpose of heart, and never weary in well doing. We should earnestly and diligently strive for the same, and then we can overcome the trials of the world, the weaknesses of the flesh, and the temptations of the devil. Our Savior overcame all, and we are told that we should strive to have the same mind as was in Christ Jesus, in order that we may receive of the joys of our Lord, for He hath said, "To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne."

Love liberty and justice, freedom and equality, while you spurn and shun intolerance and partiality, slavery and dishonesty. Your love of liberty will place you on the right platform, that is, *liberty to serve God, and freedom to worship Him in spirit and in truth.* You may not have justice meted out to you in this life, but you cannot afford to deal unjustly, notwithstanding, for dishonesty is a crime, and they who indulge therein sinners and transgressors of the law of God. It is better to suffer wrong than do wrong, as it is also better to suffer for well doing than evil doing; for if you suffer for your evil deeds you justly deserve your punishment, but, on the other hand, if you suffer for well doing you justly merit the smiles and blessings of God, who will abundantly reward you when He cometh to gather up His jewels, and call the ransomed home.

"Wisdom is better than weapons of war," says the wise preacher, therefore, "get wisdom." You will be able to escape many seeming trials and difficulties by the proper and legitimate exercise of wisdom. The Savior told His disciples to "Be wise as serpents, harmless as doves." Answer not railing with railing, and where you perceive deep-seated hatred and cankered prejudice, splenetic fury and fiendish malice, do not scatter your precious seeds of righteousness, for these mortal vultures will not only shun the precious seed, but endeavor to destroy the life-giving influence of your words and work. The bread of spiritual life is for the children. "Feed my lambs," says the Savior, but He never told us to *stuff* them. You have received of the truth, and the truth will make you free. When it was first revealed to you it seemed as though it was the sweetest story ever told, the sublimest message ever announced, and you thought that others would see as you did, and rejoice with you; but no, many forsook you, and you were left to struggle alone, so far as human assistance was concerned, and still you strove manfully against great odds and adverse powers, until a testimony burned within, and you knew it was of God. The Gospel you have embraced is worth more than all the wealth of the world, for it is the power of God unto salvation, the means appointed of the Father, by obedience to which we may be saved and exalted with immortality and life eternal.

Our cause is just, and the time is not far distant when the Prince of Peace, Jesus, the Light of the World, will be revealed in the heavens of glory, and then the faithful can lift up their heads, while their countenances beam with joy and satisfaction, and go forth to meet Him who was slain for the sins of the world. He will vindicate the cause for the righteous, and rule with equity, justice, mercy and truth. We should prepare for His coming, and pray for the glorious advent, that when He comes to earth again we may be found watching. "Blessed is he whom the Lord finds watching. Watch and pray lest ye enter into temptation. These are perilous times, times which try the souls of men, and only the faithful and dutiful will stand the great sifting test to which the Saints will yet be subjected. "Fear not, *little* flock, it is the Father's good pleasure to give you the kingdom." It was only to be a *little* flock, and yet the kingdom to them was promised. I would exhort you to be constant in your prayers, faithful in the performance of every duty and the strict observance of every law of God. All that the Lord has commanded us to obey is indeed requisite and essential to our soul's salvation. If it were not so, our Father would never have spoken the word. The law of tithing, and the word of wisdom, are both ordained of God, and vital to the well-being and exaltation of the sons of men. Let us see to it that we render obedience to these holy laws. Pay your honest, lawful tithes and be blessed of God, with the treasures of heaven and the riches of eternity. Away with intoxicants, coffee, tobacco and snuff, they are not good for man, but destructive to the physical being, and poisonous to the finer sensibilities and faculties. Cleanse your systems and purify your bodies, that the spirit of truth may find a fit and wholesome receptacle in which to dwell. We must overcome our habitual tendencies to indulge in stimulants and narcotics, and stand erect, free from the evil customs of the race, in the likeness of our Father in whose image we are created.

Do not be despondent or discouraged, my beloved brethren and sisters. All things work together for good to them that fear God. You stand upon the solid rock of divine revelation; the Church is built upon the pillars of eternity; Christ is our Glorified Head, and God our Eternal Father; therefore be not dismayed, for "All is well! All is well!" As the sturdy patriots sang of their country's flag, so we can sing of our faith and cause:

"And conquer we must, when our cause it is just,
And this be our motto, 'In God is our trust;'
And the banner of Justice in Mercy shall wave
O'er the land of the free, and the home of the brave."

May God bless you and multiply upon you the testimony of the truth. May the peace and blessings of heaven attend you, mercy and justice prevail, righteousness increase, love abound, the truth spread, and liberty and freedom extend from pole to pole. Your brother in the Gospel.

Ben. E. Rich.

RULES FOR THE SUNDAY SCHOOL.

Deseret News, Nov. 13, 1900.

The Sunday School convention met again this morning (Tuesday) at 10 o'clock, with a large attendance of delegates. "Come, join our celebration," was the opening hymn. Prayer was offered by Elder George Teasdale.

Elder H. S. Ensign conducted the musical exercises and singing practice on the following hwmns: "Rock of My Refuge," and "Kind and Gracious Father."

"Importance of home influence in Sunday School work" was the subject of a highly interesting address by Elder George M. Cannon. He said the influence of environment is a great factor in the formation of character, and the condition of the home surroundings of the child is equal to all other influences which have a bearing upon the growth and development of child character. To obtain the most satisfactory results, home influence should harmonize with the work and purpose of the Sunday School, and each should loyally support and sustain the other. While the work of the teacher sometimes may be crude and his methods open to criticism, the parent cannot afford to do other than loyally sustain the teacher, and if any criticisms is to be made they should be made to the teacher personally. If any criticisms reaches the ear of the child the influence of that teacher over the child is nullified. Encouragement should be given the children at home to prepare their lessons. Regular attendance depends in a great measure upon home influence and training. If the young people are permitted to allow trivial things to prevent their regular attendance at school, they are likely to grow up shiftless, useless members of society. The speaker paid a glowing tribute to mothers, and cited the great influence they had in the formation of noble characters. No great man ever lived, he said, who did not have a great and good mother.

Elder George Teasdale spoke interestingly of the "Duties of Sunday School workers outside the Sunday School." The calling of the Sunday School teacher is a divine one, as important and as direct a calling as a foreign mission. It is a home mission. The speaker read from the Doctrine and Covenants the qualifications of an instructor of the Gospel, namely, humility, a strong desire to bring about righteousness, and the fellowship of the Spirit of God. The learned Jeremiah, the Prophet, said he, should not glory in his worldly wisdom or knowledge, but should glory in the knowledge of God. To get the Spirit of the Lord and keep it should be the aim of every Sunday School worker; by it they will become powerful for good, and all other qualifications will be added to them. Outside the school much can be done by the loving teacher to lead the children to love the lessons of the Gospel he strives to teach them. If any are sick, visit and comfort them; talk to them when met on the street; invite the children to your homes and make them feel that you love them and desire their welfare.

In answer to a question, President Cannon stated that the Sunday School Board recommended that the four standard works of the Church be the only recognized text books, other works were to be used as aids and supplements.

Elder George D. Pyper sang in fine voice the solo, "The Children's Friend."

Elder Horace S. Ensign read the Rules and Regulations adopted by the Deseret Sunday School Union Board for the government of the Sabbath Schools of the Church, which are as follows:

Sunday School Rules and Regulations.

Since the year 1895 the Deseret Sunday School Union Board has adopted the following resolutions and instructions for the government and discipline of the various Sunday Schools throughout the Church of Jesus Christ of Latter-day Saints. They are hereby compiled, classified and presented for the guidance of the officers and teachers:

ON ORGANIZATION.

1st—Superintendents and Assistant Superintendents of Sunday Schools should be selected from among those holding the higher Priesthood. In instances where suitable and qualified men holding this Priesthood cannot be found, brethren holding the lesser Priesthood may act as Superintendents or Assistant Superintendents, or in exceptional cases, properly qualified sisters may act as these positions.

2d—Where Sunday Schools are organized in the various Missions of the Church, it is desirable that the President of the Mission select some Elder to act as Mission Superintendent of the Sunday Schools, who will report directly to the Sunday School Union Board, Templeton building, Salt Lake City, Utah. If desirable every Conference may have a Superintendent of Sunday Schools.

3d—Wherever it becomes necessary to fill vacancies among officers and teachers of a Sunday School, preference should be given to those who practice the Word of Wisdom, honor the Sabbath day, sustain the Priesthood, observe the law of tithing, and are not members of secret societies.

4th—Where the theological department is made up largely of parents and elderly people, it would be better to place pupils who are promoted from the second intermediate class under a separate teacher, and such students be classified as the preparatory theological class. The work of this class should be preparatory to the regular theological work.

ON DISCIPLINE.

1st—As soon as a primary or intermediate department or second exceeds the number of fifty, the Superintendent should, if he has suitable teachers and sufficient room, divide it into two sections. The same lessons shall be taught in both sections.

2d—When the Superintendent and the Assistant Superintendents are absent from the school, they should appoint someone to take charge, but in case they fail to make such appointment, it becomes the duty of the Secretary to call the roll as usual, the senior male teacher then take charge of the school. Should the Bishop also be absent, the senior teacher, providing he holds the necessary Priesthood, should direct the administration of the Sacrament.

3d—The minutes of the Sunday School should always show that the Superintendent presides, if he be present. If one of his assistants takes charge, it should be shown upon the minutes, but the Superintendent, when present, is always recorded as the presiding officer. After the minutes are read, if there are no amendments, or the amendments offered are approved, the minutes should then be accepted with uplifted hand.

Teachers who are present when the roll is called at 10 o'clock should be recorded "early."

4th—When Stake annual Sunday School conferences are held, it is preferred in the future that the Sacrament be administered at the morning session, instead of the afternoon, as heretofore.

5th—It is recommended that the children should remain seated during the opening prayer.

6th—It is preferred that promotion be made once a year. In special cases transfers may be made whenever occasion requires; but at all times by mutual understanding between the presiding department teacher and the Superintendent.

7th—The average attendance of the school should be made up from the full attendance of officers, teachers and pupils each Sunday, as ascertained by the Secretary. The annual average attendance is ascertained by putting down the actual number in attendance each Sunday during the year; add these numbers together and divide the total by the number of Sunday School sessions held during the year. The answer will be the average attendance.

8th—When the Quarterly Conference of the Stake is held, the Sunday School of the Ward in which the conference is held should convene for one hour in the morning, from 10 to 11 o'clock, and a general programme take the place of the regular exercises.

ORDINANCES AND PRINCIPLES.

1st—The following instructions from Superintendent George Q. Cannon have been adopted as the general sense of the Deseret Sunday School Union Board:

"Officers and teachers in the Sunday Schools of the Latter-day Saints should be observers of the Word of Wisdom, who live upright lives and perform the obligations required of them, and who are living examples to the children they are called upon to teach. In no office in the Church is it so necessary for persons to be free from the use of intoxicants, tobacco, Sabbath breaking, profanity, etc., as in the case of Sunday School officers and teachers; for they are examples immediately before the children, and this Board should give the appointment of persons so guilty the stamp of disapproval. It is better that a position in a Sunday School should be vacant for a time than that men who are users of intoxicants and tobacco, profaners of Deity, and Sabbath breakers, should be set up as teachers of the youth of Zion."

2d—In the absence of the Bishop, the Superintendent of the Sunday School should, when necessary, instruct those administering the Sacrament to be cautious about breaking more bread than is necessary for use in the school. The residue of the bread broken should be returned to the brother or sister who has furnished it, and be put to some good use; it should never be wasted. The greatest cleanliness should be required of those who break the bread. Children should be prohibited from drinking out of the Sacrament cups after the water has been passed, or from interfering with the Sacrament service. Buckets and cups or dippers should be provided for the children to quench their thirst.

It is not advisable to require fast day offerings from the children.

MISCELLANEOUS.

Officers, teachers and members of the Sunday Schools are expected to remain aloof from all secret societies, and to refrain from wearing badges, political or others, in the Sunday School.

Superintendents are requested to read at the regular monthly meeting of the teachers all general instructions of the

REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 3, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	330	110	53	68	18	460		23	3	*4	26	260	2		Box 182, Rome	Georgia
Heber S. Olson	Virginia	28	634	255	205	152	11	659	85	62	1	9	44	580	3	3	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	574	77	12	147	17	463		16		15	28	356	1		Centre	Kentucky
J. Spencer Worsley	East Tennessee	24	503	106	21	170	11	395	158	28	1	8	59	422	4		Hale, Mitchell Co.	N. Carolina
H. P. Hansen	Georgia	35	885	207	71	152	28	450	113	69	1	7	71	789			Savannah	Georgia
A. C. Strong	North Alabama	26	618	361	164	108	36	462	42	84	2	6	59	440			Memphis, Box 153	Tennessee
John H. Bankhead	Florida	29	726	411	23	154	10	305	8	38	3	5	44	303	8	6	504 E Bay St., Jacksonville	Florida
John Reeve	Mid. Tennessee	30	766	47	59	167	37	367	57	4	3	9	33	343	1	6	Sparta, White County	Tennessee
J. M. Haws	North Carolina	34	713	33	157	200	12	404	129	24	4	10	45	589			Goldsboro, Box 924	N. Carolina
C. R. Humpherys	South Carolina	29	718	34	259	267	21	458	13	26		5	38	579			Box 129, Greenville	S. Carolina
G. M. Porter	Mississippi	7															St. Helena Parish	Louisiana
W. W. MacKay	East Kentucky	24	570	11	118	134	13	305	10	23	1	20	46	351		1	Barboursville	Kentucky
R. L. Houtz	South Alabama	15	475	89	9	240	12	206	2	9		3	12	180	1		Lapine	Alabama
Don C. Benson	North Kentucky	20	598	37	42	89	46	817	19	10	1	9	22	332			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	18	470	378	342	98	14	866	23	21	1	6	27	493			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	11	303	753	79	74		429	27	27	1	3	12	181			240 Wade Park Avenue	Cleveland, O

Union Board published in the Juvenile Instructor.

Each Sunday School should take one or more copies of the Juvenile Instructor, so that they may be in close touch with the Deseret Sunday School Union Board and be informed as to its rulings.

Superintendents of Sunday Schools are asked to furnish the Stake Superintendents and the Deseret Sunday School Union Board with copies of all printed matter originating with them, which they propose to use in their schools.

Contentions and debates on religious questions, wherein men assume positions for the sake of argument and then undertake to uphold them, should not be permitted in our Sunday Schools.

In the announcement of hymns, Superintendents should read the pages of both the hymn and the song book.

Under the approval and direction of the Bishopric, each school shall meet once a year in special session, or Ward Sunday School conference, and by vote sustain the officers and teachers of the school. A special programme may be rendered, and the sessions shall only last during the usual time of holding Sunday School. A desirable time to hold such special sessions would be on the Sunday nearest the date of the anniversary of the organization of the school.

Secretary Ensign then called the roll of the Sunday Schools by Stakes. Nearly all the Stake Superintendencies were represented. Most of those not so represented had delegates present, as well as a number of foreign Missions.

Assistant Superintendent George Reynolds, in behalf of the Board, advised the holding of District Conferences in the various Stakes, for the reason that many Stake Conferences are little more than a conference of the one school where held; only a few delegates from other schools being present, few children attending except from the one school.

Elder Reynolds called attention to the Jubilee History of the Sunday Schools of the Church. The book is now ready for distribution, at $1 per copy, postage 20 cents. The Union has on hand also a number of new Bible charts, illustrating twelve of the miracles of Jesus. It also has chronological charts of the Book of Mormon, covering the full period of its history.

"How to use the Sunday School Leaflets" was minutely explained by Assistant Superintendent Maeser. The Leaflets present the lessons in two divisions, first, the subject matter, which includes the text, notes and references; and second, what can be learned by the lesson, which includes the lesson statement, answers to questions. The speaker particularly emphasized the importance of thoroughness; every word and sentence should be fully explained and understood before taking up another lesson, even if it takes a month to get through with a leaflet.

Elder George D. Pyper stated that answer to a question that Sunday School choirs were not intended to do the singing, but to lead in the music; it is desired that all the children of the school should sing.

"Beautiful words of love" was sung as the closing hymn, and the benediction was pronounced by Elder Brigham Young.

TUESDAY AFTERNOON.

Order was called at 2 o'clock by General Superintendent Cannon. "Hope of Israel" was sung for the opening. Prayer was offered by Elder John Henry Smith.

Prof. Evan Stephens directed the music practice for this session, and the following selections were sung: "Improve the Shining Moments," "The Primary March," "Our Mountain Home So Dear."

Elder Thomas A. Clawson briefly discussed the "Study of the Scriptures," urging the importance of a better acquaintance with them. To obtain a knowledge of the laws of God, and of His dealings with the children of men, an acquaintance with the Scriptures is not only desirable, but necessary. Faith in the Gospel, and in the purposes of the Lord in respect to mankind, depends in a great measure upon an acquaintance with the teachings of the truths contained in the Scriptures. Familiarity with the Bible and other holy books is a fortification against evil, and a means of inspiring faith and confidence in our Heavenly Father, and love for Him.

"Kind Words are Sweet Tones of the Heart," solo and chorus, was beautifully rendered by Elder Horace S. Ensign and the assembly of delegates.

President Lorenzo Snow was the next to address the assembly. He expressed delight at what he had heard in the convention. He said that if he, now in his 77th year, could receive instruction in this grand Sunday School work, as he had done at these meetings, he felt that there was none too old to become identified with and receive instruction in the Sunday School. In speaking to the subject assigned, "Tithing," he said he desired to impress upon his hearers the great importance of that principle. He read a portion of the 119th section of the Doctrine and Covenants. It was a singular thing that the land of Zion could be sanctified by the observance of the law of tithing, but such was the fact, and in no other way, he said, could this land become the land of Zion, to the people of the Lord, and it was of the utmost importance that this law be observed. The principle should be taught in the Sunday School, to teachers and pupils. Referring to the land of Zion, he said the spirit of returning to Jackson county was felt among the Latter-day Saints, and wealthy people among them were offering large contributions towards the purchase and redemption of that land. The day was near at hand, President Snow said, for the return of the Saints to the land of their first inheritance. This land is not our home, he said, and the majority of those who were before him would live to see the return of the children of the Saints, the sons and daughters of those who were dispossessed of their inheritances in the early history of the Church. But, he said, the Saints will not be prepared to return thither till they are willing to pay their tithing.

Elder Heber J. Grant was the next speaker, his subject being "Keeping pace with the children." He prefaced his address by singing Brother George Goddard's favorite song, "Who's on the Lord's Side?" One of the means of keeping pace with the children is for Superintendents, officers and teachers meeting together often to study up and devise ways and means of making the work of the Sunday School more attractive, interesting and profitable to the children who attend. Make the school interesting, and take part in all the work of the school, and never ask the children to learn anything that the officers and teachers are unwilling to do themselves.

Elder Benjamin Goddard followed in an interesting talk on "How to induce our young men to attend Sunday School." Elder Goddard said the first essential was the organization of a suitable class for young men, with a teacher who was adapted to the task of drawing young men to the class, and who was thoroughly imbued with the Spirit of the Gospel and capable of teaching its principles, so that he could be master of the situation. Earnest, cheerful class work, in a conversational manner, avoiding discussions, will attract members and keep up their interest. When the class is started, the use of the visiting book in the hands of a committee will soon bring into the class most of the young people of the Ward. Class reunions and other social gathering may be adopted with excellent effect.

In silence
Steals on soft-handed Charity,
Tempering her gifts, that seem so free,
By time and place,
Till not a woe the bleak world see,
But finds her grace.
—Keble, "The Christian Year."

LATTER DAY SAINTS
SOUTHERN STAR
"BUT THOUGH WE, OR AN ANGEL FROM HEAVEN, PREACH ANY OTHER GOSPEL UNTO YOU THAN THAT WHICH WE HAVE PREACHED UNTO YOU, LET HIM BE ACCURSED." GAL. 1ST C. 8 V.

VOL. 2. CHATTANOOGA, TENN., SATURDAY, DECEMBER 1, 1900. No. 53.

SKETCH OF THE LIFE OF APOSTLE FRANCIS M. LYMAN.

BY APOSTLE MATHIAS F. COWLEY.]

This worthy Apostle of the host was born in Goodhope, McDonough county, Illinois, Jan. 12, 1840. He is the eldest son of Amasa Mason Lyman and Louisa Maria Tanner Lyman, both of early Puritan stock. The time of his birth witnessed the days of tribulation to the Saints of God. They had been driven from Jackson, Clay and Caldwell counties, and were now taking refuge in Illinois. In the spring of 1840, Bro. Lyman's family moved into Iowa, thence to Nauvoo in 1841. From there, in 1843, they moved to Alquina, Fayette county, Indiana, where they remained until after the martyrdom of the Prophet and Patriarch of the Church in 1844, when they turned to Nauvoo. Elder Lyman is probably the youngest man living who remembers to have seen the Prophet Joseph Smith, and who also received administration in the Nauvoo Temple, for in that sacred building he was sealed to his parents by Presidents Young and Kimball in 1846.

In June, 1846, he, with his mother and three other children in charge of his mother's father, John Tanner, journeyed west to Winter Quarters, his father having already gone with the pioneers from Nauvoo.

July 1, 1840, being a little over 8 years old, Bro. Lyman was baptized by his father in the Elk Horn river and confirmed by him.

Notwithstanding his tender years, on their journey to Salt Lake Valley, he drove a yoke of cattle and wagon to Utah, arriving in the Valley Oct. 19, 1848. During the next three years he occupied his time in such labor and diversions as were the lot of pioneer children in those early days. The opportunities for education were meagre, but such as they were Francis Marion received the benefits thereof. His father and Elder Chas. C. Rich having purchased a ranch in San Bernardino, intended as a temporary home and outfitting post, the family removed to California in 1851. On the way young Bro. Lyman performed a man's duty in driving loose stock, etc., the entire distance.



APOSTLE FRANCIS M. LYMAN.

For several years he was employed handling animals and freighting between San Bernardino and Salt Lake City, making in these years sixteen trips across the desert between California and Utah. His winter months were spent in school in San Bernardino, obtaining such education as the schools afforded. With Thos. W. Whittaker he worked about eighteen months at the joiner's trade. In April, 1853, he was a witness to the laying of the corner stones of the Temple in Salt Lake City.

In 1857 he was selected as a missionary to Europe, but the advent of Johnston's army deferred his mission for the time being, although he came as far as Salt Lake City en route to Great Britain. Here it was deemed wisdom that he should return to the coast and move his father's family to Salt Lake Valley, all the missionaries and colonizing Saints being called to Utah from California.

In 1856 Bro. Lyman had been ordained an Elder in California by his father, and May 1, 1860, he started on his mission to Europe. While his public life in the ministry really began at this time, he had filled the colonization mission with his father in San Bernardino. In 1858, he had explored with the elder Lyman in Colorado and was ordained a Seventy in Farmington, Utah (where he had removed to cultivate his father's farm) on Jan. 7, 1860. In the winter months of 1859-60 he presided over the Young Men's Literary Association in Farmington.

On Nov. 15, 1857, he had received in marriage Rhoda Ann Taylor, who, with her father and family, had received the Gospel in Australia under the administration of Elder Wm. Hyde. Before leaving for England Elder Lyman built a log room in Beaver, Utah, and to that place he removed his family, consisting of a wife and one child.

En route to Europe he visited Kirtland and by Martin Harris, one of the three witnesses to the Book of Mormon, was shown through the Temple. Since

then he has visited the sacred edifice several times. He takes profound satisfaction in visiting the places of note in the early scenes and history of the Church. At this writing he is on a tour to the east, accompanied by Sister Amoda Lyman, intending to visit Independence, Nauvoo, the Hill Cumorah, the early home of his father in New Hampshire and other points in New England. He sailed for Liverpool on the steamship Edinburgh, and landed in that city July 27, 1860.

At this juncture let us quote a paragraph of his life written for the Juvenile Instructor by Elder Edward H. Anderson: "Let us ask the boys and girls to look back over the life of this boy of 20 years and see what he had accomplished. What an astonishing record of activity and work! Frontiersman at birth and babyhood; pioneer and teamster at 8; herdsman and cowboy at 11; learning a trade at 13; plowing the trackless deserts as a leader and captain at 16; married at 17; exploring the wilds of Colorado at 18; a Seventy and a missionary at 20; with farming, attending school, presiding over improvement associations, building the log cabin of the pioneer, as incidents thrown here and there in between." What an example of industry, labor, faith and devotion, worthy the following of every human being!

While absent he not only labored in Great Britain, but made tours of Scotland, Wales, Germany, Denmark, France and Switzerland. On his return he was accompanied by 300 Saints.

In April, 1877, he attended the dedication of the St. George Temple.

When the Tooele Stake was organized, June 24, 1877, Elder Lyman was placed to preside over it. For the next three years we find him at the head of affairs in that county, religiously and politically. The Liberals had obtained control, and by dishonest extravagance had spent in four years the revenue of five, leaving the county in debt $16,000. President Lyman was elected county recorder and representative to the legislature from Tooele county. He set his mind at once to dislodge from power the Liberal party in Tooele county, and with his determination and persistent qualities he never relaxed his energies until the good work had been accomplished.

In 1878 the legislature passed a law which required the registration of voters, which meant dissolution to the so-called "Tooele Republic." In August, 1878, all the candidates of the people's party were elected by a safe majority. The Liberal officers refused to count the votes and by a system of technicalities declared the candidates of the people's party not elected. Hon. F. M. Lyman filed notice of contest and carrying it to the supreme court, the court issued a peremptory order which required the officers to declare the correct result of the election. This action placed the candidates of the people's party in office and by economy and watch-care the county was redeemed from the debt incurred by corrupt officials. Elder Lyman in this experience, as in all similar ones, has proven himself to be a terror to evildoers.

While on a tour in southern Utah, Arizona and New Mexico, Elder Lyman was called at the general conference in October, 1880, to be one of the Twelve Apostles. Elder John Henry Smith was called at the same time. Bro. Lyman was ordained to the apostleship Oct. 27, 1880, by President John Taylor. From that day until the present his whole time and energies have been devoted to the apostleship. No Apostle travels more among the Stakes of Zion, and reaches more of the settlements of the Saints than does Apostle Lyman. He is incessant in his work by day and by night. Since his call to the apostleship he has performed at least one important mission among the Lamanites of the Utah Reservation, one mission in California accompanied by Elder B. H. Roberts and one in the southern states with Elder Matthias F. Cowley as his traveling companion. When called to fill his Indian mission it was on Nov. 17, 1883, by President John Taylor. Before leaving he asked President Wilford Woodruff of the Council of the Twelve how to proceed. President Woodruff answered that Bro. Lyman was entitled to know the will of the Lord and would be guided aright. While camped on Currant Creek en route to the Unitah Reservation, Apostle Lyman ascended a hill, 1,000 feet above the table land in that vicinity. While climbing the steep his thoughts were upon the difficulty of his mission. He had no practical knowledge of how to proceed. If he asked the agents he might be refused the privilege of presenting the Gospel to the Indians, as other missionaries had been. While thus in troubled thought, the Spirit of the Lord impressed him to go to the summit of the hill. Upon reaching the top he found a large flat rock, upon which he stepped, removed his hat and fell upon his knees in prayer to God with his face toward the east. He says: "I went before the Lord and told Him all about my troubles; how everything seemed against us; how little I knew about the work; how I had learned that the agents at Unitah and Ouray were bitterly opposed to the Mormons and their doctrines; and then asked for the successful opening of the mission to the Lamanites in that region, and that God might guide me aright, and soften the hearts of the agents with favor towards us and our cause."

When he kneeled to pray the atmosphere was perfectly calm, when suddenly a wind began blowing which increased in force almost to a tempest, and lasted during the half hour he was engaged in prayer. When his supplications ceased the wind as suddenly ceased to blow and all was calm and serene. As he arose and left his place of prayer, the quiet yet unmistakable testimony of the Holy Spirit rested upon him and he felt to go straight forward with his mission, visit the agents and all would be successful. Subsequently this testimony of the Spirit was verified in a most remarkable manner, for the agents and Indians received him well, and an effectual door for doing good among them was opened wide. But before the fulfillment of this prophetic conviction as the wind had howled around him while engaged in prayer, so he personally had to pass through well-nigh the ordeal of death. The event is described by Elder E. H. Anderson as follows:

"On the morning of the 12th (May) the camp was up early and it appeared that all the difficulties which had so far surrounded them were at length overcome. He was sitting on a camp stool just before breakfast and reached over to pick up some object, when he was suddenly seized with the most excruciating pain that could be imagined in his left side. It was a threatened rupture. It was so severe and agonizing that all hopes of his recovery were given up. Everything that could be done was done to relieve him, but all to no avail. They had no medicines of any kind; one of the brethren proffered to send fifty miles away for a doctor, but Bro. Lyman forbade him, saying that he could not last till the arrival of a physician. It was suggested that he be taken back, but it was impossible to move him, the pain was so tormenting. For two hours he remained in such terrible agony that the cold sweat stood out in great beads upon his face. During this time he says that every good act of his life passed before him, and, strange to say, not an evil thing that he had done came to his mind—nothing but good. He saw himself carried home dead, and beheld the consternation of his family at his death and what had overtaken him. During all this time, strange to say, neither he nor his companions, although they had done everything to alleviate his sufferings, had once thought of the ordinance of administration. 'It never once entered my mind,' he says, 'nor did the brethren think of it.' At the close of that time, one of the brethren suggested administering to him, which was accordingly done. No sooner were the hands of his brethren lifted from his head than the pain left him as suddenly as it had come. He became perfectly free, and had thus been healed by the power of God by the laying on of hands by the Elders. 'Then,' he says, 'I thought how good it is to only be free from pain! It is the greatest heaven of all. And yet the most of our lives we are free, but scarcely appreciate it.' He fell into a sweet sleep and in a comparatively short time was able to proceed on the journey."

The Adversary determined to frustrate their mission was thus overcome by the power of God. Reaching their destination, the Lamanites and the agents, J. J. Critchlow, of Unitah and J. F. Minness of Ouray, received the brethren with great courtesy. The Gospel was freely taught and the Book of Mormon introduced among them by Elder Lyman and his associates. Elder Nephi, surnamed Lehi by Apostle Lyman, Chief Tabby and other Ute chiefs also preached and bore testimony, being faithful Latter Day Saints, and many were converted to the truth. In the winter of 1893-94 Apostle Lyman, accompanied by Elder B. H. Roberts, performed a good mission in Southern California, visiting some of his father's family and other relatives who still reside there. In the winter 1897-98 himself and Elder M. F. Cowley visited each conference of the Southern States Mission, held a two days' meeting with the general public and one day of Priesthood meeting with the Elders in each conference. His counsels, admonitions and instructions, often couched in quaint sayings, will ever be remembered by the Elders then laboring in the southern states. Apostle Lyman is one of the very most active workers in the Church. He is never idle. He keeps a daily journal, in all probability the most complete in detail of any private journal in the Church. When he goes to the sphere beyond, he proposes to place his journals in the Archives of the Church for the benefit of the Church. He writes it up daily, never getting behind. In keeping a journal, which every active Elder and some of the Sisters ought to do, Elder Lyman's example and method may well be followed with great profit. Apostle Lyman is very practical in word and deed, his teachings are always seasoned with the influence of the Holy Spirit. Owing to his very practical, well adapted teachings to the Saints in public and private, he is often referred to as "The Teacher of the Church." He is pre-eminently a peacemaker. When difficulties exist where the general authorities are requested to participate in their settlement. Bro. Lyman, if within reach, is almost invariably the first man selected to adjudicate the trouble. He is firm, yet kind, never be-

traying petty anger or a sense of insulted dignity, because of opposition in his efforts to make peace, and yet probably no man more than Elder Lyman, renders more becoming deference to Seniors, and he expects others to observe the same principle. He has the faculty of saying unpleasant things to those who need reproof without giving offense, and thus winning the recreant to a reformation of life.

As in the case of his Indian Mission, he usually sets no Stakes, but depends upon the inspiration of the Holy Spirit to meet the emergency, and never fails to be impressed about right. His "off-hand" answers to questions and quaint sayings, always containing a good thought, would make a little volume, both pleasing and instructive. He was asked before a public audience in the opera house at Jackson City, Miss., by an impertinent fellow, "If the Mormons did not still believe in plural marriage, only discontinuing it because of a compulsory law, and if that law was repealed would they not continue it?"

Apostle Lyman coolly replied, "When you get the law repealed will be time enough to answer your question."

During the Tooele troubles, a government official wrote from Salt Lake City and asked him, among other queries: "Who is the heaviest sheep owner in Tooele county?" He answered: "I am. I weigh 280 pounds. Other questions answered on receipt of $2."

Bro. Lyman looks upon death with utmost freedom from concern. His experience while filling his Indian mission doubtless makes him a personal witness that to the faithful "death is sweet," and the grave has no victory. The writer of this little sketch was favored a few weeks after his call to the Apostleship to be with Elder Lyman day and night for four months, and will never forget the lessons taught, through example and precept, by Apostle Francis M. Lyman. He is one man out of many who never meets another, if the slightest opportunity presents, without expressing some thought by which he is ever remembered and which encourages the hearer to do good and shun evil. The people, old and young, male and female, among the Saints universally love and respect Apostle Lyman. He is so pre-eminently one of them and never fails to make them feel at home in his presence. He does not wait to be approached. "He speaks and greets you first and always has a word to say that is well to think of and remember."

Apostle Lyman is now past the age of 60, but of well-preserved body, full of endurance and activity, standing over 6 feet high, weighing 250 pounds and unburdened with surplus flesh. His life of usefulness, his constant labor, his marked ability, his title by merit to the inspiration of the Holy Spirit, all endear him to the Saints and make us fondly hope that he shall live for yet many, many happy years. In concluding this imperfect sketch let us repeat the counsel of Apostle Lyman which he gave to the readers of the Juvenile Instructor: "Boys and girls, be pure in thoughts and actions; do nothing that will make you feel ashamed to face any good person in the world. This course will make you free and happy. There is no other bondage so heavy as the bondage of sin; no other freedom so delightful as the freedom of innocence and purity. Guard your good name and your happiness by determining to be free from sin; protect your innocence by thinking pure thoughts; shield your purity by noble actions."

ELDER DAVID H. ELTON.

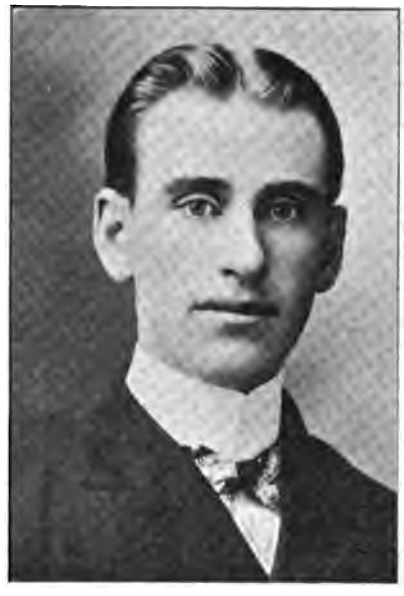
BY L. E. JORDAN.

Born on the other side of the Atlantic Ocean, Jan. 12th, 1877, beneath the folds of the Union Jack of Old England, was the subject whose picture is herewith presented. In the midland part of England was the home of his nativity, in that quaint historic city of Worcester, on the banks of the River Severn, where the Royal Charles the First made his last and final stand against those sturdy commoners under the leadership of that renowned defender of liberty—Oliver Cromwell. Having been brought up to sing:

"Hurrah! for Merry England,
Her woods and her valleys green!
Hurrah! for England's country!
Hurrah! for England's Queen!"

it is quite natural that he should still cherish a fond love for his mother country, and good old Queen Victoria. There flows in his veins that genuine, pure, unadulterated Anglo-Saxon blood which has ever characterized the people of his race, and exhibits in their lives valor, honor, worth and unswerving integrity.

Brother Elton was almost 14 years old



ELDER DAVID H. ELTON.

when he left the land of his birth to unite with the Saints of God in the West. He found the ways of the citizens of Salt Lake City diverse from the old-fashioned English customs and manners, but he soon became Americanized and learned the "ins and outs" of the Western land. After spending some seven years in Salt Lake City, engaged for the most part in assisting his widowed mother, he was called to labor as a missionary in the Southern States. Almost thirty-three months have passed since he began his labors here—being the only Elder in the field at present who has labored under the jurisdiction of President Elias S. Kimball.

For about five months he labored on the balmy peninsula of Florida, but owing to sickness he was transferred to the Old North State, North Carolina. Here he spent eight months, and at the expiration of that time he was called to labor in the Chattanooga Conference. For about seven months he acted as First Counsellor to President Christo Hyldahl, and also as President of the Conference for the same length of time. In the latter part of last March he was called to labor in the Office, a vacancy having occurred when President L. R. Anderson was released to return home. From that time until the present he has been connected with the Star, and for the last four months has shouldered the responsibility entirely.

The readers of the Star need no comments as to his ability as a writer, for his work stands out in bold relief, and both volumes of the "Twinkler" have contained articles from his able pen. Ever since his arrival he has been the Poet Laureate of the Mission, and was always on hand, no matter what the occasion might be, to add charm and interest to the same by the composition of a very choice poem. Brother Elton has had many commissions given to him during his ministerial career, and in none of them has he been found wanting. He has been prostrated on the bed of affliction many times, and although those in authority have advised his release to return home, still by pluck, grit, faith and indomitable will he has triumphed, for the which the Mission has had cause to rejoice.

It has not been Brother Elton's misfortune to be made the material of mobocratic hate, as some of our good Elders have, although many threats have been uttered against him. Whether this has been owing to his dignified mien, or the large voice proceeding from a pair of massive stentorian lungs, we are unable to say, but either would in all probability be sufficient to disperse any ordinary mob, especially the latter. His ability as a writer is equalled, if not surpassed, as a speaker, and we expect to hear his massive voice thundering down the Halls of Fame in times yet to be. His thorough knowledge of the Gospel, combined with his extraordinary ability as an orator, has been the means of causing many to embrace and obey the Gospel truths. He has thirty baptisms to his credit, and twenty babies blessed—six of the latter having been given the cognomen "Elton."

Before donning the Prince Albert coat, and assuming the role of Knight of the Grip, Elder Elton was wont to chase the pig-skin upon the foot ball gridiron, and some of the qualities which gained for him renown as a bucker in the Eleven, have distinguished him since, among which are pluck, determination, a total lack of fear, and splendid growth of hair. "Hit the line hard, boys," has been his favorite motto. Elder Elton will remain in the Mission for some weeks, and if he continues to advance along the lines which h's life has thus far been set, we feel safe in predicting for him health, happiness and success, and the blessings of our Heavenly Father to crown his efforts at all times and under all circumstances.

John Ruskin once wrote: "People are always expecting to get peace in heaven, but, you know, whatever peace they get there will be ready-made. Whatever of making peace they can be blest for must be on the earth here."

THE DEAD.

We are pained to announce that President F. H. Critchfield, of the Louisiana Conference, has been called to part with his loving baby boy. We hope that the peace and blessings of heaven will attend the bereaved parents, and comfort be administered to them in the hour of their affliction.

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SATURDAY, 1 ECEMBER 1, 1900.

ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

1. We believe in God the Eternal Father, and in His Son Jesus Christ, and in the Holy Ghost.
2. We believe that men will be punished for their own sins, and not for Adam's transgression.
3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.
4. We believe that the first principles and ordinances of the Gospel are: First, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of Hands for the Gift of the Holy Ghost.
5. We believe that a man must be called of God, by "prophecy, and by the laying on of hands," by those who are in authority, to preach the gospel and administer in the ordinances thereof.
6. We believe in the same organization that existed in the primitive church—namely, Apostles, Prophets, Pastors, Teachers, Evangelists, etc.
7. We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, etc.
8. We believe the Bible to be the word of God, as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.
9. We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.
10. We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion will be built upon this (the American) continent; that Christ will reign personally upon the earth, and that the earth will be renewed and receive its paradisiacal glory.
11. We claim the privilege of worshiping Almighty God according to the dictates of our conscience, and allow all men the same privilege, let them worship how, where, or what they may.
12. We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honoring and sustaining the law.
13. We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul, "We believe all things, we hope all things," we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.—JOSEPH SMITH.

WAITING, WATCHING, WORKING.

These three words—Waiting, Watching, Working—are intended to suggest to the mind of the reader a few abbreviated thoughts so often expressed by our Lord during His sojourn here on earth, either in parables or direct and pointed declaration. These words are very significant, as being indicative of the life-time teachings of Christ to His chosen people. Indeed, it readily appears to be the burden of His parting counsel to His Disciples to admonish them to wait upon the Lord, earnestly watch for His coming, and assiduously work for the honor and glory of His name! The lessons inculcated in these words are calculated to make one reliant upon the tender mercies of Jesus Christ, dependent upon the gift of His goodness, that they might obtain strength to labor for the truth, and flaunt the banner of salvation to the world. Upon one occasion He addressed His Apostles thus: "Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord. * * * Blessed are those servants, whom the Lord, when He cometh, shall find watching." (Luke 12:35, 36.) This teaches plainly that the Lord's Disciples should be found at all times in readiness to meet their Redeemer, for He cometh at an hour when we are not aware, and if we have not made due preparation, how then can we go forth to meet Him? We should be found waiting for His coming, anxiously expecting His triumphant advent to the earth; not idly waiting, or carelessly watching, but with vigilance, faith and hope, looking with a steadfast faith, yea, moreover, working with a cheerful heart, utilizing the gifts and powers we possess for our own salvation and the betterment of others. Some there are who suppose that so long as they sing "Glory to His name," "I am washed in the blood of the Lamb," etc., that they are true to the Lord, and are faithful to Christ, and consequently are waiting for His coming. To all such we have only one plea, "Be not deceived." To wait for the coming of the Lord means something more tangible and solid than the melodious notes of praise issuing from the lips, for it requires a simultaneous exercise of the head, the heart, the hands, and the feet; that by patient, faithful service, we may joyfully engage all our faculties for the upbuilding of His Church, the progression of His work, either by ministering to others, testifying of His goodness and love, sacrificing our own pleasure for the happiness of a brother or sister, in short, giving all that we possess, whatever we have, and whatever we can for the spead of righteousness and the welfare of godliness.

About seven hundred years before His first advent, in the book of Isaiah, we find these words written: "The Lord is a God of judgment; blessed are all they that wait for Him." (Isa. 30:18.) Is not this a rich and glorious benediction? "*Blessed are all they that wait for Him.*" He came in fulfillment of the written word, and He has told us that He will come again. When He ascended from the slopes of Olivet into the clouds of heaven, and His receding form vanished from view, two heavenly messengers said to the wondering Disciples, "Ye men of Galilee, why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner, as ye have seen Him go into heaven." (Acts 1:11.) We are to wait for His coming, even Jesus, the Prince of Peace, our Elder Brother, Savior, Redeemer, Lord and King. His own word, and the words of His inspired witnesses, and the testimony of the Spirit most emphatically declare that He will surely come again. That His coming shall be in glory, honor, majesty and power. Wait with a living faith, a real faith, a true profitable faith in what His accredited witnesses have said concerning His return.

Now we are not only to wait for the Lord, or to use the words of the Psalmist, "Wait on the Lord," but we are also commanded to watch for His coming. While these two words, Wait and Watch, may be considered in a simple sense as synonomous expressions, still in their more complex application, there is a vast difference. One may be waiting for a friend and not watching for him; therefore watching is the stronger of the two terms, being more intense than waiting. Paul, in writing to the Thessalonians, says, "Therefore let us not sleep as do others; but let us watch and be sober." (Thess. 5:6.) Many other passages of Scripture may be cited, such as (Rev. 3:3, 16:15), and it would be well to state that our blessed Master did constantly urge His Disciples to watch, for no less than seven times does the word occur in His discourse about the last things. We are sojourners, pilgrims, wanderers, strangers in a strange land; there are enemies on every hand, pitfalls, evils, and various dangers. Worldliness, carnality, formalism, love of ease and wealth, proneness to be slack in our duties, to run down, neglectful, careless, idle, cold as to spiritual life, and wavering as to faith in Christ, are all extant, and have more or less effect upon, save we look unto Christ with a glorious hope of exaltation and redemption when He shall reappear in the clouds of heaven. We need not be puffed up bigots, or indulge in fanaticism, religious egotism, and fetishism; but look forward with faith unshaken, watch at every season, pray and labor for the bright millennial dawn. Perhaps the last labor or work is the best incentive to, and aid in watching, earnestly and faithfully for the coming of the Master.

Waiting, Watching, Working! The last is by no means the least, for it comes as the climax, the crowning cap-stone for the pillars—Wait and Watch. Says the great Apostle to the Gentiles, "Glory, and honor and peace to every man that worketh good." (Rom. 2:12.) Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed." (II Tim. 2:15.) These are ringing, significant words, and, like trumpet calls, they sound a warning note to all. There is a pressing need, for good, unselfish, disinterested Christian work. On every side, in every land, there is opportunity and material for an earnest, goodly work. Valiant souls are in demand, souls who will wait, watch and work for the establishment of righteousness, the propagation of truth, and the preparation of our Lord's majestic advent. It has been demonstrated in innumerable ways that where there is great faith, there is also a great work accomplished; true faith, a true, lasting, eternal work performed. "Hope deferred maketh the heart sick." Defer not hope, but let this ray of confidence divine enlighten your path, and give you courage for the conflict, that whether it be weal or woe, you may stand the test and gain the prize. "Wherefore gird up the lions of your mind, be sober, and hope to the end," that when Christ shall be revealed in glory, He may find you Waiting, Watching and Working.

NEW BOOKS.

We wish to announce to our many patrons that it is our intention to publish for sale, at a nominal sum, all the articles written in the Star by Apostle M. F. Cowley. These articles will constitute two books, which will be of great worth to the Saints, friends and investigators of righteousness. Everybody should avail themselves with these two books, and become fortified with doctrinal facts, enlightened on biographical data, and informed in Church history generally.

Rather than upbraid God for ills that have befallen thee, thank Him for those that have not befallen thee.—Ivan Panim.

SKETCH OF THE LIFE OF APOSTLE JOHN HENRY SMITH.

BY APOSTLE MATHIAS F. COWLEY.

This son of the late President George Albert Smith and his wife, Sarah Ann Libby, was born at Carbunce, Pottawatamie county, Iowa, Sept. 18th, 1848. When asked in later years by an acquaintance where he was born, he answered, "In the garden spot of the world." So great was his admiration for the rich lands of his native place that he esteemed it worthy of the title, "Garden spot of the world."

The time of his birth was that period of trial incident to the exile from Nauvoo and the pilgrimage of the Saints from Illinois to the valley of the Great Salt Lake. His father had gone to the valley with President Brigham Young in the pioneer band of one hundred and forty-three, and shortly thereafter had returned to Winter Quarters on the Missouri river to assist in gathering the Saints and to remove his family to Salt Lake Valley. In the summer of 1849 George A. Smith started across the plains with his family. When they reached their destination the subject of this sketch was one year old. In less than two years from the time of their arrival his mother died, leaving John Henry as their only child. He was immediately taken by his aunt, Hannah M. Libby Smith, also a wife of his father, and under her kind watch and care was reared to manhood with all the tenderness bestowed upon her own son. She also had a son, Charles Warren, but a few months the junior of John Henry. The two were reared together, and as they grew in years so they became more and more endeared to each other, becoming as the years rolled by to each other as David and Jonathan. Although in later years conditions have thrown them apart, the attachment of early youth remains bright and untarnished. The family of George A. Smith, being called to colonize different places, became very much scattered, some in Salt Lake City, some in Provo, and others in Parowan, and his many public duties rendered it impossible to devote much personal attention to his family. For this reason Brother John Henry feels that much of his success in life is due to the careful training afforded him by his devoted aunt and stepmother. In 1852 his aunt removed to Provo, and in that city he spent his early boyhood days. In expressing his heartfelt sentiments of respect for the noble mother who reared him he but corroborates the heartfelt testimony of thousands whose noble attainments in life are largely due to the example and teachings of a loving and devoted mother. Like many other pioneer boys of Utah, his occupation consisted of herding the stock. This he did on the Provo bench and along the shores of the Utah lakes. He was of large stature, full of life and merriment, always esteemed by his associates as the very embodiment of good nature. During the Indian troubles which occurred in Utah county in its early history, John Henry, though very young, participated, and on one occasion was shot at, but escaped unharmed. On another occasion, when but 14 years of age, he came nearly drowning in the Provo river, but the eye of the Lord was upon him. His mission was to live and labor for man's salvation. He was saved in a most marvelous manner. In company with Thomas and Geo. M. Brown, he attempted to cross the river in a small boat. This was June 8th, 1862, when the water was high and the current swift. The boat was capsized, and while the other boys made safely to shore, John Henry became entangled in some drift wood and disappeared below the surface of the stream. He was under water so long that his comrades on the bank lost hope of his being saved from drowning, when all of a sudden, with no apparent cause, he was lifted to the bank of the stream and rescued. Soon after this occurrence it was learned that his father, who was at the time in Salt Lake City, felt impressed by the Spirit of the Lord that his son, John Henry, was in peril of his life. He therefore, in prayer and supplication, sought the Lord to save his life, and his prayer was immediately answered in the manner described above.



APOSTLE JOHN HENRY SMITH.

The facilities for education in those days were meager compared with the present, but the best that could be had was placed within the reach of Brother John Henry, and he improved his time as opportunity would permit. Among the numerous incidents of boyhood days which strongly impressed the young man with a strong earnest desire to live a righteous life and be useful was a patriarchal blessing given him by his grandfather, John Smith, then Patriarch to the Church. In this prophetic blessing his future life was foretold. It pointed out to him glorious attainments on conditions, as all blessings are, of his devotion to the truth and his industry in keeping the commandments of God. This blessing was ever before him, an anchor to his soul in time of trouble, and a motive power of action under every condition of life. While still a young man he called upon that distinguished man, and ever constant friend of the Latter-day Saints, Col. Thomas L. Kane. Col. Kane, who knew the early leaders of the Church, and who understood the sufferings through which the Saints had passed for pure principle, looked John Henry square in the face and said in a most impressive way, "Young man, I trust that you will ever remember that the best blood of the nineteenth century flows in your veins." This was too impressive to be forgotten, an appeal to patriotism, not only to his own kin, but the nobility which is born in love and unswerving integrity to the truth, so thoroughly characterized all the faithful founders of God's work and the commonwealth of Utah that their descendants forever should be patriotic to their names and memory and to the great cause for which they lived and died.

John Henry Smith was married at the early age of 18, receiving in marriage an estimable daughter, Sarah, of Elder Lorin Farr, of Ogden City, Utah, who has proven to be a true and devoted wife in every sense of the word.

Brother Smith made his home in Provo, being employed as a telegraph operator, and ecclesiastically occupied the place of Counsellor to Brother W. A. Follett, of the Fourth Ward, Provo. Near the completion of the Union and Central Pacific railway he left Provo and engaged with Messrs. Benson, Farr and West in grading about two miles of the Central Pacific railway. Subsequently Gov. Leland Stanford, of California, offered him a lucrative position in Sacramento. This he declined to accept, his father desiring his return to labor with him in Salt Lake City and elsewhere. During his early manhood days John Henry accompanied his father, with President Brigham Young and party, in their visits to the several settlements of the Saints. This brought to him the society of the noblest and grandest men on earth. He studied their characters, observed them closely, and sought to discover the secret of the grand qualities which adorned them. His own nobility and magnanimity of heart and mind proves that the example of his father and other noble men were not placed before him in vain. He profited greatly by these opportunities.

In 1872 he was assistant clerk in the House of Representatives in the Utah Legislature, and held the same position in the Constitutional convention held in 1872. In May, 1874, he was called to fill his first mission in Europe, and was set apart for that purpose by President

John Taylor. He started June 29th, reached New York July 4th, but before sailing for Europe he visited his mother's brother in New Hampshire. He reached Liverpool July 26th, and was soon assigned his field of labor in the Birmingham Conference, under the Presidency of Elder R. V. Morris. His kinsman, President Joseph F. Smith, presided over the Mission, and with him, Elder F. M. Lyman and other Elders, made a tour of the mission, visiting most of the British Conferences, as well as Denmark, Germany, Switzerland and France. Owing to his father's sickness Elder Smith was called home one year after his arrival in England, reaching the bedside of his noble father fifteen days before his decease, which occurred Sept. 1st, 1875. The improvement attained by Elder Smith in the important matter of preaching the Gospel during this short mission was so pronounced that younger men looked upon him with wonder and admiration, feeling that only God could so inspire humble and unlettered men to speak with the power and inspiration which accompanied the remarks and testimonies of Elder John Henry Smith. Nov. 22d, 1875, he was called by President Young and ordained Bishop of the Seventeenth Ward, Salt Lake City. This position he filled with marked ability, possessing the love and confidence of all the Saints in the Ward. While acting as Bishop he worked for a livelihood in the freight department of the Utah Central Railway, keeping accounts and handling funds, which he did with accuracy and honesty of the strictest type. At the October Conference of 1880 Bishop John Henry Smith, with President Lyman, of the Tooele Stake, was called to fill vacancies in the Quorum of the Twelve Apostles. In 1839 his father and President Wilford Woodruff were ordained to the Apostleship at Far West, Missouri. They two being associated together, the desire entered Brother Smith's heart to have President Woodruff, then President of the Twelve, ordain him. Silently he offered a prayer that such might be the case, and he would take it as a testimony that his call was from the Lord. Elders Lyman and Smith were ordained to the Apostleship Oct. 27th, 1880. President Taylor ordained Elder Lyman and then called on President Woodruff to ordain Elder Smith. No one but Brother John Henry Smith knew his heart's desire, and yet it was answered by the Lord in prompting President John Taylor, the Prophet of the Lord, to so arrange it. This was all the more remarkable because of the usual practice that when one is ordained to the Apostleship the President of the Church officiates, and when two or more his First Counsellor next, and then his Second Counsellor, not that this is a law, but the usual practice. In this instance, however, it was varied from in answer to a silent prayer. Since his call to the Apostleship his labors therein have been incessant, preaching at home and abroad, and performing other labors, always in the interests of the Church and humanity at large. Three successive times he has been to Washington, D. C., to assist in allaying prejudice, staving off inimical legislation which is inspired by false report and misrepresentation, also in urging Statehood for Utah. The first time he went in company with Apostle Moses Thatcher, and subsequently with other brethren. In October, 1882, he was called to preside over the European Mission. He was absent twenty-nine months, looking with deep and impartial interest to all Conferences and departments of the Mission. His genial, loving interest in all the Elders and Saints won for him their utmost love, confidence and respect. In the meantime prosecutions under the nefarious Edmunds-Tucker act were being vigorously urged. Upon his return he was arrested for the prevailing charge—but discharged for lack of evidence. In 1876 he was elected City Councilman of Salt Lake City and served with credit to the people for six successive years. In 1881 he was elected a member of the Utah Legislature, and when the State Constitutional Convention convened which framed the Constitution upon which Utah was admitted into the Union as a sovereign State, Apostle John Henry Smith presided over that important assembly. He takes an active interest in the Civil Government of his State and country as truly patriotic and a full-fledged American, not in letter only, but in the deepest sincerity of spirit. His progenitors on both sides of the house have been native born Americans for many generations, and all the patriotic qualities which distinguished them are reflected with honor in Apostle John Henry Smith. In the spring of 1899 he, accompanied by Elder Matthias F. Cowley, attended a conference of the President and Conference Presidents of the Southern States Mission, held in Chattanooga, Tenn., May, 1899. While there they preached in the Opera House and were favorably reported by Mr. Adler in the Chattanooga Times. They visited the old Chickamauga battle grounds, the National Cemetery, and from the summit of Lookout Mountain beheld the battlefields where thousands of human beings laid down their lives in sanguinary strife. Several times he has been a delegate from Utah to the Trans-Mississippi Congress. From the last one which he attended, held in Houston, Tex., with President George Q. Cannon he paid a visit to the City of Mexico. He was much impressed with what he witnessed in the Republic of Mexico. Among the many events of Providence which have favored the life of Apostle Smith and enabled his mission of salvation to be the more complete to the living and the dead, is a well prepared genealogy of his mother's kin, the Libby family, containing on his mother's side the names of thousands of their progenitors who have lived and died, and many who now live, but who have not heard and embraced the Gospel. His relative who prepared this important record said to him in substance one day, "John, while preparing that work I could not rest day nor night, I was so intensely interested, searching the musty town records of the past, the names and tombstones, anything and everything to get light on the subject. Now it is done, I have no particular interest in it, the dry facts of births, marriages, deaths and places, of what value are they, and especially none to anyone outside the family?" The author of the book knew not that God inspired him to the work, but his humble Apostle, John Henry Smith, knew what it all meant, and thanks the Father for this volume of names so sacred to himself and family. Apostle Smith is now in his 52d year, hale and hearty, ever active in his ministry, and interested in his country. He is loving and genial to all around him. Frank and open in his character, easy to understand, a worthy example for all to follow. To know him is to love him. His disposition is a happy one. His character and record without blemish. Generous in his feelings for others, not jealous nor envious, but quick to recognize and appreciate the good qualities and talents of others, broad-minded in his ideas, just, merciful and kind in all his administrations. May he live yet many years to benefit and bless mankind, especially the Saints of God.

History of the Southern States Mission.

(Concluded from page 413.)

NOVEMBER, 1900.—During the early part of this month the weather was extremely cold in this otherwise sunny Dixie land, and as a consequence thereof the Elders worked along quietly. No mob violence was encountered, although in some parts of South Carolina, threats of this nature were afloat upon the wings of gossip; however, trouble was avoided and the work glided along. The reports show a goodly number of baptisms, while meetings held and books sold fall a trifle below the average.

It is just two years since we began to publish in print the History of the Southern States Mission, and in looking backward to recapitulate, we have beheld many wonderful and marvelous manifestations of God's power and goodness. During the twenty-five years of its existence, from 1875 until the present time, it has been blessed with six worthy presidents, including the present head, whose picture we herewith present.

The first presiding officer in this Mission was Elder Henry G. Boyle, a man faithful and true to the Gospel, humble and obedient to the will of God, earnest and diligent in the pursuit of duty. His simple, plain homely way made him at once an interesting guest, and his humility and Christian love won for him the esteem and regard of the honest in heart. Following in his steps came the sturdy, valiant, plucky John Morgan, a veritable Lion of the Lord, and a trusted Soldier of the Cross. In his little grip-sack might be found tracts of his own composition, aided by the Spirit of Truth. He laid a solid and a sure foundation, hewed out the stones with his own hands, and set them in their adapted places. His course was one of honor and fidelity, fealty to God and His holy laws being the paramount and vital issue with John Morgan. His name is known far and wide, and the good influence attending his presence, has been felt many times by the Elders, and returned to bless them in the hour of need. After ten years of faithful, energetic service, he was succeeded by Elder Wm. Spry, whose kind, amiable congeniality won for him many friends, to whom he preached in convincing tones the Gospel of Salvation. In the upper part of Georgia, where the writer has labored, he is known as the "Singing and Preaching Man," so from this we know he was a successful laborer—"singing and preaching" being one of the greatest incentives to this end. Elder Morgan did not sing, but preached, and let his congregation tune their sweet voices in hymns of praise. Elder Spry was both a singer and a renowned preacher, and after laboring incessantly for four years as president, he was released, and Elder J. Golden Kimball appointed to fill the vacancy. To those acquainted with the name of Kimball in connection with the history of the Church it is needless to repeat the sterling qualities and striking characteristics of this man, for J. Golden was a literal "chip of the old block," and what more noble spirit has ever tabernacled in the flesh in these last days than that of Heber C. Kimball, the father of J. Golden? True as steel, strong as iron

bands, was the faith and integrity of this noble man. He had no fear, only that which all God's children feel when they realize the power and might of the Creator. He was a successful worker, and built an excellent superstructure upon the broad foundation laid by his predecessors. Unflinching in defense of truth, disinterested in his love for his brethren, yet firm, commanding and stern, not overbearing, officious or despotic, but a desire to have the Elders push their work, and make good use of their valuable time. When the time came for Elder J. Golden Kimball to return to his home and loved ones, the Mission stood in need of another just like he, and his worthy brother, Elias S., was chosen for the position. In him the Elders found a wise leader, conservative in his manner, dignified in his bearing, a gentleman in every sense of the word, yea, more, a man of God; and this constitutes the best, truest gentleman. The writer calls to mind the time when he first came to Chattanooga and met President Kimball, who was then (March, 1898) presiding over the Mission. His counsel was choice, his admonition timely, and his instruction invaluable. Like his brother, J. Golden, he was a "pusher," to the full extent of the letter, and the times, conditions and favorable opportunities required just such a man as he, at the helm. He was untiring in his ambition to have the Elders work energetically and zealously for the spread of truth. "Be neat, brethren, earnest and true," was the general trend of his wise counsel.

In June 1898, after a successful term of some four years' duration, Elder Elias S. Kimball bade farewell to the Elders and Saints of the sunny south, and also to the many warm-hearted, true friends he had made during his successful career, and was succeeded by Elder Ben E. Rich, whose picture, for the first time, appears in the Star. Each of the Mission Presidents have had their cuts in the Star, together with a memoir of their lives and labors, and the editor deemed it best to introduce at the close of this volume a brief sketch of him who now pilots the affairs of this Mission with a keen, watchful, cautious eye.

Elder Ben. E. Rich was born in Salt Lake City, Utah, Nov. 7, 1855. In the early part of 1880 he responded to a Mission call, and crossed the Atlantic to the shores of England. Here he labored diligently for some twenty-six months, during which time he traversed the whole of the United Kingdom—England, Ireland, Scotland and Wales, preaching in each of the British Isles. When released he scanned the records at Islington, Liverpool, England, and to his joy discovered that he was the last of his company to return. Soon after his return, now almost eighteen years ago, he engaged in public discussion with one Rev. Hartley, in the Ogden Tabernacle, Ogden City, Utah. About 20,000 of these public discussion pamphlets have been circulated throughout the land.

It was while canvassing in behalf of one of the Church magazines that Bro. Rich was inspired to write some simple, concise treatise on the Gospel, for the edification and enlightenment of the young people of Zion. "Mr. Durant, of Salt Lake, That Mormon," is the outgrowth of that inspiration, and it is perfectly safe to say that upwards of 35,000 of these books have been placed in the hands of the people of the south (this does not include the first edition of 10,000). The book itself is the best recommendation and witness of the simplicity and earnestness of its author. While it is simple, it is comprehensive of those fundamental principles of induction into the Church and Kingdom of God, and its style being conversational and in a measure novelistic, at once interests the reader, and at the same time enlightens the mind to the convincing of the heart.

Many years ago, one of Bro. Rich's tracts—"A Dialogue: True vs. False Religion"—was used in this Mission with marked success, while the "Friendly Discussion" tract, abridged from Mr. Durant, has been widely circulated, in almost every land and clime, whither the humble Elder has journeyed. Fully 3,000,000 of these tracts have been published during the last eight years. Last year the number amounted to 700,000 in the American Missions and this year will loom up with equally as great a showing. This little tract, "Friendly Discussion," has been translated into the German and Scandinavian languages, is used extensively in all parts of Europe and our own Columbia, as well as in the islands of the Pacific. The same is also true of the book—"Mr. Durant."



BEN. E. RICH, PRESIDENT SOUTHERN STATES MISSION.

The writings of Bro. Rich have found appreciative readers in almost every part of the known globe, and his labors in the Mission have endeared him in ties of loving affection to all his co-laborers and associates. Since being in the south he saw the need of another tract, as a re-canvassing pamphlet, and he set himself to work to bring about the same. He sought and obtained an interview which was published in the Atlanta Constitution, a paper with the largest circulation of any journal in the southern states. This interview is now published in tract form, and fills a place in the Mission field. About 219,000 have been printed and the demand for this tract does not lessen by any means.

About one year ago, a reverend gentleman of Chattanooga attacked the Mormon faith as an imposture built upon a tissue of lies. President Rich replied in two vigorous open letters published in the Chattanooga News. The demand for these letters being so great, 10,000 of them have been published in pamphlet form, and they have been the means of doing much good by way of allaying prejudice and opening the way for earnest investigation.

We can see the fulfillment of Isaiah's prophetic word, when he spoke of the last days and the inauguration of "a marvelous work and a wonder." Surely it has come to pass even here in the southern states. Noble, worthy, upright, honest, industrious leaders have ever been placed at the head; men who dard to do the right, fear God, denounce evil and make no compromise with sin. Bro. Rich has traveled in three-fourths of the states of the union. From the rice fields of Florida to the balmy breezes of Maine, from the Atlantic to the Pacific. During the last two years he has traveled about 70,000 miles, visited all the Elders several times, counseled, instructed and admonished them in the ways of the Lord. He is beloved by all who know him, affectionate, kind, fatherly and benevolent. The work will continue to grow, for the Lord blesses its interests with valiant, energetic leaders, who labor for the advancement of truth.

This issue will, in all probability, complete the publication of the Star, and so we now have the history of the mission up to date of this number. It has had a wonderful record thus far, and we trust that the good work will continue in its beneficent labor of saving souls, and preaching the Gospel of Salvation.

David H. Elton.

A SHINING LIGHT.

[Editorial]

In speaking of the divine mission of John, surnamed in the Holy Scriptures, the Baptist, Jesus gave vent to this beautiful expression: "He was a burning and a shining light; and ye were willing for a season to rejoice in his light." (John 5:35.) Yes! it was true that John was a "burning and a shining light," and that for a time the Jews rejoiced in his light; but they soon dwindled away and refused to be his Disciples, since he bore testimony of Jesus, as, "The Lamb of God that taketh away the sins of the world." John laid the axe at the root of all their traditions, foolish opinions, and absurd superstitions. He called them a "generation of vipers," and warned them to flee from the wrath to come. The shining light which led him on, and attended this humble Prophet, was only a faint glimmer of that glorious sunlight which burst forth when Jesus trod the way of life, and raised His voice in defense of His Father's will. The mission and work of John was one of preparation. He was a "shining light," sent of God to make straight a highway in the desert, and cry, "Repent, for the Kingdom of Heaven is at hand!" He filled his mission with honor, and gave his life for the truth! Faithful even unto death was this "shining light," and of him the Savior said, "Among them that are born of woman there hath not risen a greater than John the Baptist."

Those who walked in that "shining light" were prepared to receive Jesus as the Christ to the glory of God the Father; but the haughty, stubborn willers who rejected John's testimony, and failed to receive his message, also persecuted and reviled the immaculate Son of God. The shining light was sent as a blessing and a guide to all, but only those who were willing to walk in the light were made

REPORT OF MISSION CONFERENCES FOR WEEK ENDING NOV. 10, 1900.

PRESIDENT	CONFERENCE	Number of Elders	Miles Walked	Miles Rode	Families Visited	Families Revisited	Refused Entertainment	Tracts Distributed	Dodgers Distributed	Books Sold	Books of Mormon Sold	Books Otherwise Distributed	Meetings Held	Gospel Conversations	Children Blessed	Baptisms	TOWN	STATE
Geo. A. Adams	Chattanooga	14	318	113	172	54	6	443		19		8	20	266		1	Box 182, Rome	Georgia
Heber S. Olson	Virginia	27	691	248	232	218	21	812	46	116	1	23	54	668		1	Richmond, Box 388	Virginia
J. G. Bolton	Kentucky	24	606	176	4	108	11	174	11	7		20	25	286	1		Centre	Kentucky
J. Spencer Worsley	East Tennessee	26	679	42	21	182	39	620	79	50	2	11	46	460			Hale, Mitchell Co.	N. Carolina
H. P. Hansen	Georgia	35	981	85	66	117	20	407	30	68	2	6	57	845		4	Savannah	Georgia
A. C. Strong	North Alabama	26	607	77	204	106	38	580	49	83	3	8	46	555	1	3	Memphis, Box 153	Tennessee
John H. Bankhead	Florida	29	727	294	35	143	6	456		30	3	10	41	316	5	2	504 E Bay St., Jacksonville	Florida
John Reeve	Mid. Tennessee	20	694	13	99	129	85	526		10		9	36	356	1		Sparta, White County	Tennessee
J. M. Haws	North Carolina	33	605	70	39	225	10	189	19	14		10	47	509	1		Goldsboro, Box 924	N. Carolina
C. R. Humpherys	South Carolina	28	778	86	196	206	35	353	154	11	1	8	35	504	2		Box 129, Greenville	S. Carolina
G. M. Porter	Mississippi	8	169	14		38		87	36			1	13	133	2	3	St. Helena Parish	Louisiana
W. W. MacKay	East Kentucky	24	434	10	95	133	1	295	6	20	1	33	36	371	3	2	Barboursville	Kentucky
R. L. Houtz	South Alabama	15	434	13	23	410	38	359	2	8	8	7	11	279		4	Lapine	Alabama
Don C. Benson	North Kentucky	20	515	49	62	22		774	44	17	1	3	16	336			109 W. Gray St., Louisville	Kentucky
L. M. Nebeker	South Ohio	18	460	221	345	100	24	821	2	25		4	14	520			539 Betts St., Cincinnati	Ohio
H. Z. Lund	North Ohio	11	243	253	59	59	1	443	123	14	2		10	147		4	240 Wade Park Avenue	Cleveland, O.

the choice partakers of it, and the disobedient, wilful, perverse sinner remained in the dark as though the light had never shed its benignant ray. It did not profit the wayward, no matter how great or glorious the light might be, unless he humbled himself and in obedience strove to walk as it pointed out the way. Whenever a gift is presented unto man, or a privilege granted him, it becomes absolutely necessary for him to reach out, grasp and obtain, otherwise it will benefit him nothing. Now the words of Jesus as pertains to John, might well be supplemented by His holy words to the Greeks, "Walk while ye have the light, lest darkness come upon you: for he that walketh in darkness, knoweth not whither he goeth. While ye have light, believe in the light, that ye may be the children of the light." (John 12:35, 36.) If we will walk in the light that we have, according to the wisdom we possess, and the knowledge we have received, then as more light is given, so shall we be prepared to accept it. The Lord will increase our faith, as our ability to perform present duty is adequate, and as our understanding enlargens, to comprehend line upon line and precept upon precept the wonderful works of God.

The Lord does not require impossibilities at the hands of His children; He simply beseeches us to receive the light which He freely grants, and walk by faith according to its divine ray. The condemnation of the present generation is that light has come into the world, and men love darkness rather than light because their deeds are evil. All God's servants are shining lights unto the people to whom they are sent. The children of men may choose to grope in darkness, and wallow in error, but still the light will shine, and whosoever will may be led by its irradiating gleam. It matters not how few accept, or how many reject, the light will shine on, and the few shall know whither they are journeying. Blessed are they who walk in the light, for, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." (I John 1:6.) The light is divine, its source is an eternal blaze, it will last forever. None can check its illuminous rays, for light is greater than darkness, and where light pervades darkness flees away, for the light will prevail. No matter how gross or pitchy the darkness, procure a light, and keep it aglow, then will the mist and gloom vanish, while your path or course is made plain and clear before you. Jesus, the light of the world, will overthrow all the powers of darkness, and reign triumphant over every foe. Remember the words of the God of Jacob, "But unto you that fear my name shall the sun of righteousness arise with healing in His wings."

A glorious day is dawning;
A day of peace and rest—
That bright Millennial morning,
When with the true and blest
The faithful shall assemble
With heavenly songs of mirth,
The wicked fear and tremble
When Christ returns to earth!

NOTIFICATION.

THE STAR WILL CLOSE.

It is with feelings of profound regret that we are herewith compelled to announce to our many kind patrons that this issue will not only mark the close of Vol. 2, but also witness the termination and demise of our Southern weekly. We have labored incessantly for its continuance as a Missionary, but existing conditions at the present time, and Church affairs generally, warrant us in concluding it best to cease its publication. We know, by the success that has attended our feeble efforts, that our little paper has supplied a long-felt need, and that its release from the journalistic arena, and the homes of the Saints and friends in the South, after a prosperous existence of over two years' duration, will cause much sorrow and regret; but still we are unable to continue its maintenance, and the intent and purpose of this notice is to inform all our subscribers that this issue will wind up the Star, and that the farewell requiem is even now being chanted upon the breezes of Time!

When the Star was first published in the latter part of November, 1898, there were about five hundred Elders in the Southern States Mission; whereas at the present time there are only about three hundred. Each Elder in the Mission was a subscriber to the Star, as also his folk at home. Now to cut down the force two hundred (approximately figuring) simply meant something like a decrease of four hundred subscribers, and this number comprises almost one-fifth of our entire mailing list. The number of Elders in this Mission will not increase, but gradually diminish, and therefore we are forced to conclude, while we can do so with justice and honor to all concerned. Wisdom asserts the vital importance of this conclusion, and we heed her warning voice, for if the Star must die, and her end is inevitable, why let us see to it that she goes not to her resting place, a poor, famished, impoverished, indebted skeleton, but in robustness, vivacity and honor, free from debt, that she may justly merit a righteous and glorious resurrection. The divine truths she has conveyed will never die, and the memory of this Star will live forever in the minds of those who have chanced to read its inspired pages.

We desire that our subscribers who are in arrears will kindly liquidate their indebtedness at the earliest possible moment, and if those who have paid for papers after the close of this volume wish a refund of the amount due them we will gladly return the same upon application within sixty days. Bound volumes of the Star will be on hand for sale after the first of the year, and we will be pleased to furnish all with the same in a neat, substantial binding, ornamental to any library in the land, and worthy a place in every home. All communications should be addressed to Box 103, Chattanooga, Tenn.

We trust that all will understand why it becomes necessary to close the Star, and see, as we do, the wisdom and justice of the same. Many homes have been brightened, and many hearts gladdened by the presence of this weekly messenger of truth and righteousness. Its irradiating gleam will still shed a ray of light divine, and the holy principles of the everlasting Gospel for which it has vigorously contended, will yet prevail in every land and clime, when the earth shall be filled with the glory of God, and every knee bow before Christ the Lord.

BEN E. RICH.

Union Pacific Railroad.

Another Portland train. Two trains daily. Effective April 22, the Union Pacific, Oregon Short Line and Chicago Railroad and Navigation company will place in service an additional Portland train.

This train, "The Pacific Express," will leave Kansas City 10:40 a. m. Only three days on the road.

Equipped with Palace Sleepers. Free Reclining Chair Cars, ordinary Sleeping Car, Dining Car Service (to Granger).

The time of the present Portland train, "The Overland Limited," leaving Kansas City 6:40 p. m., will be reduced 2 hours and 45 minutes between Granger and Portland.

Only 69 hours Kansas City to Portland.

Palace Sleeping Cars, Dining Car Service, Buffet Cars, Chair Cars.

For time tables, folders, illustrated books, pamphlets descriptive of the territory traversed, address J. F. Aglar, general agent, St. Louis, Mo.

Some of Victor Hugo's thoughts, from "The Toilers of the Sea:

Cowards are the only traitors. Treason is the church of hell.

Men hate those to whom they have to lie.

Conscience is the straight line, life is the whirlwind which creates above man's head either black chaos or the blue sky.

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